

A Greek Falsehood

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1

TABLE OF CONTENTS

IGNORANCE OR DISHONESTY? WHICH?	1
SUNDAY AGAIN AND AGAIN	13
THE SABBATH OF THE NEW TESTAMENT	21
CANDID ADMISSIONS	25
THE EVIDENCE SUMMED UP	28
ADDITIONAL TESTIMONY	29

IGNORANCE OR DISHONESTY? WHICH?

THEOLOGICAL teachers are fast learning that the English version of the Scriptures cannot be used with any effect among English readers to uphold the doctrine of a Sunday-Sabbath; for with the Bible in their hands, such readers can easily satisfy themselves, whatever inferences and sophisms may be set up to the contrary, that there is absolutely no testimony therein to be found in favor of such an institution. There is no record that Christ ever spoke one word concerning it; and when the apostles came to make up their testimony, they gave no instructions nor counsel in reference to it. They gave no law for it; they never kept it; and they left no example in its behalf. Hence we transgress no inspired authority when we devote it to secular uses.

But past generations, we do not now stop to inquire by what means, have introduced through all Christendom the practice of Sunday-Sabbatizing. The Church finds itself to-day with this custom on its hands. Some who wish to know for themselves the foundation of their faith, question the practice and challenge its authority. They appeal to the Scriptures which Protestants profess to acknowledge as the sole authority in such matters. What ought all true Protestants to do in such a case? - They ought to submit the question fully to that tribunal and abide by its decision;

2

and if its authority does not sustain such an institution, then they should discard it as a doctrine of men, and return to the original institution as taught in the word of God, which men have tried to supplant by their new invention.

But few, alas! seem ready to take this course, but rather the opposite. Finding themselves, though by no fault of their own, observing Sunday, they seem

determined to maintain the practice at all hazards, by fair means if possible (which is all right if it can be done), but if these fail, then by questionable methods, by sophistry, assumption, and false assertion, rather than admit the truth, change their practice, and return with humble and honest hearts to the way which the Lord marks out in his word. This latter is the course to which we object, and which we shall try to expose for the sake of honest souls who may be endangered thereby.

Ask yourself, reader, seriously, these questions: Of what avail will error be to me in the great day when men shall be judged according to the truth which has been set before them? And even if by adhering to it, I might for a time enjoy the pleasure of going with the multitude and retaining a good name among men, of what profit will that be to me in the day when the Lord shall make up his jewels, end when he will account as such only those who have preferred his word above the traditions of men, and esteemed his favor more than the friendship of the world?

As remarked in the outset, theologians are learning that very little can be done with the English version in behalf of Sunday. But the New Testament was first written in Greek, and people generally are not acquainted with that language; can we not, therefore, manipulate that so as to make it appear to teach the sacredness of the first day of the week? Such is the question which they *seem* to propose

3

to themselves, and such is the end which those who are either ignorant or dishonest seek to attain. The way in which they attempt this, and the real facts in the case, we propose now to lay fully before the reader.

There are eight texts in the New Testament in which the first day of the week is mentioned: Matt.28:1; Mark 16:2,9; Luke 24:1; John 20:1,19; Acts 20:7; 1Cor. 16:2. It is of course to these that appeal is made. The construction is exactly the same in all these passages. It will be noticed that in the common version in each instance the word "day" is printed in italic, indicating that that word has been supplied by the translators. We shall show before closing these remarks that this is the right word to supply and that it is really necessary to bring out the sense of the passages in full; but at present these remarks are confined to just what is expressed in the Greek. Omitting that word "day," we have "first of the week," for which we have equivalent words in the Greek.

But the word rendered "week," is the Greek word *sabbaton* in some of its forms, which is also the word for "Sabbath," and is translated "Sabbath" in numerous instances, when only the seventh day is intended.

Learning that "week" in the passages referred to, comes from the same word as "Sabbath," some, in defiance of the fact that it is sometimes necessary to translate it "week," propose to discard that translation, and call it "Sabbath." Then they have this reading, "first of the Sabbath."

This senseless phrase (senseless because they so translate it) does not read quite to their satisfaction, so they attempt to slur it over into "first Sabbath," and then, "first-day Sabbath," which is Sunday; and then with a great flourish of

trumpets, they proclaim, "Lo! Sunday is called the Sabbath in the New Testament! It is always called so.

4

The inspired writers never called it anything else!" The stupid wickedness of this claim can easily be made to appear.

To do this it will be necessary to look at the construction of the Greek; and it will be sufficient to take only one out of the eight passages in question, the construction, as already noticed, being the same in each one. Matt.28:1 enjoys a certain distinction, in being the first expression of the kind; hence the attention of the reader is invited to that.

The following are the Greek words of the passage, with a transliteration into English characters, accompanied with a literal, word-for-word translation:-

<i>Opse de</i>	<i>sabbaton</i>	<i>te</i>	<i>epiphoskouse</i>
"Late but	of the Sabbath	it	beginning to dawn

<i>eis</i>	<i>mian</i>	<i>sabbaton.</i>
into	the first	of the week."

A word or two in regard to the meaning of this passage, before we enter upon a particular examination of the construction and the terms employed. Some have taken the ground, on the strength of this language, that the resurrection of Christ took place before the Sabbath ended. But this cannot be correct; for it is not a supposable case that Matthew and Mark would directly contradict each other in regard to such an event; and Mark says plainly, referring to the same time, "And when the Sabbath *was past*" (*diagenomenou ton Sabbaton*).

