

LESSON SIX

This section is quite extensive and will probably take more than one week of attendance with its one hour of study. It is recommended, but not required, that students take 2 weeks to complete the lesson while giving 2 hours of study to it.

Although this section relies heavily on comparisons to the Septuagint and other unreliable sources, the basic premise is acceptable and the abundance of other, more reliable, proofs make the conclusions drawn profitable. Dr. Van

THE FIRST DAY OF THE WEEK.

MATTH. xxviii. 1.—*In the end of the SABBATH, as it began to dawn toward THE FIRST DAY OF THE WEEK—Opse de SABBATOON*
* * * *eis* MIAN SABBATOON.

AS *sabbatoon* occurs twice in this passage, in one instance rendered *sabbath*, in the other *week*; and as in both instances the word is genitive plural; may not the true rendering be, "In the end of the *sabbaths* (Jewish), as it began to dawn toward *one of the sabbaths* (Christian)?" Which, in conjunction with the co-related passages, would give clear and abundant Scriptural authority for the observance of the present Christian Sabbath.

The textbook author was under a common Protestant misconception. Scripturally there is no such thing as the "Christian Sabbath." The Sabbath was given exclusively to the Jews. Christians meet on The Lord's Day, which is in accord with the name for the day, in the Scriptures, that we call Sunday. We meet on that day, The Lord's Day, in memory of His resurrection.

The next 6 pages are an exegesis containing much Hebrew and Greek which are beyond the abilities of most students at this current level. Therefore, they have been edited out of the textbook. Since the author is attempting to prove the use

of the unscriptural term, Christian Sabbath, and combined with the previous explanation of the extensive use of Hebrew and Greek the fact that this segment is really not germane to our current studies because of its deviation from scripture in its basic premise, we will not use that segment of the text at all. Likewise with latter sections when they go beyond the scope of our current study.

If you want to read the sections that have been edited out, you can do so by accessing the original textbook from our online library. However, keep in mind that the basic premise is patently unscriptural. No use of the term, Christian Sabbath, nor even an intimation of it, is ever given in the scriptures. Therefore, if you choose to read the edited segments, do so only out of curiosity and not for instruction.

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The sections that have been retained have been so because there is much good information concerning Jewish customs and observance of the Sabbath as well as informational comparisons between the Christian observance of the Lord's Day and the Jewish observance of the Sabbath.

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Dr. Van

For it must be noticed that *Shabbath* and *Shabbathon*, to the Jews of that age, signified 'a week;' and their manner of enumerating days, was this: the first day of the week, was to them, CHAD BESHABBATH, *mia toon sabbatoon*, i. e. *hemera*,

'the first of the week' (day). The second, SHENI BESHABBATH, *deutera toon sabbatoon*, and so throughout. It would be necessary that we should produce examples from cotemporary writers had not Lightfoot saved us that trouble, and to him the reader is referred."

Turning to this reference, *Lightfoot*: edited by Rev. John Rogers Pitman; London, 1823, we have at Matt. xxviii. 1, "*Opse de toon sabbatoon*: In the end of the sabbath." In the Jerusalem Talmudists it is *bepooki shoobba*, "In the coming forth of the sabbath;" vulgarly, *bemootsai shabbath*, "in the going out of the sabbath:" *cheda gneroobeth shabbath*, "On a certain eve of the sabbath," namely, when the sabbath began, "there was no wine to be found in all Samaria: *bepooki shoobba* but, at the end of the sabbath there was found abundance, because the Aramites had brought it, and the Cuthites had received it." *Avoodah Zarah*, fol. 44, 4.

"*Eis mian sabbatoon*: 'Toward the first day of the week.' The Jews reckon the days of the week thus: *echad beshabba*, 'one day (or the first day) of the sabbath:' *theri beshabba*, 'two (or the second day) of the sabbath:' 'Two witnesses come and say, *bechad beshabba*, the first day of the sabbath, this man stole, etc.; *vebetheri beshabba* and, on the second day of the sabbath, judgment passed on him.' *Bab. Maccoth*, fol. 5, 1.

