

not "one in the Sabbath"⁴⁴⁶. This is how the LXX gained these titles. However, when they wrote or had to speak in normal speech they did not use the word σαββάτων. This was confirmed to pious and liturgical usage. In everyday speech, the language reverted to ἑβδομάδος.

The New Catholic Encyclopedia confirms this, "Through doubtless an ignorant overlooking of the final 'ayin in *šeba*' (seven), early Christian Fathers were led to equate seven (-day week) with Sabbath [see E. Vogt, *Biblica* 40 (1959) 1008, who disproves that *šabbāt* ever meant week]. Still, the best grammarians now admit cases in which 'ayin is in fact transmuted or lost. In the existing Syriac form *šabbā*, the loss of the final *t* is no less anomalous than that of the final 'ayin would be."⁴⁴⁷ This is not entirely correct, but it underlines the basic thesis of mistaking the "one in the seven" for "first of the Sabbath*". The Christian mistake began with misunderstanding the chronology. The fire was kindled with anti-Judaism and the influence of Mithraism⁴⁴⁸ and Hadrian in favor of Sunday. And the final excuse was the mistranslation in the LXX gloss of Lev. 23:15-16.⁴⁴⁹ The Church literally saved its skin by latching on to this explanation

It is possible that the word *Sabbath* could be understood as *week* at an earlier date, though not in any counting formula for days of the week. It only had this significance standing alone, and the only example of this in the Talmud is Ned. 8:1. In Luke the usage is seen in 18:12, though we should be suspicious of this because we do not have MSS authority before the 3rd century A.D. for this particular verse.⁴⁵⁰ It is intriguing though, that Yeshua places "I fast twice a Sabbath" in the mouth of an ultra pious Jew, so this does not mean that he agreed with the designation.

It was the Gnostic Christians who turned their faith into religious philosophy and neglected the morality of outward worship. This allowed them to compromise with the Mithraic⁴⁵¹ idolatry when it was convenient for them to do so. They were able to stay together while the other Christians were scattered and deprived of their books. It was these so called Christians that offered the apologetics to the Romans, and they were most careful to avoid anything Jewish. For the Gnostics cursed the God of the "old testament." Indeed, they

⁴⁴⁶ The Eastern Church may have first ambiguated the pronunciations. See footnote 444.

⁴⁴⁷ *The New Catholic Encyclopedia*, "Sabbath", © 2003, pg. 458; R. North. The 1996 article is substantially the same and carries the Vatican's *imprimatur*.

⁴⁴⁸ The Mithraic cult came from Parthia and was the religion of the Mandaeans. It was also in the land of Shinar that Christianity was first corrupted before it was exported to the West.

⁴⁴⁹ The excuse only needed to be sparingly applied. Most believed what their elders told them. Those who were scholarly, or who had the true faith did not, but they were ignored on account to the political situation, and lacked sufficient power to counter the lie. God allowed this because the sevenfold punishments of Israel and Judah had been fulfilled on account of the sins of Israel and Judah.

⁴⁵⁰ Perhaps לַשַּׁבָּת = ΤΟΥΣΑΒΒΤΟΥ. The ל in Hebrew was used as a mark of the Genitive, i.e. לַשַּׁבָּת, however, it could also mean "unto" or "to". It may be most parsimonious at the time to admit however, that this is an unusual use of Sabbath with the meaning week. We merely point out that in 100% of the other numerous uses of σαββάτου it means "sabbath". I have seen a small bit of evidence that some Karaites fasted on the Sabbath.

⁴⁵¹ Mithraism was the up and coming religious worship from the east that took over the Roman Empire in the late first century. It introduced sun worship and Babylonian mysteries to the Romans.

were responsible for the very designation "old testament". This is why their apologies called the day of the resurrection the "eighth day" and neither the first nor "one in the seven," nor "one from the Sabbath". For all the latter designations in some way acknowledged the Creator God, and they would have nothing to do with the Creator. For they regarded the creator of this world a *demiurge*, and chose not to honor Him in any way. By the using the "eighth day" reasoning, they sought to get beyond the "demiurge," and beyond the "seventh heaven".

Later, of course, when the persecution ceased, the hypocritical Christians, were compelled to act more circumspect toward the "old testament" and biblical truth, however, the syncretistic principle remained, and they back peddled from their pagan attachments only insofar as necessary and became the Roman Catholic Church.

Now it has been demonstrated that there was no precedent in Jewish usage for the translation "first of the week" as a counting with respect to the Sabbath. The Jewish usage came about later. In the first century, the usage was "first day" or "first of the *shavua*" or "first of the *sheva*". It was the Church which first introduced the concept of counting "first of the Sabbath". Whence did the Jews derive their later usage? The answer is obvious. They received it from the Church.⁴⁵² The idea was subconsciously planted and they adopted it as a pious usage or pious scholarly form, and were deceived themselves as to its legitimacy by their Pharisaic mis-explanation of Lev. 23:15-16. The evidence is plain for all to see, in that the usage never caught on. For the glotto chronology shows strong bias toward the original "one in the seven/week" and not toward "one in the Sabbath*".

Having dispensed with the supposed provenance of a Jewish designation "first in the Sabbath" in the first century, I now return to the Greek: Τῆ δὲ μιᾷ τῶν σαββάτων. This phrase in the oldest Hebrew: אַחַת הַשַּׁבָּתוֹת.⁴⁵³ Or וּבְאַחַת הַשַּׁבָּתוֹת. The examples will show that the syntax is entirely Hebrew.

However, the Greek μιᾷ is feminine while σαββάτων is not. We may ask why the author did not put the more obvious ἐν τῶν σαββάτων or πρῶτον τῶν

⁴⁵² Likewise, they adopted their timing of the *Shabbat HaGadol* from the Church. Why did they do this? The Rabbis who knew the mistakes of the Church at one time were not inclined to correct them. In fact, they believed it would be better to confirm the Church in any errors that led them away from Judaism, even if it meant bending the truth for their own people. Even to this day this is true. Furthermore, after a point they could not challenge the Church and the Church's perceived opinions of what they ascribed to Jewish tradition for fear of persecution. They were the one's who promulgated the "stolen body" theory. And they were the one's who could only benefit from confusing the chronology of Messiah's passion.

⁴⁵³ Compare: אַחַת הַכְּהֻנוֹת (1st Sam. 2:36) = LXX μίαν τῶν ἱερατειῶν. אַחַת הַנְּבִלֹת = μία τῶν ἀφρόνων (Job 2:10). אֶל-אַחַת הַלְּשָׁכוֹת = εἰς μίαν τῶν αὐλῶν (Jer. 35:2) [cf. εἰς μίαν σαββάτων = Mt. 28:1]. Also אֶל-אַחַת הָעָרִים = εἰς μίαν τῶν πόλεων = *to one of the cities* (Deut. 19:5, 11). Also בְּאַחַת הַפְּחָתִים (2nd Sam. 17:9).