

הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

of Jesus and his apostles.¹³⁸ Must syntax die that the Sabbath may live?¹³⁹

Steele's argument is the state of the art, so we would do well to pay attention to it, and see where he goes wrong. I will agree in [agreed] where possible or [disagree] and explain briefly in a footnote and at length afterward.

Let these affirmations be traversed: "4. No Greek word for 'day' occurs in any of the passages." Made simple for readers of English, that statement lacks candor. [agreed] Said word is there, latent, to a much greater degree than it is in our phrase, "The 25th of the month." Upon being asked, "The 25th of what?" the veriest child instantly replies, "day." [agreed] But stronger yet is the case in hand. The adjectival word *μίαν* is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. [qualification]¹⁴⁰ *Σάββατον* is of the neuter gender (Mark ii, 27 τὸ σάββατον; iii, 2, τοῖς σάββασι), and out of the question. [agreed] What feminine Greek word is latent in this phrase, and yet so patent as to reflect upon this adjective number its feminine hue? Plainly the feminine word *ἡμέρα* "day," as analogously it is found in Mark xiv, 12, *πρώτη ἡμέρα τῶν ἀζύμων*, though latent in Matthew's parallel (xxvi, 17), *πρώτη τῶν ἀζύμων*, "the first day of unleavened bread." [agreed]¹⁴¹ Baldly to aver that "no Greek word for 'day' occurs in any of the passages," is to blind

¹³⁸ The apostles' and Yeshua's vernacular was Hebrew, not Aramaic. See my book *Exploding the Aramaic Myth*.

¹³⁹ pg. 401-409, "ART. VI.—MUST SYNTAX DIE THAT THE SABBATH MAY LIVE?" Wilbur Fletcher Steele, *The Methodist Review*, Vol. LXXXI,—Fifth Series, Volume XV., 1899.

¹⁴⁰ There are only "normal" laws in language, not immutable ones. There are plenty of examples of departures from such "laws." However, in this case we will find that we can abide by the norm. I think that Steele states it this way out of his desire for a quick dogmatic closure on the subject. For it threatens the very foundation of Sunday Christianity.

¹⁴¹ I shall show that Steele is right to cite Mark 14:12 and Mathew 26:17, though he leaves out Luke 22:7 and the parallel with "day of the Sabbaths" goes unnoticed. I will show subsequently that his argument collapses when this is taken into consideration.

the simple English reader to the fact that an inflected language, by its numerous genders and cases, can indicate the presence and force of latent words to an extent undreamed in English. Of Every candid Greek scholar it is properly demanded what feminine Greek word it is which compels the numeral adjective to don its feminine dress. Until a more suitable word is proved we insist that it is *ἡμέρα*, “day.” [qualification]¹⁴²

But difficulties thicken fast. Only a tyro would render that phrase as “the first (or one) of the Sabbaths” [disagree]¹⁴³ Such a rendering could arise only from a construction known as that of “the part and the whole.” Amplified it would be “the first [or one] Sabbath [the part] of the Sabbaths [the whole].” [agree] Elsewhere, however, the Holy Ghost has invariable taught that the numeral adjective governing the word for the part must agree in gender with the word for the whole. [disagree]

The disagreement on this part needs to be explained, since Steele’s remark is only true of one set of cases, and not the case at hand. In the Septuagint we find in Judith 12:13: *θυγάτηρ μία τῶν υἱῶν Ἀσσοῦρ* = *one daughter of the sons of Assyria*. It is to be observed that *θυγάτηρ μία* = *one daughter* is a part of the whole *τῶν υἱῶν Ἀσσοῦρ* = *of the sons of Assyria*. The rule thus needs to be modified. When the feminine word *θυγάτηρ* (daughter) is present to agree with the numeral’s gender *μία*, then agreement with the accompanying genitive phrase *τῶν υἱῶν Ἀσσοῦρ* is no longer required. The “one” is still part of the whole. We can well guess that if the implied word is

¹⁴² We shall see that the case for “first day of the Sabbaths” can be made based on Greek alone and that the rule holds fast. However, the Greek text is translating a technical term originally from Hebrew, and here we may expect a Hebrew literalism to disregard the Greek syntax. Examples of such syntax violating Hebraisms abound in the Septuagint. We will find that the case for “first of the Sabbaths,” and “one of the Sabbaths” may thus be proved on the force of Hebrew Semiticism. On the other hand the same meaning can be proved on the force of pure Greek without appeal to Semiticism: “one day of the Sabbaths.”

¹⁴³ Steele would contradict many scholars here who realize that the word “day” is latent, but omit it, as the Greek formally omits it, because its presence does not change the meaning of the text. This will be proved after.

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