Accordingly, we find that this word *opse* is used in reference to what is *already past*. In the vocabulary to Greenfield's Greek Testament, the following definition is given to this word: "Adv. late. viz, put for the first

5

watch, at evening, Mark 11:19;13:35; *opse sabbaton*, late in the Sabbath, *i.e.*, *after*, or at *the end of*, the Sabbath, Matt.28:1."

Dr. Barnes, in his "Notes," explains Matt.28:1 as follows:-

"Matt.28:1. *In the end of the Sabbath*. The word *end* here means the same as *after* the Sabbath, *i.e.*, after the Sabbath was fully completed, or finished, and may be expressed in this manner: In the night following the Sabbath (for the Sabbath closed at sunset), as it began to dawn."

Bloomfield, in his "Greek Testament with English Notes," remarks upon this passage as follows:-

"Matt.28:1. *Opse de Sabb*. This must, with Krebs, Wahl, Tittm., Kuin., and Fritz, be explained, 'after the Sabbath,' *i.e.* as Mark more clearly expresses it, *diagenomenou tou Sabbaton* [the Sabbath being past], which must determine the sense here. Of this signification the commentators adduce examples from Philost., Plut., Aelian, Xenophon."

In the well-known Commentary of Dr. Adam Clarke, under the 28th chapter of Matthew, we find these words:-

"Verse 1. *In the end of the Sabbath]* *Opse de sabbaton. After the end of the week:* this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers. Thucydides, lib. IV., chap. 93, *tes hemeras opse en* - the day was ended. Plutarch, *opse ton basileos chronon* - after the times of the king. Philostratus, *opse ton Troikon* - after the Trojan war. See Rosenmuller. In *general*, the Jews divided their natural day, which consisted of twenty-four hours, into *day* and *night*. Their artificial day began at the *rising*, and ended at the *setting*, of the sun; all the rest of the time, from the setting to the rising of the sun they termed *night*: hence the same word, in Hebrew, signifies both *evening* and *night*. Gen.1:5; Mark 6:7. Matthew has employed the word in this extensive sense here, pointing out the *latter part* of the Jewish night, that which immediately preceded the rising of the sun, and not the *first part* which we call the *evening*. The transaction mentioned here evidently took place

6

early on the morning of the *third* day after our Lord's crucifixion; what is called our Sunday morning, or first day of the week."

Robinson, the standard lexicographer of New Testament Greek, in his lexicon gives the following as the definitions of the word *opse*:-

"1. Absol, *late, late evening*. Mark 11:19. Put for the evening watch, Mark 13:35. . . . 2. With a genitive, *i.q. at the end of, at the close of, after*. Matt.28:1. *opse de sabbaton, at the end of the Sabbath, i.e., after the Sabbath, the Sabbath being now ended, i.q.* Mark 16:1. For the genitive, see Butt. m., S 132. 5. b."

In the case before us, *opse* is used with a genitive (*sabbaton* being in the genitive case), and hence has here the second of the definitions above given. This word occurs in the New Testament but three times, and in both of the instances besides Matt.28:1, is rendered "even," referring to the beginning or early portion of the dark part of the day, as Mark 14:35. When used in connection with the word "Sabbath," it certainly carries us over into the evening, or dark part, of the following day (the evening according to the Bible method of computation being the first part of the day), and shows that the Sabbath was wholly past, as stated in all the authorities above referred to.

Let it be noted, then, on the evidence thus far presented, that the language does not teach that one series of Sabbaths there ended to make way for a new series, as some contend, under cover of which they wish to slip in the first day of the week. It only asserts that "when the Sabbath was past," and it was drawing on toward daylight on the first day of the week, the women came to the sepulcher, etc.

Now let us see if this day on which they came to the sepulcher is also called "the Sabbath," as the new critics so lustily assert. The words on which they make this

7

claim, as will be seen by the foregoing translation, are "*eis mian sabbaton*." Let us analyze this construction:-

Eis is simply a preposition meaning *to, toward, or into*. It is regularly followed by the accusative case, as we have in the following word "*mian*," which is in the

accusative. *Mian* is an adjective, from the nominative masculine *heis*, which is the first of the cardinal numbers, meaning "one." (By a Hebraism it is here used as an ordinal, signifying "first.") Adjectives in Greek have a declension the same as nouns; and a difference in gender, number, and case, is indicated by a change of form the same as with nouns. A Presentation of the declension of the numeral adjective "one," in the singular number, will show the reader at once where the form "*mian*" is found. The adjective is declined as follows:-

	Masculine gender	Feminine gender	Neuter gender
Nominative case,	(<i>heis</i>)	(<i>mia</i>)	(<i>hen</i>)
Genitive "	(<i>henos</i>)	(<i>mias</i>)	(<i>henos</i>)
Dative "	(<i>heni</i>)	(<i>mia</i>)	(<i>heni</i>)
Accusative "	(<i>hena</i>)	(<i>mian</i>)	(<i>hen</i>)

From this the reader will see that the form *mian* is found only in that column which marks the feminine gender, and in the line which gives the accusative case. Therefore we say of *mian*, that it is a numeral adjective, feminine gender, singular number, and accusative case. There must be some noun, either expressed or understood, with which it agrees, and that must be a noun of the feminine gender, singular number, and accusative case, which caused the adjective to be so written; for adjectives must agree with their nouns in gender, number, and case.