"*Shelishi beshabbath*, 'the third day of the sabbath.' 'A virgin is married on the fourth day of the week; for they provide for the feast *echad beshabbath*, the first day of the week: *sheni beshabbath*, the second day of the week: *shelishi beshabbath* and the third day of the week.' *Bab. Chetab*, fol. 21.

"*Berebingi beshabbath*, 'on the fourth day of the week, they set apart him, who was to burn the red heifer.' *Gloss. an Parah*, cap. 2.

"*Bechemishi beshabbath*, 'on the fifth of the sabbath.' 'Ezra ordained, that they should read the law publicly,

on the second and fifth days of the sabbath, etc. He appointed, that judges should sit in the cities on the second and fifth days; (*Hieros. Meg.*, fol. 75, 1); Ezra also appointed, that they should wash their clothes *bechemishi beshabbath* on the fifth day of the sabbath.' *Bab. Bava Kama*, fol. 82.

"The sixth day they commonly called *gnereb beshabbath*, 'the eve of the sabbath:'—'To wash their clothes on the fifth day of the sabbath, and eat onions on the eve of the sabbath.' *Leusden's edition*, Vol. 2, p. 390. *Bab. Bava Kama*, fol. 82. '*Chemishi beshabbath, vegnereb shabbath, veshabbath*, on the fifth day of the sabbath (or week), and the eve of the sabbath, and the sabbath.'

"The first day of the week, which is now changed into the sabbath, or Lord's day, the Talmudists call *yom nootseri*, 'the Christians' day,' or 'the Christian day:' *yom nootseri gnolem esoor*, 'On the Christians' day, it is always forbidden' for a Jew to traffic with a Christian. Where the *Gloss.* saith thus: *nootseri*, 'A Nazarine or Christian is he, who followeth the error of that man, who commanded them *langasoth lehem yom eyed bechad, beshabbath*, to make the first day of the week a festival to him: and according to the words of Ismael, it is always unlawful to traffic with them three days before that day, and three days after, that is, not at all, all the week through.' *English folio edition*, Vol. II., p. 292. We cannot here pass by the words of the Glossers on *Babyl. Rosh hashanah*, fol. 22, 2: 'The Baithuseans desire, that the first day of the Passover might be on the sabbath; so that the presenting of the sheaf might be on the first day of the week; and the feast of Pentecost, on the first day of the week.'"

So far, *Lightfoot*.

MICHAELIS, *Int. N. T.* (*Marsh*), p. 136: "The N. T. was written in a language at that time customary among

the Jews, which may be named Hebraic Greek, the first traces of which we find in the translation of the Seventy, which might be more properly called the Alexandrine version." Vol. 1, p. 3. "The Gospels of St. Matthew and St. Mark have strong marks of this Hebraic style; the former has harsher Hebraisms than the latter, the fault of which may be ascribed to the Greek translator, who has made too literal a version." [Foot note (h) for instance, ch. xxviii. 1,] etc., Vol. 1, p. 112.

"The Syrian, as well as the Chaldæan Jew, called a week, *shabbatha*, because it contained a sabbath, and reckoned the days of the week in the following manner :

1. Sunday, *Had B'shaba*, the one, or the first of the sabbath or week. It must be remembered that in the Oriental languages the cardinal numbers are likewise used as ordinals, which is often imitated by the Seventy. Exod. xl. 2, *en hemerai miai tou meenos tou prootou*.

2. Monday, *T'reen B'shaba*, two, or the second in the week.

3. Tuesday, *T'latha B'shaba*, the third in the week.

4. Wednesday, *Ar'baa B'shaba*, the fourth of the week.

5. Thursday, *Ham'sha B'shaba*, the fifth of the week.

6. Friday, *Aruba*, the preceding evening, or the evening before the sabbath.

7. Saturday, *Shabta*, the Sabbath.

It is therefore by no means extraordinary that *mia sabbatoon*, Matt. xxviii. 1, Mark xvi. 2, Luke xxiv. 1, John xx. 19, Acts xx. 7, I Cor. xvi. 2, should be used for Sunday, or that Friday should be expressed in Jewish Greek *paraskeuee*, a word which appears to have been adopted by Augustus in the Roman law. [Foot note, 'See Jos. Antiq. xvi. 6, 2, where he has recorded an edict of Augustus relating to the Jews, in which is the following clause: *en sabbasin, ee teei*

tautees paraskeueei apo horas ennatees: 'on the sabbath, or on the day of the preparation to it, after the ninth hour.'—W.]”

