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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of "polluting it" may really be "polluting oneself" in which case the ו would not refer to the Sabbath. In Lev. 23:32, the same phrase is contradicted in 16:31, i.e. הוא vs. היא. It was a common mistake to lengthen a yud too far so that it became a waw.

On the other hand, there is no way to argue with שבתות or the fact that the masculine plural never appears on the ending.

The question then is how σαββατα ended up being a neuter noun in the Greek language. This is explained by the fact that σαββατα is an obvious loan word transliteration of the Aramaic שבתא. The Aramaic word is feminine, but the Greek word looks like a neuter, because words ending in -α are regarded as neuter in Greek. Hence σαββατα is construed in the neuter, i.e. τα σαββατα. Speakers of Judeo-Greek, with even a smattering of Hebrew would know that σαββατων represents a feminine Hebrew word. In the first place the -ων ending is ambiguous and is used for the feminine genitive plural as well as the neuter. In the second place, the sabbath day is regularly stated as ημερα των σαββατων in which example, ημερα is feminine. In the Jewish mind the phrase was not a gender clash because the Hebrew was obviously feminine, and the Greek was flexible or to put it another way, bent to the use. And finally, -ων is merely the translation of the Hebrew feminine plural ending -ות.

At this point we must disabuse the reader of some modern notions. There was no such thing as the study of "grammar" in ancient times such that it mattered to common people. There was no common science of grammar, and no science of linguistics. Popular notions of grammar where innate learned patterns, with little or no formal acknowledgment. Someone would just say, that doesn't sound right, and that was the end of the matter. In Judeo-Greek σαββατων could be regarded as feminine despite the fact that τα σαββατα or του σαββατου were not to be in strict grammar. Even the later words could be regarded as feminine according to *construtio ad sensum*. To illustrate this we merely need to look at a true English neuter, the word "it". "Look at that boat. It is beautiful. Yes, she is." In a certain sense, neuter is the gender of all English nouns (in the sense that English has only one gender: neuter), and gender only enters the picture when someone uses "she" or "he" or a gender marked word

like "actor" or "actress". Just because we use a neuter word like "boat" does not mean that it has no recognized gender. Boats are "she" and not "he", and any inanimate object, idea or concept can be an "it" that people have no problem genderizing according to the sense.

There are important reasons why μια των σαββατων is constructed according to the sense. If Σαββατων were truly a genderless word in the Jewish mind, then we might expect "one of the sabbaths" to be "εν των σαββατων" (using the neuter, nom.) but the direct Hebrew feminine, and even the use of ημερα in Greek reinforced the feminine idea, not to mention the closely related Aramaic: שבתא. It is also well known that were gender agreement is required is in a direct adjectival relationship, but in the genitive chain or construct chain, it is not, and this is a case of a construct/genitive chain. Also, neuter is not really gender. It is merely a form indicating lack of explicitly grammaticalized gender in either masculine or feminine. In the Hebrew language, everything has gender. There is no grammaticalized neuter. So when the Jews learned Greek, the use of a neuter simply meant that the gender was not being noticed. It did not mean to speakers of Hebrew that the noun had no gender sense. One may consider this ethnocentric, but this is how different languages first related: ethnocentrically.

So from the Hebrew point of view, μια των σαββατων, is a normal phrase for "one/first of the Sabbaths" where all parts of the phrase are regarded as feminine. It is really the number μια that tells us the *constructio ad sensum*, even though in form σαββατων is neuter. Refer to the boat example above.

So now if we return to Steele who would deny that any Semiticism is involved in the case, as is convenient, then the obvious route to solving the gender conflict is simply to interpolate the word phrase this way: μιᾷ ἡμέρᾳ τῶν σαββάτων. Now I proceed to refute Steele on Greek grounds alone and by Greek example alone without any appeal to Semiticism.

The correct translation of μιᾷ τῶν σαββάτων is "first *day* of the Sabbaths." I completely agree with the critics that the word "day" is implied by the texts. But that is where the agreement ends. Let us start

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Crucifixion

Messiah Is Raised

Three days and three nights

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