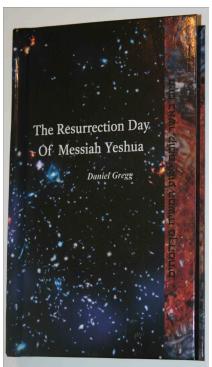הַיוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמֵּתִים

**The Resurrection Day
Of Messiah Yeshua**

When It Happened
According To The Original
Texts

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only latent and not actually supplied in the text, that the listener upon mentally supplying the word does not expect the following genitive phrase to agree in gender. We shall see this to be the case with Mat. 26:17; Mark 14:2, and Luke 22:7.

This is all the more seen in Judith 14:18: μία γυνὴ τῶν Εβραίων = *one woman of the Hebrews*. It is not expected that the genitive τῶν Εβραίων phrase agree. And if *woman* should drop out of the text, e.g. μία τῶν Εβραίων then common sense would supply *woman* and not require the genitive phrase to agree. Either way, the one woman is still a part of the whole of the Hebrews. Steele's dictum must be reworded, "Elsewhere, however, the Holy Ghost has invariably taught that the numeral adjective governing the word for the part must agree in gender with the word for the whole, *and if the text shows a disagreement the omitted but latent word must be supplied to go with the numeral, and then the words of the whole do not have to agree.*" With this we can proceed to acknowledge Steele's examples where no word need be supplied:

This, with masculine nouns of the whole, the form of the numeral governing the latent noun of the part is ever in the masculine also. The following are examples of this rule: Matt. xviii, 28, ἕνα [*masc., σύνδουλον, masc.*] τῶν συνδούλων [*masc.*], "one of his fellow-servants;" Mark xii, 28, εἷς [*m. γραμματεύς, m.*] τῶν γραμματέων [*m.*], "one of the scribes;" Luke xi, 46, ἑνὶ [*m., δάκτυλω, m.*] τῶν δακτύλων [*m.*] ὑμῶν, "one of your fingers." The same holds good with neuter nouns of the whole: Matt. v, 29, "one of thy members;"[144] Matt. vi. 28, "one of these"; Rev. xv. 7, "one of the four beasts." Nor is it otherwise with feminine nouns: Matt. v., 19, "one of these commandments;" Mark xiv, 66, "one of the maids;" Luke v, 12, "one of the cities" [R.V.]; Luke xiii, 10, "one of the synagogues;" and notably, Luke xx, 1, "one of those days."

The above applies to μιᾷ τῶν σαββάτων only insofar as the phrase has to be expanded to: μιᾷ ἡμέρᾳ τῶν σαββάτων. This then satisfies the applicable part of the rule. The part of Steele's rule that does not

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[144] I have here omitted Steele's Greek quotations for sake of brevity.

apply is proved by Judith 14:18: μία γυνὴ τῶν Ἐβραίων = *one woman of the Hebrews*. Here we see that when the latent word IS supplied γυνὴ, *woman*, then the genitive phrase specifying the whole, τῶν Ἐβραίων, *of the Hebrews*, does not have to agree in gender. The supplied word intercedes. Let us see now how Steele continues to misdirect us from this fact:

> According to this law, had the Holy Ghost seen fit to write either πρῶτον or ἓν τῶν σαββάτων. we could and must have rendered his phrase as "first [or one] of the Sabbaths." Or, were σάββατον feminine in gender, μίαν σαββάτων should be rendered as alleged.

This last point is worthwhile. From the Jewish point of view σαββάτων is a feminine word. And from the Greek point of view the inflection -ων on the end is ambiguous. It is only the usage of σάββατον in other contexts that gives us the neuter. But without any other indication the -ων ending can be feminine. Without denying the neuter usages, could it be that σαββάτων is treated as a feminine word in Greek by some writers, or by some writers in certain places. Thus it would be a word with "two" genders.

The Hebrew word שבת is listed as feminine and masculine in the Hebrew Lexicon (BDB). However, there is every reason to question the suggestion that the word is ever really masculine. First the ת ending is normally feminine. Second, its plural form שבתות is feminine. Further, the cognate Aramaic שבתא is feminine. And in the overwhelming examples of usage there is no problem in regarding שבת as feminine. HALOT lists the 3 exceptions: Isaiah 56:2, 6; 58:13 where the phrase "polluting it" is used, and "it" is masculine in Hebrew. Also in Lev. 23:32, HALOT cites that the Hebrew word "he" is used in reference to the Sabbath. On the other hand Lev. 16:31 uses the word "she" to refer to the Sabbath. Exodus 31:14 likewise uses the word "she" to refer to the Sabbath, and Lev. 25:6 used the "she" form of the verb in connection with it.

Most of the exceptions can be disposed of as rare or possible mistakes. First Isaiah 53:13 may be using the noun ענג and not the verb in which case agreement is not required. For 56:2, 6, the intent

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Three days and three nights

Messiah Is Raised

after 1 day	after 2 days		after 3 days
14 Nisan *Festival* Sabbath→		16 Nisan First of Sabbaths→
Wednesday	Thursday	Friday	Saturday

1st Day

2nd Day
(after 1 day)

3rd Day
(after 2 days)

Wave Sheaf Day