# WEEKLY AND EXTRAORDINARY SABBATHS

1 · Introduction · Types Of Sabbaths



Comments Scripture

Prologue

The concept of the Sabbaths has been modified by people over time. In the Old Testament, the Weekly Sabbath began as a holy day for THEOS, which included cessation from secular work. During the Babylonian exile and the Intertestamental period, the Weekly Sabbath gained a legalistic tone, and came to 'include' additional and extra-biblical aspects of observance. During the New Testament era, IESOUS addressed and clarified the meaning and significance of the Sabbaths.

THEOS considered the Weekly Sabbath so important, so necessary for His human creation, that He kept it Himself. The Weekly Sabbath was also important enough to be included in the Ten Commandments (and not simply among hundreds of Ceremonial Laws that had been nailed to the cross), the only commandment to be "remembered" and one of the most often obeyed commandments in the NT – with minimal variation in regards of application and obedience in the time before and after IESOUS' death.

The observance of the Weekly Sabbath does NOT define your future salvation, but can become a stumbling block on your road of sanctification – in the same way other violations of the 10 commandments such as murder or adultery do not exclude you necessarily from salvation, but will definitely be a major stumbling block, if subsequent repentance is absent. It is rather an excellent tool of THEOS in order to test a believer's true heart and to measure if this person really wants to live a life of sanctification or not. All those who do not see the clear benefit over the negative perception of a law, 'works' or a requirement, will find plenty of twistable Bible passages to underline their view. But those who really want to understand and follow THEOS' will, will go the extra mile and study the details of a law such as the Sabbath. By doing so, we realize that the Weekly Sabbath was indeed never abolished and is a tremendous blessing for us.

The word 'Sabbath' occurs 171 times in the Bible (110x Old Testament and 61x New Testament = proportionally almost twice as often in the NT - the OT has 3.37 times more words) and derives from the Hebrew 'shabbat'. There is a link between the noun 'shabbat' and the verb 'shavat', which means to 'cease' / 'rest' / 'stop'. 'Sabbath' principally means to rest - a very simple principle.

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Eternal

Weekly

Sabbath

2 · The Weekly Sabbatl



Scripture Comments · Applies to both the Nations & the Jews. 'For six days work is to be done, and on the seventh day shall be a <u>Lev</u> <u>23:3</u> of complete rest, a holy assembly; you shall Spoken by THEOS at creation; ; it shall be a Sabbath of KYRIOS in all your dwellings. Under the Law of THEOS - specifically the Greek OT  $E\Xi$  НМЕРАС ПОІНСЕІС ЕРГА, КАІ ТН НМЕРА ТН ЕВ $\Delta$ ОМН 10 Commandments ( ; stored inside the Ark) . Only the Sabbaths of Sabbaths are part of the 'Ceremonial' Law (stored out-ΑΝΑΠΑΥCIC ΚΛΗΤΗ ΑΓΙΑ ΤϢ ΚΥΡΙϢ. ΠΑΝ ΕΡΓΟΝ ΟΥ ΠΟΙΗCΕΙC. ΕCTIN ΤϢ ΚΥΡΙϢ ΕΝ ΠΑCH ΚΑΤΟΙΚΙΑ ΥΜϢΝ. side the ark and abolished through CHRISTOS). <u>Eze</u> 20:19-20 I am the KYRIOS your THEOS; walk in my commandments, and keep mine The 10 Commandments are the only part of the Bible written by THEOS / His messenger's own hands. All other Laws, although being di-, and let them be a sign beordinances, and do them; and tween me and you, that you may know that I am the KYRIOS your THEOS. <u>Mat</u> 12:11 vinely inspired, were written by human hands. And He said to them: "What man will be among you, who will have one sheep, and if this should have fallen on the Sabbaths into a pit, will not seize and raise it? Eternal command (see section 'Future'). Rest on every seventh day. <u>Mar</u> <u>2:27</u> And he said to them, "The [Weekly] Sabbath was established for , and not people for the Sabbath. No more daily & weekly sacrifices on the Weekly Sabbath today. <u>Luk</u> 4:31 And He came down to Capernaum, a town of Galilee, and was teaching them on the No more death penalty today, but <u>Luk</u> 23:56 sanctification through obedience. And they returned and prepared fragrant spices and perfumes, and on they rested according to the commandment. Then they returned to Jerusalem from the mountain that is called Olive <u>Act</u> 1:12 Grove which is near Jerusalem, a And they went on from Perga and arrived at Pisidian Antioch. And they <u>Act</u> 13:14 entered into the synagogue on the day of the

ubbath, nearly the whole city came together to hear

And he argued in the synagogue every Sabbath, attempting to persuade

<u>Act</u> 13:44

> <u>Act</u> 18:4

# Ten Commandments

The following overview of the 10 commandments shows us the occurrences in the Old Testament / Covenant, and compares those with the commands / reiterations in the New Covenant and our future. The significant importance of the Weekly Sabbath becomes not only apparent through the number of its mentions in both the OT and NT - being mentioned more times in Scripture than any other command!