DR. D. B. VON HANEBERG, *The Religious Antiquities of the Bible*, Munchen: 1869. “Finally we will say a few words concerning the manner of designating the ~~days~~ of the week. In the Old Test. no case of such designation occurs, but we find it in the New. There, the day succeeding the Sabbath, which we call Sunday, is designated as *mia toon sabbatoon* (John xx. 1, 19; Acts xx. 7; I Cor. xvi. 2). This use of the cardinal is conformable to the Aramaic usage, while *prooteei sabbatou* (Mark xvi. 9), corresponds better with the usage of the Mischnah. In Aramaic, Sunday is called *Had B'shabbta*; Monday, *T'reen B'shabbta*, etc. The exact rendering of the phrase *Had B'shabbta* is: one (eins) in the week; so that *shabbat* stands here (as *shabba* (a) in Syriac) for week (b). [Foot Note (a) In the N. T. *sabbaton* undoubtedly has the meaning, *week*, in Luke xviii. 12. (b) In the Targum of Esther, ii 9, the seven week days are collectively designated with cardinals, except *the sabbath*. Also in *Breschith rabbah*, § 11, ¶ 9].”

In the above Note (a), Haneberg, referring to Luke xviii 12, uses the word *undoubtedly*, as to the meaning, *week*, of *sabbaton*; as the idea of a straight Pharisee fasting twice on a sabbath day, would seem to be impossible. Buxtorf, *Syn. Jud.* Basil: 1661, p. 574, says, “There are some who fast every Monday and Thursday, through the entire year, like that Pharisee in the N. T., who proudly and arrogantly boasted, that he fasted twice a week: (*se bis hebdomade jejunare.*)” [We have here the incidental testimony of this great master of Hebrew, that *sabbaton* means week, he translating it by the Græc-latin word *hebdomas*]. Again, p. 577: “No one was to keep a private fast (*i. e.* a fast of his own appointing for himself), on the day of the Sabbath, New-moon,

A Solemn Festival, The Dedication of the Temple, Purim, or Eve of the Expiation. No public fast on the sixth day of the week (septimanæ): because they were ~~then occupied~~ in preparing necessaries for the approaching sabbath, and its three ~~banquets~~ (epulis)." At p. 294, he describes the care of the Jews, to be at home in good time, Friday afternoon, so as to prepare for their Sabbath banquets: "and their lodging must be in a vicinity convenient for procuring the supplies required in honor of the sabbath; lest by a deficiency of those things, by which it should be hilarious, the sabbath should be saddened: (ne ex earum defectu, Sabbato, quo hilaris esse debet, contristetur,) * * *. They honor the Sabbath with three banquets, provided according to each one's means. They think it honors the Sabbath, to spend money freely, and to indulge their natural propensity (genio). Hence, certain of the more holy fast on Friday, that they may be able to eat and drink with the greater appetite, on the Sabbath. * * * (p. 297) The table throughout the whole Sabbath, remains covered and supplied, day and night, etc. * * * (p. 298) The richer Jews had clothes, worn on no other day. For the Rabbins call the Sabbath *malkah*, i. e. *queen*: but, if regal vesture were worn except in audience with the queen, it would be an insult to her. Clothed cheerfully in these garments, one will rejoice at the advent of the Sabbath, as if one should go out to meet a King, or a Bridegroom, or Bride. So R. Chaninah decently clad, on the Sabbath eve, stood, and said, 'Come, let us go out to meet the Queen of the Sabbath.' R. Janai said, 'Come, O Spouse; Come, O Spouse.' * * * (p. 314) All these things are briefly and summarily comprehended in *Sepher Hirah*, *Book of Honor*, where the Jew is taught how to piously prepare himself, written in German rhymes, in this sense:

