

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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with a parallel construction whose meaning is agreed on: *ἡμέρα τῶν ἀζύμων* (Luke 22:7) = *day of unleavens* in reference to the 15th of Nisan. We see here that day is of feminine gender and the following two words neuter plural. So it is clear that the phrase contains a gender clash. The genitive phrase *τῶν ἀζύμων* is descriptive of what kind of day the text is describing. It need not agree in gender with what is so described.

Now this is exactly like “day of the Sabbaths” *ἡμέρα τῶν σαββάτων* (Acts 16:13). Again the genitive phrase is descriptive of what kind of day the text speaks of—*a sabbaths* Day. And again, “day” agrees in neither gender nor number with the head noun *ἡμέρα*. As a rule the genitive phrase in Greek does not have to agree with the head noun in either number or gender. For example, “Kingdom of the heavens” *βασιλεία τῶν οὐρανῶν* (Mat. 3:2). The head noun *βασιλεία* is feminine singular, and the genitive description *τῶν οὐρανῶν* is masculine plural. Also Mat. 3:10: *τὴν ῥίζαν τῶν δένδρων*; Mat. 4:15: *Γαλιλαία τῶν ἐθνῶν*. Luke 22:1: *ἡ ἑορτὴ τῶν ἀζύμων*. These examples can be multiplied endlessly.

Now let us observe what happens when an attempt is made to enumerate the “day of unleavens.” We have that in Mark 14:12: *τῇ πρώτῃ ἡμέρα τῶν ἀζύμων*. This is exactly like Luke 22:7 except that now the word *πρώτῃ* has been prefixed. All agree that the meaning may be “first day of the unleavens.”<sup>145</sup> Observe that “unleavens” did not change meaning upon addition of *πρώτῃ*. Whereas before it was “day of the unleavens,” and it was not specifically said which one, now it is “first day of the unleavens” and it is known that the first one is meant. Also notice that before addition of the word “first” a precise day is meant, and that after the addition of the word “first” the same precise day is meant. For Mathew means the exact same day as Mark. The addition of the word “first” does not change which day. It only gives more information about that day. So also is the case with “day

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<sup>145</sup> For the sake of argument, I am sticking to “first day of the unleavens,” which is an accepted a-contextual sense; however the phrase is a Hebraism: “head day of unleavens”, “the day ahead of unleavens” or “the day before unleavened bread.” Also in Luke 22:7, codex Bezae reads “day of the Passover” which is adopted in this book. The translations in this section are simply to make a grammatical point.

of the sabbaths” vs. “first day of the sabbaths”. The grammar is exactly parallel and the word first does not change it from the sabbath. It only gives more information about the day.

In like manner the addition of the same word here: \**πρώτη ἡμέρα τῶν σαββάτων* = *first day of the Sabbaths*, or \**Τῆ δὲ μιᾷ ἡμέρα τῶν σαββάτων* = *and the one day of the Sabbaths*. The critics all agree that the use of *μιᾷ* as “one” for “first” is a Hebraism. The usage is seen in Genesis 1:5: *ἡμέρα μία* = first day. Now while these examples are non extant, the extant example *πρώτη ἡμέρα τῶν ἀζύμων* (Mark 14:12) completely illustrates what would be meant if they were; *Τῆ δὲ μιᾷ ἡμέρα τῶν σαββάτων* can mean nothing but *and on the first day of the sabbaths*. We will see in a bit that it is irrelevant that the expanded forms above are not seen in usage.

Let us now take the extant form *Καὶ τῆ πρώτη ἡμέρα τῶν ἀζύμων* (Mark 14:12) and observe what happens when the word *ἡμέρα* drops out. The form is now: *Καὶ τῆ πρώτη τῶν ἀζύμων* = *and the first of unleavens*. And this form is extant in Matthew 26:17 *Τῆ δὲ πρώτη τῶν ἀζύμων*. The meaning is exactly the same, “And on the first of the unleavens.” The substitution of *δὲ* for *Καὶ* is not relevant. It is only a variant conjunction, and the two represent *waw* in Hebrew. What is observed is that first the addition of the word “first” or “one” does not alter the meaning of the genitive noun phrase either *τῶν ἀζύμων* or *τῶν σαββάτων* to some other day. And then second, the omission of the word “day” does not alter the meaning of *τῶν ἀζύμων* to some other day. It follows that there is no grammatical reason to expect the meaning of *τῶν σαββάτων* to change on omission of the word “day”: *Τῆ δὲ μιᾷ τῶν σαββάτων* = *the first of the Sabbaths*. This is just as legal as: *Τῆ δὲ πρώτη τῶν ἀζύμων* = *the first of the unleavens*.

The reason that *πρώτη* does not need to alter to a neuter “gender” is the intent of the language to imply *ἡμέρα*. The numeral thus must agree with *ἡμέρα*, and by the proof given above is exempt from having to agree with either *τῶν ἀζύμων* or *τῶν σαββάτων* as shown above. Likewise, Judith 14:18, *μία γυνή τῶν Εβραίων*, confirms the fact that the nominative noun, whether implied or supplied for *μία* excuses the following genitive of the whole *τῶν Εβραίων* from agreement with the numeral.

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