And on the coming

the word of KYRIOS.

both Jews and Greeks.

I also becomes apparent by the text of the Commandments itself. In the Greek text of Exodus 20:3-17, we count a total of 285 words. THEOS employed 102 words (!) for the Weekly Sabbath (98 words in Young's Literal Translation), which means that 36% of the total text is dedicated to the Sabbath (this number increases to 40% in Deuteronomy 5)

which means that 36% of the total text is dedic	cated to the Sabbath (this numbe	r increases to 40% in Deuteronom	y 5).
Exodus 20:2-17 (Full text, YLT+)	Old Testament & Old Covenant	New Covenant, Our Future	Total
7 Words (Greek)  1 I am KYRIOS your THEOS, who has brought you out from the land of Egypt, from the house of bondage.You shall not have any other theoi (gods) before Me!	Gen 35:1-4; Exo 20:3, 22:20; 23:13; 34:14; Deu 4:19-20, 4:35, 5:7, 6:4, 6:14, 8:19, 11:16, 11:28, 13:6-8, 17:3, 28:14, 30:17; Jos 23:16; 1Kin 8:60, 9:6, 11:10; 2Kin 17:35-38; 2Chr 7:19; Isa 45:5, 45:21; Jer 7:9, 7:18, 13:10, 19:4, 22:9, 25:6, 35:15, 44:8	>5 <b>X</b> Mat 4:10; 6:24; Luk 4:8; 1Cor 8:6; 1Tim 2:5	
70 Words  2 You shall not make a graven image for yourself you shall not bow to them, and you shall not serve them	>3X Exo 20:4-6; Deu 5:8-10; Isa 42:8	>6X Act 15:20; 1Cor 6:9-10; Gal 5:19-20; Eph 5:5; Col 3:5; 1Joh 5:21	>9x
22 Words 3 You shall not take the name of KYRIOS your THEOS in vain	>2.x Exo 20:7; Deu 5:11	>4 x Mat 5:33; 1Tim 6:1; Jam 2:7; 5:12	
102 Words (126 Words in Deuteronomy 5)  4 Remember the Sabbath day, to keep it holy; six days you shall labor and do all your work; and the seventh day is a Sabbath to KYRIOS your THEOS; you shall not do any work, you, and your son, and your daughter, your male slave and your slave-girl, and your livestock, and your stranger who is in your gates. For in six days KYRIOS made the heavens and the earth, the sea, and all which is in them, and He rested on the seventh day; on account of this KYRIOS blessed the Sabbath day and sanctified it.	>20x (110x Mentioned in OT)  Gen 2:3; Exo 16:28-30, 20:8-11, 23:12, 31:13-17, 34:21, 35:2-3; Lev 19:3-30, 23:3; Num 15:32-36; Deu 5:12-15; Neh 9:14, 10:31-33, 13:15-22; Isa 56:2-6, 58:13; Jer 17:21-27; Eze 20:12-24, 44:24, 46:1-12	>4X  (61x Mentioned in NT; proportionally -2x as often)  Act 1:12; Heb 4:9; Future: Isa 66:21-23; Mat 24:20  General: IJoh 2:6 'He who is saying in Him he does remain, ought according as He walked also himself so to walk.	
27 Words  5 Honor your father and your mother, so that your days may be long on the land which KYRIOS your THEOS is giving to you!	57 x Gen 9:24-25; Exo 20:12; Deu 5:16; Pro 1:8, 13:1, 30:17; Mal 1:6	>7 x Mat 15:4-9; 19:19; Mar 10:19; Luk 18:20; Rom 1:29-30; Eph 6:1-3; 2Tim 3:2).	
2 Words 6 You shall not murder!	>7x Gen 4:10-13; 9:6; Exo 20:13, 21:12; Lev 24: 17; Num 35:31; Deu 5:17	>6x Mat 5:21-22; Joh 8:44; Rom 13:9; 1Pet 4:15; 1Joh 3:12; Rev 21:8	>13x
2 Words 7 You shall not commit adultery!	S2.x Gen 39:9; Exo 20:14, 22:7; Deu 5:18; Pro 6:23-24, 32	>10 x Mat 5:27; 19:18; Mar 10:11, 19; Luk 16:18; 18:20; Rom 7:2; 13:9; 1Cor 6:9; Heb 13:4	
2 Words 8 You shall not steal!	>5X Exo 20:15; Lev 6:2, 19:11; Deu 5:19; Jer 7:9-11	>7 X Mat 19:18; Mar 10:19; Luk 18:20; Rom 13:9; Eph 4:28; 1Pet 4:15; Rev 9:21	
8 Words  9 You shall not testify a witness of false- hood against your neighbor!	>3:x Gen 20:2; Exo 20:16; Deu 5:20	>4.x Act 5:1-22; Col 3:9; 1Tim 1:9-11; Rev 21:8	
44 Words		>8x	