One word more remains to be considered, and that is *Sabbaton* a word which our translators render "of the week," but which the new critics say should be

8

called "Sabbath," because it is the word which is generally translated "Sabbath." There are two different words rendered "Sabbath" in the New Testament. The first is *sabbaton* (short "o" in last syllable), a noun of the second declension; the second is a form in the dative plural, *sabbasi*, as if from the nominative *sabbat*, which would be a noun of the third declension. But both words are of the neuter gender.

The word generally used in the New Testament is *sabbaton* in some of its forms; and it is used both in the singular and the plural; but when it is used in the plural form (with the exception of such passages as Acts 17:2 and Col.2:16, where it has a plural signification), it means just the same as if it had been written in the singular. (See Robinson's Greek Lexicon.) The forms for the nominative and genitive, in the singular and plural, are the following: nominative singular, *sabbaton*, genitive singular, *sabbatou*; nominative plural *sabbata*, genitive plural, *sabbaton*. The reader will note that the genitive plural is distinguished by having the long "o," omega, in the last syllable instead of the short "o" as in the nominative singular.

In what case and number is the word in Matt.28:1? - It is in the genitive case, plural number, and so it is in every one of the eight texts where the first day of the week is named, except Mark 16:9, where it is in the genitive singular (*sabbatou*).

What is the relation indicated by the genitive case? It shows that relation which is expressed in English by the word "of," so that whatever definition we give to *sabbaton*, it must be, "of the Sabbath;" if we call it "week," it must be, "of the week."

Now what must be the definition of *sabbaton* in the case before us? If we say it is "Sabbath," meaning just one

9

day, then we have the expression, "the first of the Sabbath." The first *what* of the Sabbath? It cannot be translated "the first Sabbath;" for, as we have seen, the word "of" must come in before the word "Sabbath;" and further, the adjective *mian* (by a Hebraism used as an ordinal, the first) cannot belong to Sabbath; for it does not agree with it in any particular, *mian* being of the feminine gender, singular number, and accusative case, while *sabbaton* is of the *neuter* gender, plural number, and *genitive* case!

Before following *sabbaton* farther, let us dispose of *mian*, and our way will then be still clearer. There is no word expressed with which the adjective *mian* agrees, hence there must be some word understood, and to be supplied, to bring out the full sense of the passage. What can that word be? There is only one which can be supplied, and that is *hemeran*, accusative singular of the feminine noun *hemera*, "day." Hence Greenfield in his Greek Testament, after the adjective "first," in all the eight texts, refers to the margin where he says, "Supply *hemera* [day]." So in all these passages we have "first day" as a fixed fact; but first day of what?

We now come back to *sabbaton*, which we are gravely told means "Sabbath" in these passages. Then we have "the first day of the Sabbath," but as the Sabbath consists of only one day, we have "the first day of one day"! We have charity enough for our friends to believe that this is greater nonsense than even they will be willing to father; but they must accept it, or abandon their position.

As it must now be apparent to all that we cannot give to *sabbaton* in these passages the definition of "Sabbath," the question remains as to how it shall be translated. Does it ever mean "week," referring to the whole seven

10

days? and can it mean so here? If it can, then all difficulty is removed, the Greek which Matthew, Mark, Luke, John, and Paul have given us is vindicated, and a clear and intelligible idea is expressed; namely, "the first day of the week."

Conclusive evidence to show that *sabbaton* in these instances does mean "week" is all that is further called for in this argument; and this can easily be given.

Looking in the lexicons, under the word *sabbaton*, we find the following definitions:-

Greenfield, in his New Testament Lexicon, defines it first as, "the Sabbath, the seventh day, singular and plural," and secondly, "*a period of seven days, a week, singular and plural. Matt.28:1; Mark 16:9, et al,*" etc.

Pickering, in his Comprehensive Lexicon of the Greek language, defines the word thus: "A cessation from labor, rest, the Sabbath, a day of rest; by synecdoche, a *week. Mark 16:9; Luke 18:12; Matt.28:1,*" etc.

Bagster's Greek Lexicon says: "Properly, cessation from labor, rest; the Jewish Sabbath, both in the sing. and pl.; a week, sing. and pl. Matt.28:1; Mark 16:9, *et al.*"

Liddell and Scott's Greek-English Lexicon says: "The Hebrew Sabbath, *i.e.*, rest; hence the seventh day, or day of rest. 2. A week. N.T."

Gesenius, in his Hebrew Lexicon, under *shabbath*, the equivalent of the Greek *sabbaton*, says: "4. Sometimes a *sabbath* is nearly *i.q.* a week. Lev. 23:15,16. Here the seven complete sabbaths are parallel to the 'seven weeks' of Deut.16:9." He says the Chaldee word for Sabbath also means "week."

Robinson, in his Greek and English Lexicon of the New Testament, gives as the second definition of *sabbaton*, "2.

11

By metonymy a *sabbath*, put for the interval 'from Sabbath to Sabbath;' hence a se'ennight, *week*; so espec. Luke 18:12, *nesteuo dis tou sabbatou* [I fast twice in the Sabbath, that is, in the week]. Elsewhere only after numerals marking the days of the week; Mark 16:9, *prote (emerha) sabbaton*. Plur, Matt.28:1; *eis mian sabbaton*. Mark 16:2; Luke 24:1; John 20:19 Acts 20:7; 1Cor.16:2. . . . In the Talmudists the days of the week are written *echad*, *i.e.*, the first, second, third day in the Sabbath (*week*); see Lightfoot, Hor. Heb. in Matt.28:1. Comp. Ideler Handb. der Chronol. I., p. 481."