“It is praiseworthy, if you yourself prepare the things necessary to the Sabbath, although you may have many maids and men servants. * * * Be in good spirits, and think yourself rich: arraying yourself in precious vestments and elegant stuffs, for the Sabbath is called a spouse. * * * Approach the Sabbath, hungry (*famelicus*): provide flesh, fish, and generous wine: fair be the covering of the couch, splendid the furnishing of the table. * * * Whet your knife well; carve the food liberally. * * * Use all things that delight the body. Exhibit yourself as joyful, and alert; as though everything were proceeding as you wish, Repel far all grief and sadness. * * * Rejoice with your wife, and your children, Provide three banquets, Do not say anything, except what is promotive of hilarity, etc. * * * (p. 321) Moreover in the treatise *De Sabbatho*, cap. 16, fol. 118, we read: If any one, on the Sabbath, shall relax his mind, and surrender it to delight, and shall spend the Sabbath in pleasure and joy, to him shall God give a perpetual heritage, as it is written (Isai. lviii. 1, 14), ‘Then’ (truly when you shall delight yourself in the Sabbath, and call it a delight, as it is written in the preceding verse), ‘shalt thou delight in the Lord, and I will lift thee upon the high places of the earth, and I will feed thee with the heritage of thy father Jacob.’ * * * Rabbi Juda said, that Rabh said, ‘*col hamgnunnag eth hashabbath*, etc. He who spends the Sabbath hilariously, shall have from God the petitions of his heart, as it is said (Psalm xxxvii. 4), Delight thyself in the Lord, and he will give to thee the petitions of thy heart.’ * * * (p. 332) It is forbidden to protract the morning prayers (at the syn.) beyond the sixth hour of the day; for to continue prayers and fasting longer is prohibited, as the wise show from that often cited passage, Thou shalt call the Sabbath *gnoneg*, Delight. (See *Levush hachor*, num. 288.)” On the

same page Buxtorf mentions the very rare instance, in which fasting on the Sabbath was allowed, viz: when one should have had an alarming dream: (*somnium inauspicatum*). * * * They write, *Tract. de Sabb.* ch. 16, pp. 117, 118, Orach. chajino. numer. 291, "He who shall have observed carefully and diligently those three banquets, shall not be thrust into hell (inferno), and shall be kept safe from the dreadful war of Gog and Magog, etc. * * * Wherefore R. Jose said: '*Yehi chalki men ukeli g. sangudoth beshabbath*, let my portion be with those who celebrate three sabbath-feasts.'" S. J. 335.

We turn now to the LXX.: Ioudith, viii. 6, "And she fasted all the days of her widowhood, except the Pro-Sabbaths, and Sabbaths, Pro-New Moons, New-Moons, and Feasts, and Rejoicings (charmosunoon) of the house of Israel."

It is established, then, that Haneberg had a right to say, "*Sabbaton* undoubtedly has the meaning, *week*, in Luke xviii. 12." A man who held to the tradition of the Elders, could not omit two of the sabbath meals, and boast that he fasted twice on the Sabbath, without being regarded as stupid for considering *that* to be fasting, and impious for violating the very tradition that he professed to venerate: the *special* preparation for that day, being the providing of rich and well cooked food; and no one to consider himself too noble, rich, or wise, to presume to take no personal part in the preparation; no number of servants excusing him from employing his own hands, in the case. So, in *Tract. de Sabb.* fol. 119, and in *Kidduschim*, cap. 2, "The pious Rabb Chasdam chopped herbs, the very learned Rabbam and Rabb Joseph split wood, Rabbi Siram kindled the fire, Rabb Nachman swept the house, and prepared the entire furniture of the table," etc. There can be no diversity of opinion, here; Luke, UNDOUBTEDLY, meant by *dis sabbatou*, *twice a week*.