Gen 34:29; Exo 20:17;

Deu 5:21; 7:25

Luk 12:15; Col 3:5; Rom 1:29; 7:7; 13:9;

Eph 5:3-5; Col 3:5; 1Tim 6:6-10

10 You shall not covet your neighbor's house ...

belongs to your neighbor!

wife ... slave ... ox ... ass, or anything which

Former



## Comments Scripture <u>Lev</u> 16:31 A Sabbath of Sabbaths it shall be to you, and you shall humble your Sabbaths of Definition souls - it is an eternal statute. Sabbaths Only properly defined in the Greek OT through the term 'Sabbath of Sabbaths'. The Hebrew OT provides here a term translated as ' sacred rest', 'solemn rest' or 'special day of rest', which is sometimes translated by extension with Greek OT 31CABBATA CABBATON ANA TIAYCIC AYTH ECTAI YMIN, ΚΑΙ ΤΑΠΕΙΝΏCETE ΤΑС ΨΥΧΑС ΥΜΏΝ, ΝΟΜΙΜΌΝ ΑΙΏΝΙΟΝ. <u>Lev</u> 23:32 A Sabbath of Sabbaths it will be to you. And you shall humble your souls 'Extraordinary' Sabbath (see Lev 23:32). from the ninth of the month. From evening to evening you shall observe the Sabbath of your Sabbaths. Greek OT 32CABBATA CABBATON ECTAI YMIN, KAI TAIIEINOCETE TAC YYXAC ΥΜων. ΑΠΟ ΕΝΑΤΗς ΤΟΥ ΜΗΝΟς ΑΠΟ ΕСΠΕΡΑς ΕϢς ΕСΠΕΡΑς CABBATIEITE TA CABBATA YMWN. <u>Hebrew</u> <u>OT</u> It is a Sabbath of complete rest for you, and you shall deny yourselves on the ninth day of the month in the evening - from evening to evening you must observe your Extraordinary Sabbath. <u>Lev</u> 23:4-38 Applied for Jews only (those living in Israel; 1. Passover / Unleavened Bread (Barley); First Day; Abib 14/15 Paul had even to leave the Ephesians and travel 2. Passover / Unleavened Bread (Barley); Last Day; Abib 21 to Jerusalem for the Pentecost, but could hold the Weekly Sabbath anywhere in the world). (rather no Sabbath of Sabbaths: The Wave Sheaf Offering / Firstfruits; Abib 23) Recorded by Moses only at Mt. Sinai; long after sin had come into the world (except the Passover which slightly preceded Mt. Sinai). 3. Feast of Weeks / Harvest / Pentecost (Wheat); Abib 23 +49 Days 4. Feast of Trumpets; Ethanim 1 5. Day Of Atonement; Ethanim 10 Under the Laws of Moses - specifically the 6. Feast of Booths / Tabernacles (Grapes); First Day; Ethanim 15 former 'Ceremonial' Laws (te 7. Feast of Booths / Tabernacles (Grapes); Eight Day; Ethanim 22 that perished; stored outside the Ark). Involved to rest on specific dates and to celebrate annual feasts. Can rather not be celebrated without sacrifices. A common observation: Is the Weekly Sabbath abolished or fulfilled because it is mentioned in <u>Lev</u> 23:1-38 1 And KYRIOS spoke to Moses, saying, 2 Speak to the children of Israel, and thou shalt say unto them, the feasts of KYRIOS which ye shall call Holy Convocations, these are my Feasts. No. Just because the Weekly Sabbath is men-3 Six days shalt thou do works, but on the seventh day is the Sabbath; a rest, a Holy Convotioned as the starting point for the Sabbaths cation to KYRIOS: thou shalt not do any work, it is a Sabbath to KYRIOS in all your dwellings. of Sabbaths (in the same context, but at the beginning, being set apart and a mere refer-4 These are the feasts to KYRIOS, Holy Convocations, ence for the pattern of an ordinary week), does not remove it from the Moral Law it which ye shall call in their seasons: is essentially part of. The Moral Law was always vastly superior to the 'Ceremonial' 1. Passover / Unleavened Bread (Barley); First Day; Abib 14/15 5 In the first month, on the fourteenth day of the month, between the evening times is the Law, and again, there is an important rea-Passover of KYRIOS. 6 And on the fifteenth day of this month is the Feast of Unleavened Bread son why THEOS chose to include the to KYRIOS; seven days shall ye eat unleavened bread. 7 And the first day shall be a holy convo-Weekly Sabbath in the Moral Law. cation to you: ye shall do no servile work. 2. Passover / Unleavened Bread (Barley); Last Day; Abib 21 8 And ye shall offer whole-burnt-offerings to KYRIOS seven days; and the seventh day shall be a Holy Convocation to you: ye shall do no servile work. Offering the Firstfruits (Wave Sheaf Offering) 9 And KYRIOS spoke to Moses, saying, 10 Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the First-Fruits of your Harvest, to the priest; 11 and he shall lift up the sheaf before KYRIOS, to be accepted for you. On the morrow of the first day the priest shall lift it up. 12 And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to KYRIOS. 13 And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to KYRIOS, a smell of sweet savour to KYRIOS, and its drink-offering the fourth part of a hin of wine. 14 And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacrifices to your THEOS: it is a perpetual statute throughout your generations in all your dwellings. 3. The Feast of Weeks / Harvest / Pentecost (Wheat); Abib 23 +49 Days 15 And ye shall number to yourselves from the day after the **Sabbaths**, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks: 16 until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to KYRIOS. 17 Ye shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two Verses 4-37 then speak about the 7 Sabbaths of Sabbaths, tenth portions of fine flour, they shall be baked with leaven of the first-fruits to KYRIOS. 18 And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a whole-burnt-offering to KYRIOS: and their meat-offerings and their drink-offerings shall be a sacrifice, a smell of sweet savour to KYRIOS. 