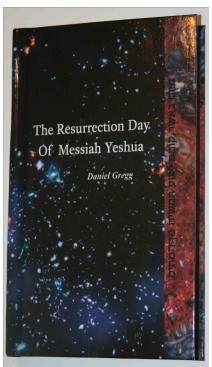
הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ הַמְּשִׁיחַ מִן־הַמֵּתִים



The Resurrection Day Of Messiah Yeshua

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The English translation "morrow after" ¹⁸⁵ is incorrect. Let us examine the word in Hebrew. The Hebrew word in the text is אַרְחָבְּיִּח. Remove the preposition אָרָ from the word, and what remains is אַרְחָבְּיִּח. This is the feminine noun form of אַרְּיִּחְ. Now nearly every noun and adjective in the Hebrew language is derived from a verb root. If we go over to the Baumgartner's Lexicon In Veteris Testamenti Libros we find that the verb root is אַרָּאָר. If we look the feminine form אַרְחַבְּיִּח in the same lexicon, it tells us that the root is אַרְּבִּיּחְ and to see the entry for אָרְבִּיּרְ / אַרְבִּיּרְ is what is known as a gender doublet, and in cases like this the meaning is the same. Only the gender is different.

Gesenius' Lexicon tells us "this word is supposed to be closely connected with the root הוא "Likewise, Jastrow¹⁸⁶ cites the same root.

The third derivation 3. The prefixed מְּמְחֶרֵת is a contraction of מְמְּחֶרֵת < מִיּמְחֶרֵת < מִיּמְחֶרֵת . Writing it with a contraction mark: מִיּמְחֶרָת . The sense is "in day being made after," or to be less pedantic, "in day after." We could also form the form *תְּמְחֶרַת . The gender difference rests on the fact that a noun form of the adverb was desired and the feminine gender was selected for this. Analogous English to the gender difference would be day after vs. in day afterward.

It is worth noting that the verb $\neg \sqcap \aleph$ forms also a gender doublet:

^{785 &}quot;Morrow" is etymologically related to "morning"; morrow: "late 13c. morwe, shortened variation of morwen 'morrow' (see morn)." And morn, "contracted from M.E. morwen, from O.E. (Mercian) margen (dat. marne), earlier morgen (dat. morgne), from P.Gmc. *marganaz, *murganaz "morning" (cf. O.H.G. morgen, Goth. maurgins), perhaps from PIE base *mergh-"to blink, twinkle" (cf. Lith. mirgeti "to blink")."

¹⁸⁶ Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature.

a. אַחַבִּי adv after, hinder, following part; b. n.f. אַחַבִּי after-part, end, hindermost. This is exactly on the pattern of the adv. אַחָב, and n.f. אַחֲהָ. On the forgoing considerations, the gender makes no serious difference in meaning other than part of speech:

Some non-animate nouns have both masculine and feminine forms. Although these so-called *doublets* may have different connotations, it is best not to rely too heavily on their gender distinctions; both forms mean essentially the same thing.¹⁸⁷

It is possible that the choice of the feminine form was motivated by the need for a construct noun in Lev. 23:11, 15, 16; Num. 33:3; Josh. 5:11 and 1 Sam. 20:27. The feminine form shows a more obvious construct than the masculine which might still be confused as an adverb. And these are the only passages having the construct form מְּמְחֵרֶת.

The key to understanding the passages is that אָתָר has two meanings. On first use in Gen. 30:33, the phrase means "on a day to come" (KJV) = בְּיוֹם מֶתֶר :

So my righteousness will answer for me in *the* time being after [בְּיִּלֹם מְתְּרֹ], when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, *if found* with me, will be considered stolen (MISB).

The word מְּחֶר is used 13 out of 52 times with this meaning "time to come." Marcus Jastrow gives the definition:

תְּחָבּ m. next day, future day...there is a mahar which means now (the next day), and there is a mahar which means some future time. (ibid. page 764).

Brown, Driver, Briggs defines:

קֹתְּ **n.m.** used oft. as **adv.**, **to-morrow**, **in time to come** . . . 2. = in future time. 188

¹⁸⁷ pg.106, §6.4.3, *An Introduction to Biblical Hebrew Syntax*, Bruce K. Waltke, M. O'Connor.

¹⁸⁸ The New Brown-Driver-Briggs Hebrew Lexicon.

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