The Encyclopedia of Religious Knowledge, article "Week," says:-

"The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew Sabbath, or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac *shabta*, in the N.T. *sabbaton* and *sabbata*. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, The first day of the Sabbath (that is, of the week), the second day of the Sabbath; that is Sunday, Monday, etc. Mark 16:2,9; Luke 24:9; John 20:1,19."

Cruden says:-

"Sabbath is also taken for the whole week. Luke 18:12. I fast twice in the week; in the Greek it is, I fast twice in the Sabbath."

Bloomfield in his Greek N.T. says this fast was on the second and fifth days of the week; but our friends would have the old Pharisee fast twice on the same day, which must, of course, have been between meals!

Nevins, in his Biblical Antiquities, p. 174, says"-

12

"The seventh day, which we term Saturday, as styled among them (the Jews) the Sabbath, that is, the day of rest. And because this was the most important day of all the week, the whole week came to be called from its name, a *Sabbath*; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order."

The Union Bible Dictionary, art. "Week," says:-

"The Jews called Sunday one of the Sabbath, that is, the first day of the week. Monday was two of the Sabbath."

Calmet says:-

"*Sabbathum* is also taken for the whole week."

Young, in his new Concordance, under the word "Week," says:-

"A week (from Sabbath to Sabbath) *sabbata*." He then refers to Matt.28:1; Mark 16:1; Luke 24:1; John 20:1,19; Acts 20:7; 1Cor.16:2. Again he says:-

"A week (from Sabbath to Sabbath) *sabbaton*," and then refers to Mark 16:9 and Luke 18:12.

But one more query can arise on this subject; namely, inasmuch as the same word, and the same form of it (*sabbaton*,) is used to signify both the Sabbath and the week, how is it to be determined when it has the signification of "week"? The answer is, Whenever it is preceded by a numeral adjective specifying the day of the week, and agreeing with "day," understood. Whenever *sabbaton* is used in such a construction, following such an adjective, it cannot with any sense be translated by any other word than "week." And this is exactly the construction we find in every one of the eight first-day texts. So easy is it to tell why it should be so translated and when. And the authorities for such a rendering are certainly sufficiently weighty and abundant.

It would not have been necessary to enter into this vindication

13

of the common rendering and the revised version of these passages, had not persons of late years taken counsel of their ignorance to find some objection to the Sabbath of the Lord. We trust they may be led to see the folly of their course; or, if that cannot be, that the common people may become so enlightened that said teachers will find no following. U. S.

SUNDAY AGAIN AND AGAIN

LIKE the frogs which came upon Egypt, Sunday sermons, Sunday tracts, Sunday pamphlets, and Sunday books are now swarming over all our land; and they are just about as much of a blessing to mankind. Our friends kindly forward copies of many of these to this Office, with the request that they be noticed. It is impossible to do this with all, as we would be glad to do; hence a selection must be made of those which for various reasons seem to possess special claims for consideration. Such an one we have just received from our brethren in Ohio. It is by "J.B. Knappenberger, B.D.," and is entitled, "The Old and the New Sabbath."

The very title betrays its character, and shows it to be an effort to defend a human institution; for where in the Bible is there anything said about a "*new*" Sabbath? - Nowhere. The Bible knows but one Sabbath; and that is neither Jewish nor Christian, neither old or new, peculiar to neither one dispensation and people nor to another; but it is the Sabbath of the Lord our God, and his only from the beginning to the end. We might just as well talk about "the old and the new" marriage relation, as about the old and the new Sabbath.

We discover in the book one great fundamental error,

14

which lies at the foundation of all the confusion respecting the moral and ceremonial laws, and the perversions of Scripture, which are apparent all through

this work; and that is that the Sabbath with the moral law to which it belongs, constituted the old covenant, and has been superseded by a new covenant. A new covenant has indeed taken the place of the old, but that does not affect the Sabbath at all; for the Sabbath was no part of that covenant. The ten-commandment law to which the Sabbath belongs, was *not* the old covenant. Beat out from the minds of men this idea which some religious teachers are laboring so zealously to instill into them. It is a terrible and deadly error. It leads to conclusions the most horrible. Just look. The old covenant was made with the Hebrew people when they came out of Egypt. "The Lord made not this covenant with our fathers," says Moses, "but with us, even us, who are all of us here alive this day." Deut.5:3. Now *if* this covenant was the ten commandments, and the making of this covenant brought upon the people the obligation to keep these commandments, as this contends, then it follows that the ten commandments were not given till the time of Moses, and none were under any obligation to keep them till that time; for certainly, none are under obligation to keep a covenant before it is made, and no people are to keep it except those with whom it is made. Think of the world, then, for twenty-five hundred years with no obligations of this kind resting upon them! But this is the inevitable conclusion resulting from this theory. There is no possibility of avoiding it. Hold it up to the scorn of mankind, and bury it beneath the execrations of all right minded people!

But every reader of the Bible and every person of intelligence knows that the ten commandments were binding

15

upon the world before Moses. Cain was a murderer, and was condemned as such, because the law against murder was in force; the antediluvians were destroyed for their wickedness, because the law against covetousness, theft, murder and adultery, blasphemy and idolatry, was in force; Noah was righteous because his life was in accordance with a true standard of right, which could have been none other than the moral law, as that includes all righteousness. Lot was righteous, and the Sodomites fit subjects for fire and brimstone - by what law? - By the law of ten commandments; for the requirements of that law were just what they were transgressing. So all the way from Adam to Moses traces can be found of the violation of every one of the ten commandments, and the condemnation of that violation as a sin. This is an open fact of which every candid reader of the Scriptures must be aware. How, then, dare men affirm that the ten commandments constituted a covenant which was not made till the time of Moses? Reason and revelation, facts and figures, are all against them; and the truth will witness terribly against them in the Judgment of the great day.