19 And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of the first-fruits. 20 And the priest shall place them with the loaves of the first-fruits an offering before KYRIOS with the two lambs, they shall be holy to ·Important clue in verse 38: KYRIOS; they shall belong to the priest that brings them. 21 And ye shall call this day a Convocation: it shall be holy to you; ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations. 22 And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when the total reapest, and thou (Strong's 4133, ΠΛΗΝ, plen: From G4119; moreover (besides), that is, albeit, save that, rather, yet: - but (rather), except, nevertheless, not-withstanding, shalt not gather that which falls from thy reaping; thou shalt leave it for the poor and the stranger: I am KYRIOS your THEOS. save, than) makes it clear that 4. The Feast of Trumpets; Ethanim 1 the Sabbaths of Sabbaths are 23 And KYRIOS spoke to Moses, saying, 24 Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a Memorial of Trumpets: it shall be to you a Holy Convocation. 25 Ye shall do no servile work, and ye shall offer a whole-burnt-ofa different category of designated days. fering to KYRIOS. 5. The Day of Atonement; Ethanim 10 26 And KYRIOS spoke to Moses, saying, 27 Also on the tenth day of this seventh month is a day of atonement: it shall be a Holy Convocation to you; and ye shall humble your souls, and offer a whole-burnt-offering to KYRIOS. 28 Ye shall do no work on this self-same day: for this is a Day of Atonement for you, to make atonement for you before KYRIOS your THEOS. 29 Every soul that shall not be humbled in that day, shall be cut off from among its people. 30 And every soul which shall do work on that day, that soul shall be destroyed from among its people. 31 Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations. 32 A **Sabbath of Sabbaths** it will be to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep the Sabbath of your Sabbaths. 6. Feast of Booths / Tabernacles (Grapes); First Day; Ethanim 15 33 And KYRIOS spoke to Moses, saying, 34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a Feast of Tabernacles seven days to KYRIOS. 35 And on the first day shall be a Holy Convocation; ye shall do no servile work. 7. Feast of Booths / Tabernacles (Grapes); Eight Day; Ethanim 22 36 Seven days shall ye offer whole-burnt-offerings to KYRIOS, and the eighth-day shall be a Holy Convocation to you; and ye shall offer whole-burnt-offerings to KYRIOS: it is a time of release, ye shall do no servile work. 37 These are the feasts to KYRIOS, which ye shall call Holy Convocations, to offer burnt-offerings to KYRIOS, wholeburnt-offerings and their meat-offerings, and their drinkofferings, that for each day on its day: 38 besides the [Weekly] Sabbaths of KYRIOS, and besides your gifts, and besides all ► see also the study 'Laws' for the basics your vows, and besides your free-will-offerings, which ye shall give to KYRIOS. about the Law of THEOS (stone tablets) / Laws of Moses (book) The Sabbath Year - Every 7th Year. But in the seventh year it shall be a [Extraordinary] Sabbath of complete Sabbath Also called Sabbatical - a custom present rest for the land - a Sabbath for KYRIOS ... <u> Iubilee Year</u> ... the regulations you must present to Israel. "If you buy a Hebrew slave, Both the Sabbath and Jubilee Year show the he may serve for no more than six years. Set him free in the seventh year ... same 6+1 sequence and would not allow any room for a "New Moon Year", if following the theory of the Lunar Sabbath. 4th Week 2 3 4 5 6 7 <mark>8</mark> 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 <mark>3</mark>6 37 38 39 40 41 42 <mark>4</mark>3 44 45 46 47 48 49 The count from the First Fruit (Wave Sheaf) Offering to the Pentecost serves as pattern for Wave Sheaf Offering the Jubilee Year: <u>Lev</u> 25:15-16 And you shall count for yourselves from the day after the Sabbaths [the day The 50th day (Pentecost) / year (Jubilee) following the Weekly Sabbath (Pentecost) / after is the biblical First Day, which is modern Sunday], from the day of your bringing the wave offering's sheaf - there shall be seven full weeks. Until the next Sabbath Year (Jubilee). day of the last period of seven [day after the seventh Sabbath] you shall count **fifty days**; then you shall present a new grain offering for KYRIOS. ▶ see also the study 'CHRISTOS IESOUS ||| Passover Chronology · Refutation of Fast-Track Trial' with a comparison of the different traditions of the Wave Sheaf Offering, where Beta Israel (Ethiopian Jews) preserved the biblical order in stark contrast to the Pharisees, Rabbis, Josephus, Philo, to the Essenes, and to the Karaite Jews. The Jubilee Year - Every 49th Year. The Jubilee year shows also -despite of being part of the abolished Old Covenant Law, that it was 'for he previous Jubilee Year initiates the 49-year-count towards the next Jubilee Year 1 2 3 4 5 6 7 <mark>8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 2</mark>9 30 31 32 33 34 35 <mark>3</mark>6 37 38 39 40 41 42 43 44 45 46 47 48 4 you' - being a blessing in many regards and not having had a burdensome or legalistic character. ... 'And you shall count for yourself [A] seven rests of years [Sabbaths of years], seven times seven years, and they shall be for you time periods of years:

Of The Sabbaths of Sabbaths

Abolishment

The

'Ceremonial' Law and therefore all Sabbaths of Sabbaths.

IESOUS CHRISTOS abolished the

And I will put an end to all her mirth, her festivals, her New Moons, and her [Extraordinary / Ceremonial] Sabbaths, and all her appointed festivals ... ... how can you turn back again to the weak and miserable elemental spirits? Do you want to be enslaved to them all over again? You carefully observe days

[Feasts; not the Weekly Sabbath] and months and seasons [Feasts dedicated e.g. to spring / harvest] and years [Sabbatical Years]. I am afraid for you, lest

[B] forty-nine years [year of announcement / after the previous Jubilee Year]. [...] you shall proclaim a release in the land for all its inhabitants. [C] It is a Jubilee; it shall be for you, and you shall return. You must return everyone to his property and everyone to his clan. You shall have the fiftieth year as a Jubilee; you must not reap its aftergrowth, and you must not harvest its unpruned vines. Because it is a Jubilee, it shall be holy to you. You must eat

[D] "What shall we eat in the seventh year, if we do not sow and we do not gather its yield?" then I will command my blessing for you in the sixth year, so that it will make the yield for three years. And you will sow in the eighth year, and you shall eat from the old yield; until the ninth year, until the com-

<u>Hos</u> <u>2:11</u>

perhaps I have labored for you in vain!...

ing of its yield, you shall eat the old yield. " ...

its produce from the field. "[...]