In the early age of the Church, the Apostolical Constitutions were imposed upon Christians, as the decrees of the Apostles; and, of course, their author endeavored to make them correspond with the facts of the Apostolic times. The learned Dr. Lardner, in his patiently elaborated *Credibility of the Gospel History*, Vol. IV. of his Works; London: 1835, has, in his discussion of the *Ap. Const.*, collected certain allusions to the Sabbath, some of which we introduce. On p. 214, he says, the Bishops are "directed to hold their courts on the second day of the week, on Monday," etc. (*Ta de dikasteeria humoon ginesthoo deuterai sabbatoon*, k. l. L. ii. c. 47.) "They ordain, that by all Christians in general, the sabbath and the Lord's day should be kept as festivals:" (*To sabbaton kai teen kuriakeen heortazete*. L. vii. c. 23, p. 369), "That every sabbath in the year, except one, and every Lord's day, be kept with joy, without making them days of mourning or fasting:" (*Pan men ton sabbaton, aneu tou henos (not mias) kai pasan kuriakeen epitelountes sunodous euphrainesthe*, k. l. L. v. c. 20, p. 327. Vid. et L. vii. c. 36, in. p. 376.) Dr. L., p. 217, quotes the statement of Sozomen, "that at Constantinople, and almost everywhere, except Rome and Alexandria, Christians assembled on the Sabbath, as well as on the first day of the week. (*Emelei hoi men kai tooi sabbatooi, homoioos teei miai sabbatou ekklesiazousin, hoos en Koonstantinoupolei, kai schedon pantakou. En Romeei de, kai Alexandreiai, ouketi*. Soz. L. vii. c. 19, p. 735, B.)

"In the times next following the N. T.," says Dr. L., p. 217, "Ignatius (ad Magnes. cap. ix. p. 20) says: 'Let us no longer sabbatize, but keep the Lord's day, on which our life arose.'" (*— meeketi sabbatizontes, alla kata kuriakeen zoeen zoontees, en hee kai zoee heemoon aneteilen di' autou.*)

In the great annual fast, of ten days, *Orach Chajim*, num. 602, it was expressly provided, that the sabbath,

occurring within those days, should be excepted: that was called *The Sabbath of Penitence*, and, of course, fasting was forbidden, "by the tradition of the Elders," Matt. xv. 2; of which our Lord complained that it rendered "the commandment of God of no effect." That tradition we have in the *Talmud*, where one may see, how impossible it was, that any pharisee could boast of fasting on the Sabbath; he holding the maxim, *beni hizzaher bedibhre sopherim joser middibhre thorah*; "my son, attend to the words of the Scribes, rather than to the words of the Law."

When they return from the synagogue, Friday evening, to them the beginning of the Sabbath (*Minhag*, p. 9, *Orach Chajim*, n. 269), they forthwith sit down to the table, where with the best wine and food they can obtain, they commence their religious festivity. As they came home, two angels, one good, the other evil, accompanied them (*Tract. De Sabb.*, cap. 16, fol. 119, col. 2). If, at their arrival, they found the sabbath-candle well lighted, the table set and furnished with all necessary things, etc.; then the good angel said, "I wish all these things may be next sab. as now!" While the evil angel was compelled, greatly to his disgust, to say, Amen! But if they found matters, the opposite to these, then the evil angel, said, "May it be the next sab. as now!" And the good angel, with equal unwillingness, had to utter his Amen! That is, we have the record, that Rabbi Jose said, that Rabbi Juda said it was so: authority of too much weight with our pharisee, to allow him to fast "twice on the Sabbath." In *Orach Chajim*, num. 274, the one presiding at the table, is required to be more liberal and polite, in his distributing to those with him, than on other days, in honor of the Sabbath, on which day all sparingness is to be avoided.

Another Talmudic fable, of which there appeared, recently, a condensed translation, as it appears in *Tract.*

De Sabb., cap. 16, fol. 119, col. 1, gives an account of Rabbi Chaja, finding at the house of a butcher, with whom he spent a night, a gold table, so heavy as to require sixteen men to lift it; from which hung sixteen silver chains, the table filled with pure silver appointments, such as dishes, spoons, plates, cups; and these loaded with the richest viands of all sorts. After the host had conducted the meal, according to the traditional formulas, to the close; the Rabbi inquired by what good works, he had attained to such amazing opulence? And he was informed, that in the progress of his trade, the finest cattle had been reserved by him, for his celebrations of the Sabbath! Fat beef for his Sabbath feasting, and not fasting, had confirmed the wisdom of the Elders.