It does not seem to us that there can be any excuse for confounding together the two laws, the moral and the ceremonial, or for asserting that the Sabbath is ever classed with those ordinances which were nailed to the cross. It is never so classed; and those who believe that it is, have either deceived themselves, or have suffered others to deceive them.

But that portion of the pamphlet before us which is most calculated to deceive the general reader, simply because he is not familiar with that branch of study, is the wonderful display that is made over the Greek of Matt.28:1, and parallel

passages. Much space is wasted in giving the Greek text in full in the eight passages where

16

the expression "first day of the week" occurs, and then a pretended "interlinary" translation. (Can some reader give us a little light on "interlinary," and tell us what it means?) The writer says:-

"We are asked to give one text in which the first day of the week, or resurrection day, is called the Sabbath by divine authority. It gives us great pleasure to do exceeding abundantly above all that is demanded on this point."

No one but an ignoramus would pen such a sentence as that, as we will presently show. But first let us look at a few other flashes of his marvelous wisdom. These statements we quote from pages 20 and 21 of his pamphlet:-

"The chosen apostles of our Lord and Saviour Jesus Christ, endued with miraculous power as their credentials from the court of Heaven, and inspired by the Holy Ghost to give to the world its last and greatest revelation, have with united testimony declared the day of Christ's resurrection the Sabbath. Some may say that the inspired penmen have used the word *Sabbaton* in the plural number (with one exception) when applying it to the first day of the week, or resurrection day; to this we reply that they have used *Sabbaton* in the same number, gender and case as used by the Septuagint translators in their rendering of the fourth commandment."

The reader will please note here that he pretends to know something about the number, gender, and case of Greek nouns. How much, we shall presently see. A little farther on he has this:-

"*Sabbaton* does not mean week, and cannot be so translated without doing violence to the Greek text: the Greek word for week was not *Sabbaton* but *Hebdomas*, and is familiarly known as the 'hebdomadal division,' or the dividing of time into periods of seven days. (A correct reading will be obtained of all those passages in the New Testament in which the phrase 'first day of the week' occurs by omitting the italicized word 'day' and substituting the word 'Sabbath' for that of 'week.')

17

We are now prepared to look at his pompous display of Greek; and the matter can be made so plain that the English reader can readily understand it. The phrase rendered in the common version, "toward the first day of the week," in Matt.28:1, is, as our readers are well aware, from the Greek words *eis mian sabbaton*, *eis* being the preposition "to" or "toward," *mian* the numeral adjective "first," and *sabbaton* the noun rendered, "of the week." This Mr. Knappenberger translates, "into first Sabbath." It will be seen that he makes the adjective "first" agree with "Sabbath." Now, as he claims to know something about gender, number, and case, we must charitably suppose that he understands the universal rule that an adjective must agree with its noun in gender, in the same number, and in the same case. Thus, if the adjective *mian* "first," agrees with *sabbaton*, as he claims, it must be the same gender as *sabbaton*, and in the same number and case. Now let us ask a few questions concerning this construction, to which he must give the following answers, if he has the least knowledge of what he is

talking about. Take the noun *sabbaton*: What is its gender? - It is neuter. What is its number? - It is plural. What is its case? - It is in the genitive case. Take now the adjective *mian*, which Mr. K. makes agree with this noun *sabbaton*: What is the gender of *mian*? - It is feminine. What is its number? - It is in the singular! What is its case? - It is in the accusative case! How, then, can it agree with *sabbaton*? - There is no agreement at all. In not one single particular of the three, which are all essential to his construction, is there any correspondence between the adjective and the noun. Yet he says that they agree, and should be rendered "first Sabbath." This is rather a bad showing for a "bachelor of divinity." Why will men inflict such stuff upon a long-suffering and

18

patient community? We do not know what answer they would render in words; we know what answer their actions plainly imply, which is this: Oh! we are bound to assert that Sunday is called the Sabbath, presuming upon the ignorance of the people to prevent their discovering the fact that we are making fools of ourselves in so doing.

Mian, as must be apparent to every one, does not, and cannot, agree with *sabbaton*. But it is there, and must be disposed of in some way. How shall it be? There is only one possible way, and that is, to supply some noun with which it may agree; and this noun must be in the feminine gender, singular number, and accusative case, and hold a correct grammatical relation to *sabbaton*. There is just one possible noun that can be supplied which will meet all the requirements of the case, and that is *hemeran* (accusative from the nominative *hemera*), "day." This is a feminine noun, singular number, and accusative case, after the preposition *eis*. What would be its relation to *sabbaton*? That word is in the genitive case; and that case expresses a relation which in the English is denoted by the word "of." So it would be "the first day of the *sabbaton*." But in this case what can *sabbaton* mean? If we say it means just the Sabbath, the seventh day, we should have "the first day of the Sabbath," or "first day of the seventh day" which would be nonsense. But the Hebrews gave the term "Sabbath" to the whole weekly cycle because that was marked by the Sabbath, and spoke of the different days of the week, as "the first day in the Sabbath, the second day in the Sabbath, the third day in the Sabbath," etc., which expressions mean, and were designed to be understood, the first day, second day, third day, etc., *of the week*. The Talmudists wrote the days of the week in this manner, according to Lightfoot and Ideler, as quoted by Robinson in his Greek lexicon, under *sabbaton*.

19

The Greek writers of the New Testament *adopted this Hebraism*, and *always* express the week in this manner. They never use the term *hebdomas*.