Category

Mistakes



### **Comments** Scripture <u>Rom</u> 14:1-23 Romans 14:5 is a verse which suffered ... One believes he may eat all things, but the one who is weak eats only a lot of misinterpretation, and the pre**vegetables**. [...] One person prefers one day over another day [**not referring** valent interpretation is a classic example and another person regards every day alike. [...] The one who is intent on th of not reading a Bible verse in its context. ic days, not one of many Weekly Sabbaths] is in-In order to believe that this verse is talking tent on it for KYRIOS, and the one who eats eats for KYRIOS, because he is about the thankful to THEOS [being thankful = rather special event ...] I know and would have to inject it into the text, based on a preconceived belief, rather than getting it am convinced in KYRIOS IESOUS that **nothing is unclean** of itself [...] All things are clean, but it is wrong for the person who **eats** and stumbles in the process. from the text itself. It is good not <mark>to eat meat or to drink wine</mark> or to d brother stumbles or is offended or is weakened ... drink wine or to do anything by which your The entire chapter 14 of Romans is and verse 5 therefore most probably relates to either pagan festivals, 1And him who is weak in the faith receive ye - not to determinations of reasonings; 2one doth (the Romans observed 40 days per year and believe that he may eat all things - and he who is weak doth eat herbs; 3let not him who is the Roman Catholic Church even increased this number to -72 unbiblical days per year, while the Orthodox Church includes -112 (!!!) differeating despise him who is not eating: and let not him who is not eating judge him who is eating, for THEOS did receive him. 4Thou - who art thou that art judging another's domestic? To his ent fasts during one calendar year) own master he doth stand or fall; and he shall be made to stand, for THEOS is able to make him stand. and / or the Sabbaths of Sabbaths (Feasts) which were usually related to the consumption of speci-

fic food (lamb, unleavened bread, no yeast, et al ...). 6He who is regarding the day, to KYRIOS he doth regard [it], and he who is not regarding the day, to KYRIOS he doth not regard [it]. He who **is eating**, to KYRIOS he **doth eat**, for he doth give thanks to THEOS; and he who **is not eating**, to KYRIOS he **doth not eat**, and doth give thanks to THEOS. 7For none of us to himself doth live, and none to himself doth die; 8for both, if we may live, to KYRIOS we live; if also we may die, to KYRIOS we die; both then if we may live, also if we may die, we are KYRIOS', 9for because of this CHRISTOS both died and rose again, and lived again, that both of The term 'unclean', which is repeated 3 times, makes it crystal clear that a Weekly Sabbath candead and of living he may be KYRIOS. not be meant, because every serious student of the Bible instantly knows that the term 'unclean' is related to 'Ceremonial / Sacrificial' Laws. 10And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the CHRISTOS; 11for it hath been written, 'I live! saith KYRIOS - to Me bow shall every knee, and every tongue shall confess to THEOS;' 12so, then, each of us concerning himself shall give reckoning to THEOS; 13no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumblingstone before the brother, or an offence. 14I have known, and am persuaded, in KYRIOS IESOUS, that nothing [is] **unclean** of itself, except to him who is reckoning anything to be **unclean** - to that one

[it is] **unclean**; 15 and if through **victuals** thy brother is grieved, no more dost thou walk according to love; do not with thy **victuals** destroy that one for whom CHRISTOS died. 16Let not, then, your good be evil spoken of, 17for the reign of THEOS is not eating and drinking, but righteousness, and peace, and joy in the HOLY SPIRIT; 18for he who in these things is serving CHRISTOS, [is] acceptable to THEOS and approved of men. 19So, then, the things of peace may we pursue, and the things of building up one another; 20for the sake of victuals cast not down the work of THEOS; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling. 21Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak. 22Thou hast faith! to thyself have [it] before THEOS; happy is he who is not judging himself in what he doth approve, 23and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin. [parallel verse for Old Covenant] ... sacrifices which were offered were not able to perfect the worshiper with respect to the conscience, concerning

> questions for the sake of the conscience, for "the earth is of KYRIOS, and its fullness." ... Colossians 2:16-17 ... He made you alive together with Him [...] Having blotted out the **hand**writing [= Books, not Stone Tablets] against us [the Moral Law is for us (Psa 19:7; Act 7:38) - the Ceremonial Law was against us (Deu 31:24-26;

instead only food and drink and different washings, regulations of outward things imposed until the time of setting things right [the cross].

