

Luke 4:16	τη ημερα των σαββατων	cf. Exodus 35:3
Acts 16:13	τη ημερα των σαββατων	cf. Exodus 35:3
Luke 13:14	τη ημερα του σαββατου	השבת את־יום
Greek sense	the day of the Sabbath	day-of-the-sabbath (ddo)
Semiticism?	No. The Greek is correct to the Hebrew.	
Luke 13:16	τη ημερα του σαββατου	cf. Luke 13:14
Luke 14:5	ημερα του σαββατου	cf. Luke 13:14

Outside of eight texts in the NT (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7, and 1Cor. 16:2)<sup>1</sup>, where we find *μια των σαββατων* translated as "first day of the week", there is no example of *σαββατων* having the meaning of "week" in any Greek literature before ca. AD 100, and then only in "Church" Greek after that. The first attested use in this sense in Didache 8.1. This sense is entirely wanting in Secular Greek, the LXX, Josephus, Philo, or any other Greek literature of Jewish provenance before the destruction of the Second Temple except for these eight texts. That sense is also entirely lacking in classical and Koine Greek except for its alleged use in these eight texts. Furthermore, these eight texts are not just ordinary examples where nothing is at stake. What is at stake here is the original separation of Christianity from its Jewish roots, and the justifications supplied for this schism. Therefore, we may rightly suspect that the alleged sense of "first day of the week" is due to opportunistic revisionism based on sectarian religious and political motivations.

Let us therefore examine these texts to see what they mean. We can draw up another short chart:

Text	Greek Translation	How it would be said in Hebrew.
Matthew 28:1	μιαν σαββατων	אחת־שבתות
Greek sense	one <i>day</i> of-Sabbaths <b>or:</b> a certain Sabbaths <i>day</i>	first-of sabbath-s
as a Semiticism	first-of Sabbaths (שבתות)	שבתון would not make sense since, a "Sabbatism" is not something that is counted.
Mark 16:2	μια των σαββατων	אחת־השבתות
Greek sense	one <i>day</i> of the Sabbaths <b>or:</b> a certain Sabbaths <i>day</i>	first-of-the-sabbath-s
as a Semiticism	first-of-the-Sabbaths (שבתות)	
Mark 16:9	πρωτη σαββατου	ראשונה שבת
Greek sense	first Sabbath <i>day</i>	first Sabbath
Semiticism?	No Semiticism. The author of this supplement was not Mark, but clearly understood that <i>μια</i> = <i>πρωτη</i> . The above expression is totally out of character with the other usages in the gospels.	Likely this would create confusion with Lev. 23:11, <i>της πρωτης [σαββατου]</i>
Luke 24:1	μια...των σαββατων	cf. Mark 16:2
John 20:1	μια...των σαββατων	cf. Mark 16:2
John 20:19	μια των σαββατων	cf. Mark 16:2
Acts 20:7	μια των σαββατων	cf. Mark 16:2

1Cor 16:2	μια των σαββατων	cf. Mark 16:2
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Now a lot of studious people have noticed that the word *day*, *ημερα*, is missing from these texts. In the strict un-Semiticized Greek it is not to be denied that Greek grammar suggests that the word *day* be understood, either before or after *σαββατων*, because *μια* is set up to modify a feminine noun, which can be none other than *ημερα*. *Μια* is feminine and *σαββατων* has a neuter gender. *Μια* implies the idea of *ημερα* even if it is not present in the text. The resulting sense then is *μια ημερα των σαββατων* which is exactly that expression used in the LXX and NT for the Sabbath day: *ημερα των σαββατων*, except that the prefixed word "one", *μια*, modifies it. Considering only the un-Semiticized Greek placing the word *day* in text leads us right back to the standard phrase for the "Sabbath day", only now it is "one Sabbath day" or "a *certain* Sabbath day". In this case the word *σαββατων* is understood as *שבתון* just as in the phrase for the "Sabbath day" (cf. [Exo. 20:8](#)) However, further consideration indicates that we are now counting Sabbaths: *שבתות*. We have already seen that *σαββατων* stands for the Hebrew *שבתות*. On the other hand, the word *μια* is regularly expressed by the Hebrew *אחת*, which has the same feminine gender. So regarding *μια των σαββατων* an original Hebrew idiom, the phrase would be *אחת־השבתות*. This can be understood as either "first of the Sabbaths" or "one of the Sabbaths", since *אחת* is used in both the cardinal and ordinal sense in Hebrew, i.e. "first" or "one".

There are several points that secure the above sense beyond reasonable doubt. First, according to Lev. 23:15 "seven Sabbaths"<sup>2</sup> were actually counted following the the Passover. If *μια των σαββατων* is counting the first of these seven Sabbaths, then we expect it to be used just after the Passover, and nowhere else. And this is exactly what we find. Yeshua was crucified just before the annual Sabbath; then the resurrection day just happens to be the first sabbath after the Passover, and it is called *μια των σαββατων*. In the other two uses in the NT, the same synchronization with the Passover is observed. Acts 20:6<sup>2</sup> tells us about the Passover before introducing the key phrase *μια των σαββατων*. In 1 Corinthians 16:2, it is mentioned that Pentecost is coming not too much after *μια των σαββατων* (cf. 16:8). Hence all of our texts fit the chronology implied in Leviticus 23:11-16 exactly.

In the Mishnah, and later Jewish writings the phrase *בשבת החדשה* is used for Sunday. The earliest attested use would be Seder Olam ca. AD 140.<sup>4</sup> I have amply proved already that Seder Olam was written to confuse the Jewish People on the fulfillment of Daniel 9 in terms of Messiah Yeshua. See [The Real Bible Code V- Daniel 9 & Rabbi Halaphta \(PPT\)](#). If could be that this phrase was introduced as an *agent provocateur* by Rabbi Halaphta to help the proto-catholic church undermine the position of the Nazarene Jews who believed in Yeshua, and who knew when his resurrection was. Even so, Rabbi Yose ben Halaphta could not just dictate a new meaning for the word *שבת* that did not exist before. In this case, the phrase means "One in connection with Sabbath", or as William Mead Jones puts it, "proceeding on to the Sabbath" or "one into the Sabbath"<sup>5</sup>. Hebrew uses the preposition *ב* abstractly in the sense "in connection with". The dictionaries gives glosses, "into" or "toward". In this respect it is like the Hebrew preposition *ל*, which abstractly means "pertaining to" or "with respect to". The usage could only be justified as a pious reckoning of the days of the week with respect to the Sabbath. If the phrase merely meant "first day of the week", then its reason for being would cease to exist. It is a naive acquaintance with Ancient Hebrew that thinks the *ב* must always mean "in" in a locative sense, and then which seeks to explain it by assigning the meaning of "week" to *שבת*. This could certainly be pushed off on ignorant Christians who did not know Hebrew well, and it has probably been taken this way by more modern Jews reading the scholarly literature, or using the terms based on what they think they read in the scholarly literature. However, any thoughtful acquaintance with ancient Hebrew will show that the linguistic sense defaults to the abstract use, "in connection with" as the first and obvious sense to be made of the usage, and does not even consider a different sense for *שבת*, because the abstract use was an accepted norm that retained the accepted normal sense of *שבת*. In Modern Hebrew, Greek, and Latin, the abstract uses have been driven out by circumlocutions.