The next question to be decided is, How shall we know when the term *sabbaton* means "week," and when it means only the "seventh day of the week"? This is a point easily determined. The rule is that when this term is preceded by a numeral adjective specifies which day of the week is intended. And it is just this construction that is used in each of the eight instances where the first day of the week is mentioned, the form of the numeral adjective (from *heis* "one," by a Hebraism used as an ordinal - the "first") being *mias*, as in Mark 16:2; *mia*, as in

Luke 24:1; John 20:1,19; Acts 20:7; *mian*, as in Matt.28:1; 1Cor.16:2; or another numeral adjective, *prote*, as in Mark 16:9. But the construction is the same in all these cases, the numeral adjective being feminine gender, singular number, and either genitive, dative, or accusative case, agreeing with "day" understood, and the word *sabbaton*, being always of the neuter gender, and, with the exception of Mark 16:9, in the plural number, and in the genitive case, meaning "week". In Mark 16:9, though both are in the singular number, the adjective, *prote*, is in the dative feminine, and *sabbaton* in the genitive neuter.

So the leading Greek lexicographers, Liddell and Scott, Robinson, Greenfield, Bagster, and Parkhurst, give the word "week," as one of the definitions of *sabbaton*, under the conditions named above; all the learned men who made the King James version, and the probably more learned men who have given us the revised version, so understood it; and so the commentators and translators understand and render it. But lo! a little bachelor of divinity rises up in Ohio, and charges all these men with

20

stupidity and classical incompetency, saying that it cannot be so rendered without "*doing violence to the Greek text*"! It becomes a question difficult to determine whether this man does not know any better, or whether he is intentionally laboring to deceive by deliberately falsifying.

But is not the same word, *sabbaton*, in the genitive plural, used by the Septuagint in the fourth commandment? - Yes; and because our author sees the word there, and the same word in the New Testament, where the first day of the week is spoken of, he hastens to write himself down as utterly ignorant of the construction of the Greek language, by claiming that the passages are exactly parallel. No statement could be more false. The word *sabbaton*, it is true, occurs in the fourth commandment, as in the passages referred to in the New Testament, but in an entirely different declaration. When any one speaks of "the day of the Sabbath," every one understands it at once as equivalent to "the Sabbath day;" that is, the day which has been set apart as the rest day. Now this is exactly the construction of the fourth commandment. The word "day" is expressed. But there is no numeral adjective in the sentence quoted from the fourth commandment; namely, "Remember the Sabbath day to keep it holy;" literally, "Remember the day of the Sabbath to keep it holy." But this is altogether different from speaking of "the first day of the Sabbath," in which case "Sabbath" must mean "week," according to the authorities above referred to.

The book is handled by the Wesleyan Methodist Publishing House, at Syracuse, N.Y. With that denomination we have not much acquaintance. But if they have any truly educated men among them, who are not dead to all literary decency, they will hang their heads with shame at this exhibition by "J.B. Knappenberger, Bachelor of Divinity."

THE SABBATH OF THE NEW TESTAMENT

1. WHAT day of the week is next after the Sabbath?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary to see the sepulcher." Matt.28:1.

2. Was the Sabbath made for the Jews alone?

"The Sabbath was made for *man* and not man for the Sabbath." Mark 2:27

3. What day was past when the first day dawned?

"And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1,2.

4. Did the disciples keep the Sabbath according to the commandment after the crucifixion of Christ?

"And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Luke 23:55,56.

5. Did they keep the next day, the first day of the week?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1.

6. They had their spices prepared; why did they not bring them the day before? - Because it was the Sabbath day.

7. We suppose the women were ignorant of the change of the day; but when this account was written? - About 28 years after the resurrection.

8. *How* was it written? - By inspiration of the Holy Spirit.

9. If the Spirit called these two days "The Sabbath" and "the first day of the week," respectively, twenty-eight years this side of the cross, what ought we to call them now? -

10. In the apostolic council, A.D. 51, did James say that Moses was read in the synagogues *every* Sabbath day?

"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21.

11. On what day did Paul preach at Antioch in Pisidia?

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14.

12. Did he say that the prophets were read in the synagogues *every* Sabbath day?

22

"They knew him not, nor yet voices of the prophets, which are read every Sabbath day." Acts 13:27

13. Did the apostle preach in other places besides the synagogues on the Sabbath?

"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

14. Was it his custom to preach on the Sabbath?

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2

15. In doing so did he follow the example of Jesus?

"And he (Jesus) came to Nazareth, . . . and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16

16. When Paul worked at tent-making during the week, did he reason in the synagogue "every Sabbath"?

"After these things, Paul departed from Athens and came to Corinth; and found a certain Jew named Aquila . . . with his wife Priscilla: . . . and because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath." Acts 18:1-4.

17. Did the term "every Sabbath" include or exclude every first day of the week?

18. How long did Paul continue his teaching in that place? - Seventy-eight Sabbaths.

"And he continued there a year and six months, teaching the word of God among them." Acts 18:11.

19. Is there any record of a religious meeting on the first of the week? - Barely one.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart of the morrow." Acts 20:7

20. Was this a night meeting?

"And (Paul) continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20:7,8,11.

21. According to the Bible reckoning, which comes first, the dark or the light part of the day?

"And the evening and the morning were the first day," etc. Gen. 1:5,8,13,19,23,31.

22. How did the Jews observe their Sabbaths?

"It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even shall ye celebrate your Sabbath." Lev.23:32.