[New Covenant] Eat everything that is sold in the meat market, asking no

<u>Heb</u> 9:8-10

<u>1Cor</u> 10:25-28

<u>Act</u> 20:16

Col 2:13-15)] by the decrees ... ['decrees' = clearly Ceremonial law] ... by nailing it to the cross [the 10 Commandments were NOT nailed to the When we read the 3 previous verses (13-15) and the following verses (18-23), the prevalent interpretation of verses 16-17 'evaporates'. cross, but unquestionably affirmed by CHRISTOS]. [...] Therefore do not let anyone judge you [judging would not even equal an abolition!!] with reference to eating or drinking or participation in a **feast** The paragraph effectively refers to Sabbaths of Sabbaths and not to Weekly Sabbaths as often ments] or a New Moon or [Ceremonial] Sabbaths, which are a shadow of

Colossians 2:16-17 is one of the most

Feasts such as the Passover can be an optional tradition for Christians (nevertheless be very careful with Judaizing), but the respective law is

Abortion. -accidental- death

Sorcery, Spiritism, Witchcraft

Weekly Sabbath, breaking of

Witness, false

Bible verse in its context.

often misunderstood verses of the Bible and another example of not reading a

13And you - being dead in the trespasses and the uncircumcision of your flesh - He made alive nailed to the cross. If those feasts were to be held together with him, having forgiven you all the trespasses, 14having blotted out the handwriting by Christians, Paul would have introduced the Ephesians to celebrate e.g. the Pentecost, instead in the ordinances that is against us, that was contrary to us, and he hath taken it out of the of hurrying back to Jerusalem and to effectively way, having **nailed it to the cross**; 15having stripped the principalities and the authorities, he hold it without them. made a shew of them openly - having triumphed over them in it. 16Let no one, then, judge you in eating or in drinking, or in respect of a feast, or of a New Moon, or of Sabbaths, which are a ▶ click HERE for an excellent analysis of this verse. shadow of the coming things, and the body [is] of the CHRISTOS. 18Let no one beguile you of your prize, delighting in humble-mindedness and [in] worship of the messengers, intruding into the things he hath not seen, being vainly puffed up by the mind of his flesh, 19and not holding the head, from which all the body — through the joints and bands gathering supply, and being knit together - may increase with the increase of THEOS. 20If, then, ye did die with the Christ from the **rudiments of the world**, why, as living in the world, are ye subject to **ordinances**? 21- thou mayest not touch, nor taste, nor handle -22which are all for destruction with the using, after the commands and teachings of men, 23which are, indeed, having a matter of wisdom in

what is to come, but the reality is CHRISTOS.

at the New Moon festivals, and at the [Ceremonial] Sabbaths at all of the assemblies of the house of Israel ... [notice that the 3 terms 'Feasts' / 'New Moon' / 'Sabbath' are in the exactly same order as in Col 2:16-17, reason why we speak of a parallel passage which in this case clearly affirms the association of Col 2:16-17 to the Sabbaths of Sabbaths, not to the Weekly Sabbath]

will-worship, and humblemindedness, and neglecting of body - not in any honour, unto a satisfying of the flesh.

[parallel passage to Col 2:16-17] "But on the prince shall be the responsibility for the burnt offerings [= clearly relating to Ceremonial Laws, not the Moral Law], and the grain offering, and the libation at the feasts, and

Is it coherent to believe that something was considered worthy of the death penalty in the Old Covenant, but is suddenly not even relevant anymore in the New Covenant?

For Paul [...] was hurrying if it could be possible for him to be in Jerusalem

Former

Death

Penalty

IESOUS abolished the death penalty for the disobedience of the Weekly Sabbath, also because the death penalty was contrary to the

Sabbath in itself not part of the 10 commandments, but clearly part of the 600+ Old Covenant Laws. IESOUS did not abolish the

on the day of Pentecost.

force anymore. But if those sins are principally still the same sins, then we are walking in 'spiritual no man's land' if we would Is It Still a Former Death Penalty Serious Biblical Sin?

