

WAR THE CHRISTIAN SABBATH MADE DISTINCT FROM THE JEWISH SABBATH? AND IF SO, WHAT WAS THE PECULIAR DISTINCTION THAT MARKED THE CHRISTIAN SABBATH? THE ANSWER TO THESE QUESTIONS IS VERY IMPORTANT.

The answer to the above questions would not have been difficult if the Greek word *σαββατον* had not been mistranslated "week" sometimes where it occurs after the resurrection; but being sometimes translated "week" and sometimes "sabbath," it has left the Christian sabbath an open question with those who cannot read Greek, whereas it is settled and firm when *σαββατον* is uniformly translated.

If the New Testament writers had intended to call the day of Christ's resurrection *the first day of the week*, they would have used the Greek word *εβδοματος*, which had been uniformly used by the Septuagint translators to render the Hebrew word *shabua* ("week") into Greek, and would also have used the ordinal numeral *πρωτος, η, ον*, for "first"; hence they would have written *πρωτη ημερα εβδοματων*, "the first day of the week." But instead of this they have written generally *εις μια των σαββατων* wherever they speak of the Christian sabbath; but when the Jewish sabbath is intended, *μια* or *μιαν* is omitted. Therefore *μια* (the feminine of *εις, μια, εν*) is the peculiar distinction that marks the Christian sabbath; and this word, *μια*, dat., or *μιαν*, acc., makes the Christian sabbath distinct from the Jewish sabbath, for it is never used when reference is made to the Jewish sabbath.

With these facts in mind let us examine carefully all the passages where *σαββατον* ("sabbath") is used after the resurrection of Jesus.

We have already seen, in Matt. 28:1, that *μιαν* is used to distinguish the resurrection or Christian sabbath from the late Jewish sabbath, already passed. I call it "the Christian sabbath" because that word is generally accepted, to distinguish it from the Jewish sabbath; but either resurrection or Christ's or Christian would be equally appropriate.

We will now turn to Mary Magdalene's second visit to the sepulchre, so as to keep the events in sequential order. Speaking of her visits to the sepulchre John says: "And with one of the [Christian] sabbaths" (Gr. *μια των σαββατων*, "with one of the [Christian] sabbaths") "cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. . . . she runneth . . . to Simon Peter and to the other disciple, . . . and saith unto them, They have taken away the Lord out of the sepulchre" (John 20:1, 2). Here *μια* marks this as the Christian sabbath.

The next in order is the visit of "the women from Galilee" to the sepulchre, of whom Luke says: "And with one of the [Christian] sabbaths" (Gr. *τη μια των σαββατων*, "with one of the [Christian] sabbaths") "very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared" (Luke 24:1). Here again *μια* points this out as the Christian sabbath.

The next in order is the visit of another company of women "at the rising of the sun," spoken of by Mark as follows: "[Being] extremely morning" (Gr. *λιαν*, adv., "exceedingly"

or "extremely"; *πρωι*, "morning"), or at the extremity or end of the morning (the morning ends when the sun rises, "with one of the [Christian] sabbaths" (Gr. *μια*, dat., "with one"; *των σαββατων*, "of the [Christian] sabbaths"), "they came unto the sepulchre at the rising of the sun" (Mark 16:2). Here *μια* makes this the Christian sabbath.

Another reference to this day is given by John in reporting the "first appearance of Jesus to his disciples collectively" (see HARMONY, page 184), when he says: "Then the same day at evening, in one of the [Christian] sabbaths" (Gr. *μια σαββατω*, "in one of the [Christian] sabbaths"), "when the doors were shut, . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19). Here again *μια* distinguishes this sabbath from the Jewish sabbath.

Sabbath is again mentioned in speaking of the distance of Mount Olives from Jerusalem as being "a sabbath" (Gr. *σαββατον*, "sabbath") "day's journey" (Acts 1:12). This refers to the Jewish sabbath, and consequently has not *μια* preceding it.

Fifteen years after the resurrection "sabbath" is again spoken of in reporting the work of Paul and his company at Antioch, when Luke says they "went into the synagogue in the day of the [Jewish] sabbath" (Gr. *τη ημερα των σαββατων*, "in the day of the [Jewish] sabbath"), "and sat down" (Acts 13:14). Here, because *μια* is wanting, we call it the Jewish sabbath.

Again, "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voice of the prophets which are read relatively every [Jewish] sabbath" (Gr. *παν σαββατων*, "every sabbath") (Acts 13:27). The *μια* is again wanting here, and we call it the Jewish sabbath. After Paul had preached that remarkable sermon to his brethren the Jews, and when they "were gone out of the synagogue, the Gentiles besought that these words might be preached to them in the between sabbath" (Gr. *εις το μεταξυ σαββατων*, "in the between sabbath"), . . . "and with the coming sabbath" (Gr. *δε ερχομετα σαββατω*, "with the coming sabbath") "came almost the whole city together to hear the word of God" (Acts 13:42, 44). Here the Christian sabbath is called the between sabbath, or the sabbath coming between two Jewish sabbaths, and consequently would be a Christian sabbath, and in the forty-fourth verse it is called the coming sabbath, that is, the sabbath coming immediately after the Jewish sabbath, which of course would be the Christian sabbath.

Five years after this, "sabbath" is again mentioned, when Luke reported the proceedings of the first meeting of the apostles and elders to decide certain disputed questions. In giving James' discourse he says: "Moses of old time hath in every city them that preach him, being read in the synagogues relatively every [Jewish] sabbath" (Gr. *παν σαββατων*, "every [Jewish] sabbath") (Acts 15:21). Here again the *μια* is wanting.

About two years after this the word occurs again in reporting the conversion of Lydia: "In the day of the [Jewish] sabbaths" (Gr. *ημερα των σαββατων*, "in the day of the [Jewish] sabbaths") "we went out of the city by a river side, where prayer was wont to be made" (Acts 16:13). Here also the *μια* is wanting, and therefore it was the Jewish sabbath.

Again, Paul at Thessalonica, "as his manner was, went in unto them, and on three [Jewish] sabbaths" (Gr. *επι σαββατα*