23. What did the apostle do at daybreak Sunday morning? - He started on his journey from Troas to Assos, which is 19 1/2 miles.

"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed ." Acts 20:11.

23

(Had this meeting been held on what we call Sunday evening, it would have been on the second, and not on the first, day of the week).

24. Did Paul's companions leave Troas before he did?

"And we went before to ship, and sailed unto Assos, there intending to take in Paul," Acts 20:13.

25. The first day of the week is mentioned eight times only in the New Testament. How many times does it refer to a single day, the day of the resurrection of Christ? - Six times.

"In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene," etc. Matt.28:1.

"And very early in the morning, the first day of the week, they came unto the sepulcher," etc. Mark 16:2.

"Now when Jesus was risen early the first day of the week, he appeared," etc. Mark 16:9.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher," etc. Luke 24:1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher." John 20:1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." John 20:19.

26. Did the disciples believe the Lord was risen before the following evening?

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. . . . And she went and told them that had been with him as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:9-14.

27. When the Lord met with them that evening, what did he do to convince them of his resurrection?

He showed unto them his hands and his feet." John 20:20

28. Did he upbraid them for their unbelief?

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

29. Had the disciples met to honor the day of their Lord's resurrection, and celebrate that event, before they believed he had risen?

30. One other mention, only, of the first day of the week is found.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come." 1Cor.16:2.

31. Were the Corinthians directed to meet on that day?

"Lay by him" - at home. Verse 2.

32. Now we have read all that the New Testament says about

24

the first day. Is it honored by the term "Sabbath," or by any other sacred title?

33. Is Sunday called the Lord's day in Rev.1:10?

"I was in the Spirit on the Lord's day, and heard behind me a great voice."

34. What day has the Lord always claimed as his?

"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10

35. What does the Lord say of his holy day, by the prophet?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord," etc. Isa. 58:13,14.

36. Of what did Jesus say he was Lord?

"Therefore the Son of man is Lord of the Sabbath." Mark 2:28.

37. Did Jesus recognize the Sabbath as still existing at the time of Jerusalem's destruction, about A. D. 70.?

"But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt.24:20.

38. Remembering this injunction of their Lord, and acting upon it for nearly forty years, would the disciples forget the Sabbath day?

39. Is God particular to have his word obeyed to the letter?

"And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth." Ex. 23:13.

40. Will he accept a substitute for what he has commanded?

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord." Lev. 10:1,2.

41. Will voluntary offerings be accepted when the word of God is not obeyed?

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1Sam.15:22.

42. Will he condemn so slight a deviation as the change of the time of an appointed festival?

"So he [Jeroboam] offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. And, behold, there came a man of God out of Judah, by the word of the Lord. . . . And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." 1Kings 12:33; 13:1,2.

43. What said Jesus on the subject of substitution?

"But in vain do they worship me, teaching for doctrines the commandments of men." Matt.15:7-9.

CANDID ADMISSIONS

From Sunday Observers and Writers Concerning the First Day of the Week.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence." - *Pres. Asa Mahan*.

RESPECTING the first day of the week, the historian, Dr. Peter Heylyn, says: "Thus do we see upon what ground the Lord's day stands: on CUSTOM FIRST, and voluntary consecration of it to religious meetings: . . . after, from the canons and decrees of councils, the decretals of popes, and orders or particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified." - *Andrews' Hist. of the Sabbath*, p. 352.

Wm. Smith says, after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even apostolic practice." - *Bible Dic., art. Lord's Day*, p. 356.

Chamber's Encyclopedia says: By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the *precept* of Jesus or his apostles." - *Art. Sabbath*.

Luther Lee, D. D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom." - *Lee's Theology*, p. 562.

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor of course, any scriptural obligation."

The Protestant Episcopal Church says: The day is now changed from the seventh to the first day, . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the Church." - *Explanation of Catechism*.

26

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321." - *Examination of the Six Texts*, p. 291.

At a "Ministers' Alliance" held in Sedalia, Mo., Feb. 25, 1884, a Mr. Fuller cited the fact that there was in reality no divine legislation established in the Christian Sabbath. - *Sabbath Sentinel*, March, 1884.

The Encyclopedia Britannica, after calling attention to the usual scriptural arguments, says: "Still it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observance of it." - *Art. Sabbath*.

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Richard Watson, in his *Theological Dictionary*, says: "Now there is not on record *any* divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Dr. Fallow says: "The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

Robert Hall, D. D., says: But to "commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures." And again, there is not "a particle of Scripture law."

Confession of the Swiss Church: "The observance of the Lord's day is founded not on any commandment of Christ."

Hear Prof. Burgess: "Can we find the text in the Bible enjoining the observance of this day? - No!

Now hear the Rev. Dr. Barnes: "No precept for it is found in the New Testament."

The Townsend *Herald* says: "It must be admitted, too, that no statute can be altered or repealed by any power inferior to that which enacted it. . . . You may search from Genesis to Revelation for a command or injunction to this effect [first-day observance], but you will search in vain."

Buck's *Theological Dictionary*, p. 403, after presenting all the first-day arguments, says: "These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day."

The Augsburg Confession, drawn up by Melancthon, says: "The observance of the Lord's day is founded, not on any command of

27

God, but on the authority of the Church." - *Cox's Sab. Manual*, part 2, chap. 1, sec. 10; also *History of Sabbath*, p. 434.

Sir Wm. Domville says: "Not any ecclesiastical writer for the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."

