

שׁוּבָא. Therefore, the usage בַּחַד בְּשִׁבְעָא in the Talmud is literally "one in the seven" and not "one in the \*Sabbath"!

Furthermore, this is proved by the reintroduction of the ת on day six. בְּמַעְלֵי שַׁבְתָּא means "on preparation of sabbath". Notice that the preposition ב is missing also, because the word שַׁבְתָּא really means "Sabbath". Likewise, בְּשַׁבְתָּא means "on Sabbath".

The same rejection of the final tav (ת) occurs in

Chaldee Syriac (ܒܚܕܐ ܒܫܒܥܐ one in seven vs. ܒܫܒܥܐܐ

Sabbath) and Ancient Syriac (ܒܫܒܥܐܐ vs. ܒܫܒܥܐܐܐ).<sup>441</sup>

The Targum of the dialect of the Jews of Kurdistan explicitly counts in the same fashion, "one day in the seven," (יּוֹמִית תִּירוֹשֵׁב) "two in the seven" (יּוֹמִית כּוֹשִׁיבָא) etc.<sup>442</sup> The lack of the final tav in all the usages of counting is the proverbial smoking gun. It shows that the popular spoken dialects rejected the idea of counting days of the week to the Sabbath, and that such countings were with respect to the word "week" or "seven" and not the Sabbath.<sup>443</sup>

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poses long after Arabic had become the language of daily life. It has developed a battery of technical logical terms, such as *tiyuvta* (conclusive refutation) and *teyku* (undecidable moot point), which are still used in Jewish legal writings, including those in other languages, and have influenced modern Hebrew.

... However, the majority of those who are familiar with it, namely Orthodox Jewish students of Talmud, are given no systematic instruction in the language, and are expected to "sink or swim" in the course of Talmudic studies, with the help of some informal pointers showing similarities and differences with Hebrew. For this reason, insights based on grammar or philology tend to be received with bewilderment in Orthodox Talmudic circles (see Chaim Potok's novels *The Chosen* and *The Promise*).

<sup>441</sup> William Mead Jones says, "Each day proceeds on, and belongs to the Sabbath. This is the meaning in all languages where "into Sabbath" or 'into the Sabbath,' is employed." While this is certainly the meaning the pious users of this idiom put on the ב when counting to the Sabbath, Jones clearly was taken in by the Church tradition that *khad bē-shabbo* meant "one to Sabbath" rather than "one to week/seven". The missing ת is the clue. We only need to explain

the idiom as Jones does when the ת is present. The purpose of the idiom with the Jews was to accent the Sabbath. To suppose they thought *week* when reading it defeats the *raison d'être*. As for the Church, they did not want to accent the Sabbath, but only confuse it with the meaning of week. Hence the tav was omitted, and the result explained to mean *Sabbath/week*. However, the language clearly shows that *week/seven* is the original meaning of the usage.

<sup>442</sup> William Mead Jones, "Chart of the Week", 1886.

<sup>443</sup> This is not the place to elaborate, but if there were any Aramaic or Hebrew originals to the gospels, they remain yet undiscovered, or were all destroyed by the Romans or Ecclesiastical Authorities. But "The Latin, Syriac and Coptic versions were unquestionably made directly from the Greek" (NA-27<sup>th</sup>, pg. 63\*, *Novum Testamentum Graece*). The extant Syriac MSS were not made before the fifth century, and it is clear that the translators used the oral tradition of the "first day of the week" and the chronological misunderstanding to translate "first in the seven" in much the same way that Catholic missionaries translate "first day of the week" today. Any MSS reading

Where the counting to the Sabbath in Hebrew occurs, however, viz. אַחַד בְּשַׁבְתָּא or אַחַד בְּשַׁבְתָּא it is purely a late limited usage in the scholarly literature, and late usage of ultra pious Jews who wanted to remember the Sabbath every time they mentioned a weekday.<sup>444</sup> These usages were not strong enough to replace the common usage, which is why in Modern Hebrew, the "first day of the week" is יוֹם רֵאשִׁוֹן or בְּרֵאשִׁוֹן בְּשַׁבּוּעַ. There are many Christian Hebraic attempts to render "first day of the week" as אַחַד בְּשַׁבְתָּא, but this is just the late pious usage as influenced by the Church's misunderstanding of the Greek. The actual idiom is "one unto the Sabbath" (compare the Hebrew usage *yom b'yom*, i.e. "day to day" in the MT). Also Orthodox Jews who might claim an ancient provenance for their usage are merely speaking ignorance of the glottochronological facts.<sup>445</sup>

Furthermore, the Western Church because of its misunderstanding of the resurrection chronology, and the meaning of "the first of the Sabbaths," put a novel meaning on Τῆ δὲ μιᾷ τῶν σαββάτων, which sounded appealing. It was possible to interpret "one from the Sabbath" if you were a Greek, or to make the equation of σαββάτων = ἑβδομάδας by reading Lev. 23:15 in the LXX and then being told by the Christian priest or local Jew that the Hebrew text had שַׁבְתוֹת. However, this was all mistaken, as we have shown that the Pharisees equation of שַׁבְתוֹת and שַׁבְּבוּעוֹת was incorrect, and the gloss in the LXX accordingly incorrect.

The Western Church therefore created their own ecclesiastical Greek using σαββάτων to mean week. They even copied Aramaic liturgical titles for the Psalms into ecclesiastical Greek when they translated Psalm 24 etc. To be sure, this Aramaic was "one in the week" or "one in the seven," and → \_\_\_\_\_

"first of the Sabbaths" in a version of Aramaic would have been destroyed by Ecclesiastical authorities on the assumption that it was a heretical production of a small sect of Judaizers and not in line with Church doctrine. Such an artifact would lie too close to the original text for them to tolerate. On the other hand, the same could be tolerated in Latin, e.g. *prima autem sabbatorum*, because it was not Hebrew and was already sold to the flock as a Hebrew method of reckoning the week without significant fear that anyone could double check it. Such was not possible in Aramaic. An accurate translation in Aramaic would betray no ability to mean "first day of the week", and would have to be destroyed to be successfully repressed.

<sup>444</sup> We can also allow that the Eastern Church ecclesiastics were complicit in the development of the Syriac idiom for "first in the seven" by changing the first vowel to agree more closely with the first vowel of *Shabbat*. These Aramaic dialects had the option of not expressing the vowels in written form. They were thus able to ambiguate *Shavuah* with *Shabbat* in the spoken speech. However, they were unable to introduce the necessary tav into the text. We may further suspect the Nestorian and Eastern Christian priests of being the first to mix Christianity with Mithraism and Gnosticism.

<sup>445</sup> The Hebrew Bible, the Targum of Onkelos, and the Samaritans do not count days to the Sabbath. Neither do the Jews of Kurdistan in their Targum Dialect. Only in the Church Syriac is *Sabbath* put for week when it stands by itself, and in all the counting formula's the base root used points to an original *Shavuah* or *Sheva*. This is likewise the case with the earliest layers of the Talmud.