On the same page is a story of one Joseph, who for his careful honoring the Sabbath was called *Sabbathicola*: he, a great lover of fish, spared no expense in providing a luxurious supply of that edible, for his Sabbath festivity; honoring the day, in accordance with the traditions of the Elders. One Friday, a huge fish was for sale in the market; but its great price frightened off every one but Joseph; who eagerly secured it, in honor of the Sabbath, and, upon its being opened, found in its stomach a cap, beneath the lining of which, were jewels enough to be the price of a kingdom! This is a meagre statement of the fable; but we have presented enough of it, to show the utter absurdity of supposing that our pharisee, would have risked his fortune and his soul, by daring to fast on the Sabbath.

It would seem to be unnecessary, to urge any additional illustration, of the use of *shabbath* to signify a *week*. But we present another from MAIMMONIDES, *De Syned.*, etc., cap. xi.: "— therefore they did not judge capital cases, Friday (*gnereb shabbath*), nor the day before a festival (*gnereb yom tob*), as should the accused

be condemned, he could not be executed on the ensuing day : for it was interdicted to defer an execution, beyond the day following the sentence, etc. * * * so they held him in custody until the first day of the ensuing week (*echad beshabbath*), and then brought him to trial. The law allowed civil cases to be tried at any time (Ex. xviii. 22.); but the Scribes, in their decrees, cautioned them not to try even civil cases on Friday (*gnereb shabbath*)."

An Introduction, etc. By Thomas Hartwell Horne, M. A. (of St. John's College, Cambridge). From the Fourth Corrected Edition. Philadelphia: 1825. Vol. III., part II., ch. iv., § 3. *Of the Jewish * * * mode of computing time*: "Seven nights and days constituted a WEEK; six of these were appropriated to labor and the ordinary purposes of life, and the *seventh* day or *sabbath* was appointed by God to be observed as a day of rest, *because that on it he had rested from all his work which God had created and made.* (Gen. ii. 3.) This division of time was universally observed by the descendants of Noah; and, being lost during the bond-

age of the Israelites in Egypt, was revived and enacted by Moses agreeably to the divine command. This is evident from the word *Sabbat* or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac Calendar expressed in Hebrew characters :

Chad-shabbatha : One of the Sabbath or Week—Sunday.

Theri-shabbatha : Two of the Sabbath or Week—Monday.

Telath-shabbatha : Three of the Sabbath—Tuesday.

Arbegna-shabbatha : Four of the Sabbath—Wednesday.

Chamesha-shabbatha : Five of the Sabbath—Thursday.

Gner-shabbatha : Eve of the Sabbath—Friday.

Shabbatha : The Sabbath—Saturday.

The high antiquity of this calendar is evinced by the use of the cardinal numbers *one, two, three*, etc., instead of the ordinals *first, second, third*, etc., following the Hebrew idiom ; as in the account of the creation, where we read in the original, "*one day—two day—three day*," etc. ; where the Septuagint retains it in the first, calling it *hemera mia*. [The Heb. Script. *Gen.* i. 5. *Yom echad*, rend. by LXX. *hemera mia* : but *Yom sheni, yom shelishi*, etc., using the ordinals *second, third*, etc. So, there must be some error here, as to the Heb. text.—W.] It is remarkable that all the evangelists follow the Syriac calendar, both in the word *sabbata*, used for "*a week*," and also in retaining the cardinal number *mia sabbatoon*, "*one of the week*," to express the day of the resurrection. (Matth. xxviii. 1 ; Mark xvi. 2 ; Luke xxiv. 1 ; John xx. 1.) Afterwards Mark adopts the usual phrase, *prooteei sabbatou*, "*the first day of the week*," (Mark xvi. 9,) where he uses the singular *sabbaton* for a week ; and so does Luke, as *neesteuoo distou sabbatou*, "*I fast twice a week*." Luke xviii. 12.

