

הַיּוֹם בַּאֲשֶׁר קוֹמֵם 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)

Steele has appealed to the Holy Ghost as certifying his results, but vainly so using the wrong set of texts to interpret. Rather he should have used Luke 22:7, Mark 14:12 and Matthew 26:27 along with Acts 13:14. He mentions some of these, but ignores their significance. Here then is a summary:

1a. Luke 22:7: <i>ἡμέρα τῶν ἀζύμων</i> day of the unleavens	1b. Acts 13:14: <i>ἡμέρα τῶν σαββάτων</i> day of the sabbaths
2a. Mar. 14:12: <i>πρώτη ἡμέρα τῶν ἀζύμων</i> first day of the unleavens (no change of day from 1a)	2b. Non-extant expansion: <i>*μία ἡμέρα τῶν σαββάτων</i> one day of the sabbaths (no change of day from 1b).
3a. Mat 26:17: <i>πρώτη τῶν ἀζύμων</i> first of the unleavens (no change of day from 1a)	3b. John 20:1: <i>μία τῶν σαββάτων</i> one of the sabbaths (no change of day from 1b)

Observe that the two sets of phrases are exactly equivalent in every grammatical sense except in the difference between an ordinal number and a cardinal number.<sup>146</sup> Observe also that no change in the genitive phrase is required: “...of the unleavens” is invariant throughout and so “...of the sabbaths” should be invariant throughout. Further, observe that the extant form *ἡμέρα τῶν σαββάτων* *day of the sabbaths* is the ordinary idiom for the “Sabbath Day.” The words all go together. The construct genitive phrase allows an internal number and gender clash. The construct phrase is a substitute for an adjective construction. With regular adjective constructions, number, gender, and definiteness must agree. With the construct substitute for an adjective, no agreement is required. And finally, notice that without or without the word “first”, Matthew, Mark, and Luke meant the exact same day. “first” only gives more information about the same day.

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<sup>146</sup> And this difference is slight. It is admitted on all hands that the Greek word for “one” is used in the ordinal sense after the pattern of the Hebrew in Genesis One, “one day” = “first day.” The use of the Greek cardinal, however, does open up the possibility of reading the phrase “a Sabbath” or “some one of the Sabbaths.” While this is possible, it gives the same practical result for the chronology as “first of the Sabbaths.”

The construct is often used to express adjectival meaning when the adjective form is not available. In the English “Sabbath Day,” the word “Sabbath” is used as an adjective. It describes what kind of day it is. But in Hebrew there are no adjective forms for Sabbath, and day is masculine while Sabbath is feminine, so the regular adjective construction cannot be used. A construct phrase is required: **יום השַׁבָּת** = *day-of<sub>m</sub> the-sabbath<sub>f</sub>*. Likewise, in Greek, no separate adjective exists for “sabbath” or “day,” so a genitive phrase is required to say what kind of day we are talking about: *ἡμέρα<sub>f</sub> τῶν<sub>n</sub> σαββάτων<sub>n</sub>*. Gender agreement is not required between the head noun and the attributive noun. In such cases, if a numeral is added to count the entity or idea so constructed, the numeral will agree with the head noun. If the head noun is missing, then it can be supplied from the context.

If the phrase is enumerated, then the numeral only needs to agree with the head noun phrase.<sup>147</sup> For example, in 2Sam. 2:1 *εἰς μίαν τῶν πόλεων Ιουδα*, *to one<sub>f</sub> of-the<sub>f</sub> cities<sub>f</sub>-of Judah<sub>m</sub>*, the words **עָרֵי יְהוּדָה** *cities<sub>f</sub> of Judah<sub>m</sub>* are in construct relation. The numeral agrees in gender only with the words “the cities” (fem.), and not “Judah” (masc.): **בְּאַחַת עָרֵי יְהוּדָה**. Again, only the head noun phrase **עָרֵי**, *τῶν πόλεων* agrees with the numeral: **אַחַת**, *μίαν*. So when the head noun must be supplied, or is only implicit, then the numeral need only agree with the implicit head noun.

So also 1Sam. 27:5: **בְּאַחַת עָרֵי הַשָּׂדֶה**, *in-one<sub>f</sub>-of<sub>f</sub> cities<sub>f</sub>-of the-country<sub>m</sub>*. Exceptions are possible. In 2Sam. 17:9, the Hebrew has a gender clash: **בְּאַחַת הַפְּתָחִים** = *in-one<sub>f</sub>-of the-pits<sub>m</sub>*. And in apparent imitation of the Hebrew **אַחַת הַלְּשָׁכוֹת**, *one<sub>f</sub>-of the-chambers<sub>f</sub>*, Jer. 35:2 (LXX 42:2), in the LXX has: *μίαν<sub>f</sub> τῶν<sub>m</sub> ἀυλῶν<sub>m</sub>*, *one<sub>f</sub>-of-the<sub>m</sub> courts<sub>m</sub>* (NETS). With a Greek genitive phrase, the head noun can be in any main case: nominative, accusative, dative, or genitive. Only the following genitive noun needs to be genitive. In Hebrew the head noun must be construct form (or so understood) and the following noun can look like any ordinary noun with or without the article.

<sup>147</sup> I say *noun phrase* because the definite article may be included with the noun, sharing its number, case, and gender.

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