

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



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The English translation “morrow after”<sup>185</sup> is incorrect. Let us examine the word in Hebrew. The Hebrew word in the text is **מִמָּחָרֶת**. Remove the preposition **מִן** from the word, and what remains is **מִחָרֶת**. This is the feminine noun form of **מָחָר**. 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 **אָחַר**. If we look the feminine form **מִחָרֶת** in the same lexicon, it tells us that the root is **אָחַר** and to see the entry for **מָחָר**. The reason that it says to see the masculine entry is that the pair **מָחָר** / **מִחָרֶת** 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 **אָחַר**.” Likewise, Jastrow<sup>186</sup> cites the same root.

There are several derivations which have merit. 1. The masculine and feminine forms are contractions from the pual participle where the **א** is contracted: 1a. **מִמָּאָחַר** > **מָחָר** and 1b. **מִמָּאָחַרֶת** > **מִחָרֶת**. The meaning would be “*being made to be after.*” 2. or a hufal participle: 2a. **מִמָּאָחַר** > **מָחָר** b. **מִמָּאָחַרֶת** > **מִחָרֶת**. The meaning would be “*being made after.*”

The third derivation 3. The prefixed **מִמִּחָרֶת** is a contraction of **מִמִּחָרֶת** < **מִמִּמָּאָחַרֶת** < **מִיּוֹם-מִמָּאָחַרֶת**. Writing it with a contraction mark: **מִמִּחָרֶת**. The sense is “*in day being made after;*” or to be less pedantic, “*in day after.*” We could also form the form \***מִמָּחָר**. 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 **אָחַר** forms also a gender doublet:

<sup>185</sup> “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”).”

<sup>186</sup> *Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature.*

a. **אַחַר** **adv** *after, hinder, following part*; b. **n.f. אַחֲרֵית** *after-part, end, hindermost*. This is exactly on the pattern of the **adv. מָחָר**, and **n.f. מִחֲרָת**. 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.<sup>187</sup>

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 **מִמִּחֲרָת**.

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

So my righteousness will answer for me in *the* time being after [**בְּיוֹם מָחָר**], 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 **מָחָר** is used 13 out of 52 times with this meaning “time to come.” Marcus Jastrow gives the definition:

**מָחָר** 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:

**מָחָר** **n.m.** used oft. as **adv.**, **to-morrow, in time to come . . . 2. = in future time.**<sup>188</sup>

<sup>187</sup> pg.106, §6.4.3, *An Introduction to Biblical Hebrew Syntax*, Bruce K. Waltke, M. O’Connor.

<sup>188</sup> *The New Brown-Driver-Briggs Hebrew Lexicon*.

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