The Syriac name for Friday, or the sixth day of the week, is also adopted by Mark, who renders it *prosabbaton*, "*sabbath eve*" (xv. 42), corresponding to *paraskeue*, "preparation day." (Matth. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 31.) And Josephus also conforms to this usage, except that he uses *sabbata* in the singular sense, for the *sabbath day*, in his account of a decree of Augustus, exempting the Jews of Asia and Cyrene from secular services, *en sabbasi, ee teei protautees paraskeueei, apo tees hooras ennatees*. "On the sabbath day, or on the preparation day before it, from the ninth hour." *Antiq.* 16, 7, 2. The first three evangelists also use the plural *sabbata*, to denote the sabbath day. (Matth. xii. 5-11; Mark i. 21, and ii. 23; Luke iv. 16, etc.) Whereas John, to avoid ambiguity, appropriates the singular *sabbaton* to the *sabbath day*, and the plural *sabbata* to the *week*. (John v. 9-16, vii. 22, etc., xx. 1.)

GLOSSARIUM *Mediæ et Infimæ Latinitatis*. "SABBATUM, with the Hebrews signified the whole week, and also the sabbath day. Eusebius Pamph. in his remarks on *opse sabbatoon*, 'It was the custom *teen holeen hebdomeda sabbaton kalein, kai pasas tas hemeras sabbaton onomazein*.' [To call the whole week *sabbath*, and to affix *sabbath* to the name of each day.—W]. When it signifies a *week*, it is divided into days, of which the first is (*Prima Sabbati*), the first of the Sabbath; the second (*Secunda Sabbati*), the second of the Sabbath; and so on, unto the seventh, which is called Sabbath, as observed by Jerome, in his *Epistola ad Hedibiam*, quæes. 4, and by Augustin, in Psalm 80; by the same Eusebius in his *Res. Dom.* p. 477, edit. Combefisii; and by Hesychius Presb. Hierosolymit. *Homil. in Dominicam Resur.* p. 748, edit. ejusdem Combefisii. So Cassianus lib. 3 de *Cœnob. Institut.* cap. 9. *Sixth of the Sabbath*, lib. 4, cap. 19, *Second of the Sabbath*, uses for the sixth

and second week days. * * * UNA SABBATI, *Dies Dominicus*. Glossæ. Gr. MSS. in Cod. Regio 2062: MIAN *sabbatoon, teen kuriakeen kalei ho apostolos*. [The apostle calls the Lord's day, the first day of the week.—W.] Augustin, Ep. 86. "One day of the week [una sabbati—W.] was the day then called, which is now called the Lord's day (Dominicus), as is clearly seen in the gospels: for the day of the Lord's resurrection is called the first day of the week (prima sabbati) by Matthew, but by the rest, one of the week (una sabbati), which evidently was identical with the one afterwards called the Lord's day."

“Then the same day at evening, being the first day of the week, * * * where the disciples were assembled * * * came Jesus and stood in the midst, and saith unto them, Peace be unto you. * * * And after eight days (the ensuing first day of the week, according to the Jewish method of computation), again his disciples were within * * * came Jesus * * * and stood in the midst, and said, Peace be unto you.” John xx. 19, 26. “And when the day of Pentecost (the first day of the week) was fully come, they were all with one accord in one place.” Acts ii. 1. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.” Acts xx. 7. “Upon (*kata*) the first day of the week (every first day of the week, as if they assembled habitually on that day) let every one of you,” etc. I Cor. xvi. 2. “I was in the Spirit on the Lord’s day,” etc. Rev. i. 10.

These successive records, we find in the inspired history of the Church, as she moved along in her earliest progress, for some scores of years; and they are certainly of very great interest; inasmuch as they show the assembling of Christians for worship, on the first day of the week, the Lord’s day: while there is an entire absence of any Scriptural record of such an assembling on Saturday.

Return to course main page and take Test 6.