Dr. Heylyn again says: "Take which you will, either the Fathers or the moderns instituted by any apostolic mandate, no Sabbath set on foot by them upon the first day of the week." - *History of the Sabbath*, p. 266.

Neander says: "The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church to transfer the law of the Sabbath to Sunday." - *Rose's Neander*, p. 186; *Andrew's Hist. of Sab.*, p. 229.

Bishop Jeremy Taylor says: "The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they *knew* there were none." - *Ductor Dubitantium*, part 1, book 2, chap. 2, sec. 59.

Coleman, another first-day writer and observer, says: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week." - *Ancient Christianity*, chap. 26, sec. 2; *Andrews' Hist. of Sab.*, p. 336.

Morer, an old author, says: "The Lord's day had no command that it should be sanctified; but it was left to God's people to pitch on this day or that for public worship." - *Dialogues on the Lord's Day*, p. 233: *Andrews' Hist. of Sabbath.*, p. 344.

Kitto, speaking of the time of Chrysostoom, A. D. 360, says: "Though in latter times we find considerable reference to a *sort of consecration* of the day, it does not seem at any period of the Church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance *pretend* to allege any *divine* command, or even *apostolic practice*, in support of it." - *Cyclopedia of Biblical Literature*, art. *Lord's Day*; *Andrews' Hist. of Sab.*, p. 363.

Frith says: "The Jews have the word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us but rather against us; for we keep not the seventh, . . . but the first, which is not commanded of God." - *Frith's Works*, p. 198, quoted by Hessey; *Andrews hist of Sab.* p. 460.

THE EVIDENCE SUMMED UP

The conclusion of the whole matter, to quote their own words, is, there is "no positive command" "for keeping holy the first day of the week;" "not on record any divine command" "to change the Sabbath to the first day of the week." And again: "The New Testament is silent about a change of days;" "no express commandment in all the Scriptures;" and "there is not a particle of Scripture law;" its "observance" "is not founded on any commandment of God." Again: "Can we find the text" "enjoining" "this day? - No!" "No precept for it" "in the New Testament." Further: "You may search from Genesis to Revelation for a commandment," "but you will search in vain." And again: "It must be owned" that "the usual" "passages are not sufficient." And "it must be confessed that there is no law in the New Testament concerning the first day." The "Lord's day is founded not on any commandment of God." And again: there was "no Lord's day instituted by any apostolic mandate." "No ecclesiastical writers of the first three centuries attributed" Sunday "observance either to Christ or his apostles." "The festival of Sunday" "was always only a human ordinance." "The primitive Christians did all manner of work upon the Lord's day." "No law or precept" "given by Christ or the apostles" "for the substitution of the first instead of the seventh day of the week." "The Lord's day had no command that it should be sanctified." "Nor do these [early Christians] in any instance allege any divine command, or even apostolic practice" for it. "And we have not the word of God for us, but rather against us." "The Lord's day had no such commandment" "that it should be sanctified." "By none of the Fathers" was its observance "grounded either on the fourth commandment" or "the precepts of Jesus or his apostles."

And yet again: There is "no expression for observing the first day of the week." The substitution of "the first day of the week for the seventh day is absolutely without any authority in the New Testament." "There is no scriptural authority for so doing." "We meet with no scriptural direction for the change." It is

a "fact that there was in reality no divine legislation establishing the Christian Sabbath."

Now, we ask in all candor, why rob the Creator of that which is pre-eminently his? "The seventh day is the Sabbath of the Lord our God." If there is no commandment for the observance of first day, as these many writers testify (and they have spoken the truth), is it not fitting that we "return unto the Lord," and walk in the "old paths"? These men were not trying to tear down the first day; on the contrary, very many of them were actually trying to support it at the time they made these remarkable concessions. There is much in their praise, - they have spoken candidly; THEY HAVE TOLD THE TRUTH!

ADDITIONAL TESTIMONY

The following paragraphs, from credible sources, have an important bearing on the articles, "A Greek Falsehood" and "Sunday Again and Again," in the first pages of this tract: -

A. Campbell: "The Hebrews denoted the days of the week from the order of their succession from the Sabbath. Thus, the day next after the Sabbath they called the first of the Sabbath, etc. The same method is still kept up by the Christian Arabs, Persians, etc. . . . In conclusion I would say that the adjective *mia*, being of the feminine gender, cannot relate *sabbaton*, which is neuter; *Sabbath* being here used to denote *Sabbath of days*, that is, the period of seven days, which we call a week; and *mia* being of necessity construed with *hemera* understood. *Mia ton sabbaton*, therefore, can never be translated, 'The first of the Sabbaths,' or 'One (Sabbath) of the *Sabbaths*,' but must be uniformly rendered, 'the first day of the week.' " - *Millennial Harbinger*, 1836, p. 555.

Benson's Commentary: "*In the end of the Sabbath*, or rather 'After the Sabbath,' as *opse sabbaton* may be properly rendered. *When it began to dawn into the first day of the week*, that is Sunday, or Lord's day; for *mia ton sabbaton*, always signifies 'the first day of the week:' and thus the word *mia* signifies in the Septuagint, when it is joined to days, weeks, or months. See Gen.1:31; Ex.40:2; Ezra 3:6; 10:17."

Whiting: "*Sabbaton* signifies 'a rest,' 'a Sabbath,' especially 'the seventh day of the week.' By metonymy it is also used for the interval from Sabbath to Sabbath, that is, a week."

Bible Dictionary, American Tract Society, art. "Week:" "The Jews called Sunday 'one of Sabbath:' that is, the first day of the week. Monday was 'two of the Sabbath.' "

