

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages
(laid out in book order)

הַשַּׁבָּת הַרְאִשׁוֹן because this was already used for the first day of unleavened bread. So the custom becomes to use the construct phrase: אַחַת הַשַּׁבָּתוֹת, which also preserves the plural of Lev. 23:15. This Jew then believes in Yeshua, and Yeshua rises on אַחַת הַשַּׁבָּתוֹת. When the story is translated into Greek, the Jew chooses the feminine Greek word for “one” to go with the feminine Hebrew word for “one” (אַחַת=אֶחָד). He translates the definite article (τῶν= הַ), and then finally he has to choose the standard Greek neuter plural for “Sabbaths” (σαββάτων = שַׁבָּתוֹת).

FURTHER DISCUSSION

The Greek itself does not recommend the translation “first day of the week” on any linguistic or grammatical grounds. The argument that the word *day* should be interpolated into the phrase, “first [day] of the Sabbaths” is not persuasive toward “first day of the week” due to the fact that the phrase “day of the Sabbaths” (ἡμέρα τῶν σαββάτων) itself means the Sabbath day. The skeptic only makes their own case worse by insisting on it. The grammar is easily enough explained as a Hebrew idiom. The feminine gender of the Greek word *μια* is explained by the corresponding feminine gender of the Hebrew אַחַת used in agreement with the Hebrew for “sabbaths”: שַׁבָּתוֹת. The grammar is the same as Mat. 26:17, “πρώτη τῶν ἀζύμων” = “first day of the unleavens.” Clearly there is a “second day of unleavens,” and so on, up to the “seventh day of unleavens.”

Don’t expect the religious skeptic educated in Greek to be honest on these passages. They have too much at stake. I have found non-religious experts in Greek (who study classical literature) much more honest. But the Church will try every trick, deception, and tactic in the book of craftiness to persuade you and their own that the plain sense is not “first of the Sabbaths.” If they do, that is because they are often unregenerate Catholics at heart who follow Christ in name only.

The phrases usually translated “the first day of the week” are found with trifling variations in the eight different passages.

The writer above alluded to translated them one for all: “On one of the Sabbaths.”¹³⁶ Leaving his translation without

¹³⁶ “Art. V.—THE SABBATH QUESTION.” Rev. Byron Sunderland, D.D, pg. 88-107,

explanatory analysis, he virtually says that this is the true rendering and *intention*, this and nothing else.

The same idea occurred to the writer many years since; but he soon found that it was neither sustained by philology nor by an induction of facts. We reject the version as violating the grammar of the original, and therefore as not a possible rendering of the Greek text so long as any grammatical rendering can be found out. In order to this translation [SIC] the partitive of the co-joined genitive plural must agree with the numeral in gender. Thus “one of the days” is equivalent to “one day of the days.” In Greek, *μιᾶ τῶν ἡμερῶν* is equivalent to *ἡμέρα μιᾶ τῶν ἡμερῶν*. Now *μιᾶ* is feminine in gender, and *σάββατον* neuter. Hence the *μίαν*, in Matthew xxviii: 1, cannot govern *σάββατον* as a partitive. But *ἡμέραν* understood governs it by another rule well known to all Greek scholars, it would be necessary to go still further and supply *τῶν ἡμερῶν*, in which case the phrase would read “the first day of the Sabbath days.” But so bungling does this course appear, and so foreign to the analogy of Greek grammatical usage, that no critic has ever ventured to suggest it in explaining the phrases under consideration. . . The proper phrase in the original Greek for “one of the Sabbaths” would be *ἐν τῶν σαββάτων*.¹³⁷

And now the Methodist reply of Wilbur Steele to certain Methodists:

But this widely heralded Klondike discovery as to *μίαν σαββάτων* turns out to be only the glitter of fool’s gold. It rests upon the profoundest ignoring or ignorance of a law of syntax fundamental to inflected speech, and especially of the usage and influence of the Aramaic tongue which was the vernacular

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, 1877, vol. vi. The author defends “one of the Sabbaths.”

¹³⁷ “Art. IX.—THE FIRST DAY OF THE WEEK.” Rev. John M. Layman, pg. 703-718, THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, 1877, vol. vi. In the same periodical, Layman’s answer to Sunderland.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

