

σαββάτων? Doubtless, the answer is that the latter idiom was already claimed by the first Sabbath of Passover week, the 15th of Nisan. The former idiom was not an established use in Greek, and could be open to interpretation.

The reason that μιᾷ τῶν σαββάτων is used for the resurrection day is twofold.

First the oldest Hebrew אַחַת הַשַּׁבָּתֹת does care about the gender of the Greek language. The word "one" is feminine to agree with the feminine *hasabbatot*. The second reason is more important. The use of μιᾷ τῶν σαββάτων completely removes all possible misinterpretation from the phrase. The grammar of the Greek requires one to insert the word *day* ἡμέρα after *first*, so that the whole phrase becomes:

Τῇ δὲ μιᾷ ἡμέρᾳ τῶν σαββάτων

Now the kernel phrase ἡμέρα τῶν σαββάτων Means only one thing in Greek: "the Sabbath day". Language, by its nature attaches fixed meaning to idioms that are regularly used in the same way. This phrase is always used to mean the Sabbath day:

- Luke 4:16** τῇ ἡμέρᾳ τῶν σαββάτων
- Luke 13:14** τῇ ἡμέρᾳ τοῦ σαββάτου
- Luke 13:16** τῇ ἡμέρᾳ τοῦ σαββάτου
- Luke 14:5** ἐν ἡμέρᾳ τοῦ σαββάτου
- Acts 13:14** τῇ ἡμέρᾳ τῶν σαββάτων
- Acts 16:13** τῇ τε ἡμέρᾳ τῶν σαββάτων
- Exodus 20:8** τὴν ἡμέραν τῶν σαββάτων

The same construction also occurs in the LXX Exodus 35:3; Lev. 24:8; Num. 15:32, 33, 28:9; Deut. 5:12, 15; Judith 10:2; 1Mac. 2:32, 34, 41, 9:34, 43; Jer. 17:21, 22 (2x), 24 (2x), 27 (2x); Ezek. 46:1, 4, 12.

The Hebrew translation of ἡμέρα τῶν σαββάτων is יוֹם הַשַּׁבָּת. In order to state the day of the resurrection in the clearest possible way, the Greek construction had mimic the usual Hebrew phrase for the Sabbath with the word "first" added. Hence the meaning of the Greek is the "first day of the Sabbaths", or if we are to put it into English syntactical order, "The first Sabbath day", and back into translation Hebrew :

וּבְאַחַת יוֹם הַשַּׁבָּתֹת

The word *yom* therefore joins with *hasabbat* and prevents the phrase from meaning anything except the Sabbath day. Also, let us keep this grammatical difference between the Greek and the Hebrew in mind: The Hebrew numeral agrees with the word *Sabbath* while the Greek numeral agrees with *day*.⁴⁵⁴

⁴⁵⁴ But, μιᾷ τῶν σαββάτων may equally be regarded as a simple Semitism. The word μιᾷ is used under the influence of אַחַת הַשַּׁבָּתֹת. The Hebrew usage normally puts the feminine אַחַת before a plural feminine noun רַב*. See footnote 453. That that Greek conformed to the technical Hebrew usage in this case, I do not seriously doubt. Lev. 23:15-16 clearly shows that *Shabbat* is declined in the feminine gender. The reason that my opinion is in this footnote is that the usual

The Greek construction μιᾷ τῶν σαββάτων and the corresponding Hebrew אַחַת הַשַּׁבָּתֹת are technical forms meant to disambiguate spoken speech removed from the immediate temporal context. Likewise, in the case of Matthew: ⁴⁵⁵בְּאַחַת הַשַּׁבָּתֹת... בְּאַחַת הַשַּׁבָּתֹת (Ὁψὲ δὲ σαββάτων... εἰς μίαν σαββάτων). The actual counting would have been as follows:

אַחַת הַשַּׁבָּתֹת⁴⁵⁶ not הַשַּׁבָּת הַרְּאִשׁוֹנִית⁴⁵⁷
הַשַּׁבָּת הַשְּׁלִישִׁית, הַשַּׁבָּת הַשְּׁנִיית,
הַשַּׁבָּת הַרְּבִיעִית, הַשַּׁבָּת הַחֲמִישִׁית,
הַשַּׁבָּת הַשְּׁשִׁית, ⁴⁵⁸הַשַּׁבָּת הַשְּׁבִיעִית,

These days the Catholic Church, and indeed religious academic institutions all around the world are infested with higher critics. These are the professional skeptics who make it their job to cast doubt on the word of God. Skepticism is the passport to many an institution and positions which enable one to prosper under mystery Babylon.

Skeptics are good for one thing though. When faith has been falsely founded on an errant tradition they are all too happy to tear that tradition down along with the truth. If the tradition has a weakness they will find it. They have spent a long time undermining the chronology of the bible. In fact, they have been at it so long that they do not have a viable alternative, nor do they care anymore if there is a solution.

The Catholic Church Scholars are more than willing to unwittingly admit where things went wrong. With this E. Vogt and R. North have been very helpful. This is because the power of the Church is not founded on, or maintained by the truth. It is held up by the pure inertia of tradition. When the Church was busy conquering the earth and mixing its system with various religions and cultures, it was much more concerned about heresy hunting. It still is to some extent, but it has believed its own lie and allowed relativism to seduce it into letting down its guard. They introduced evolution into the true faith once and for all delivered to the saints. As a result they managed to construct a false theory of evolution in the truth faith, and a true theory of evolution in their own faith.

A house so divided cannot stand. With that said, lets see what a committee of higher critics has done:

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opinion of the Church grammarians, that *day* should be interpolated in the text, does more to destroy the first day of the week theory than my opinion.

⁴⁵⁵ On the latter of the Sabbaths ... on one (first) of the Sabbaths.

⁴⁵⁶ See footnote 453. The colloquial usage preferred this form since

the ordinal adjective הַרְּאִשׁוֹן was already applied to the first day of unleavened bread (Lev. 23:7, 11). This technical differentiation should be maintained.

⁴⁵⁷ There some evidence that this form tried to have some influence on the text in Mark 16:9, "πρώτη σαββάτου", and Luke 6:1 "σαββάτω δευτεροπρώτω" where it is necessary to add the word "second" to prevent confusion with the first day of unleavened bread.

⁴⁵⁸ Lev. 23:16. Notice that *Shabbat* is treated as a feminine word by the adjective "seventh".