Let us now look at the other sins which had been punished by the death penalty, and specifically if those sins are still considered sins today. If it was the case that those sins were not sins anymore, then we would have a case for the Weekly Sabbath not being in

of a woman's unborn child	YES	Covenant, but probably still a sin.	21:22ff
Adultery	YES	YES	<u>Lev 20:10</u> <u>Deu 22:22ff</u>
Authorities, disobedience of a priest or a judge	YES	Not specified in the New Covenant, but most certainly still a sin (e.g. judges; but no more priests).	<u>Deu</u> <u>17:8-12</u>
Bestiality	YES	Not specified in the New Covenant, but most certainly still a sin.	Exo 22:19 Lev 20:15-
Blasphemy	YES	YES	<u>Lev</u> 24:10ff
Child sacrifice	YES	YES, covered by murder.	<u>Lev</u> <u>20:2</u>
Death, through a farm animal known to be problematic	YES	Not specified in the New Covenant, but probably still a sin.	<u>Exo</u> <u>21:28ff</u>
Fornication (only if in parent's house)	YES	YES	<u>Deu</u> 22:21ff
gods, entice others to follow other gods (theoi)	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Deu</u> <u>13:6ff</u>
Homose*u**ity	YES	YES	<u>Lev</u> 20:13
Idolatry	YES	YES	<u>Deu 17:2-5</u> <u>Num 25:1-</u>
Incest	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Lev</u> 20:11-14
Kidnapping	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Exo 21:16</u> <u>Deu 24:7</u>
Murder	VFC	VFS	Exo 21:12-

Murder YES YES Lev 24:17-Num 35:16ff Exo 21:15ff Parents, serious disobedience to YES YES <u>Deu 21:18ff</u> <u>Deu 13:5</u> Prophets, false YES <u>Deu 18:20</u> <u>Lev</u> 21:9 Prostitution (daughter of a priest) YES YES <u>Deu</u> 22:25 YES Rape but most certainly still a sin. <u>Exo</u> <u>21:16</u> Not specified in the New Covenant, Slavery, forced YES but most certainly still a sin. Exo 22:18

YES

YES

YES

YES

> What do you conclude?

YES - do not lie.

Lev 20:27 Exo 31:14

Exo 35:2 Num 15:32ff

<u>Deu</u> 19:16ff



Comments Scripture

Calendar Of THEOS If the Sabbath wasn't necessarily on a specific day and within the context of a specific 7-day week which THEOS Himself established, there would have been no set (creation) Sabbath to begin their count from. And there would have been no specific day after the 7th Day Sabbath to pinpoint and identify the day of Resurrection and Pentecost. The Sabbath Day is not only meant for rest, but formerly also as identification for other nameless days of the week. It is also clear from Num 28:9-10, that the former offerings (two lambs, grain and drink offering) had to be offered on a precise day, not on a Sunday or Wednesday, but on the Sabbath Day.

formerly also as identification for other lambs, grain and drink offering) had to	name	eless days o	f the week	x. It is also cle	ar from N	ium 28:9-10,	that the forn	ner offering:		
THEOS' Calendar Is Very Simple.		Modern		Biblical (			<u>Portuguese</u> <u>Weekdays</u> (from Ecclesias-	<u>Modern</u> Equivalent		
Months start on the morning after the sighting of the New Moon (first sliver of the Crescent Moon) on the previous evening.		元元本 <u>'echâd</u>	Translation first		Translation first		tical Latin)			
Independently from the New Moon, weeks evolve around the Weekly Sabbath. The Sabbath is the anchor of every week and all other days are simply counted towards / following the Sabbath.		H259 shabbâth H7676		CABBATON sabbaton G4521  ΔΕΥΤΕΡΟC	of Sabbaths			Sunday		
	2	י <u>ישי</u> shênîy <u>H8145</u> <u>ביי</u> yom <u>H3117</u>	second day	deuteros G1208 HMEPA hemera G2250	second day	'Two after / towards Sabbath'	Secunda Fēria (Monday, literally 'second weekday')	Monday		
	3	shelîyshîy H7992 <u>nir</u> yom H3117	third day	tritos G5154 HMEPA hemera G2250	third day	'Three after / towards Sabbath'	Terça Feira (Tuesday, literally 'third weekday')	Tuesday		
	4	רביעי rebîy'îy H7243 בים yom H3117	fourth day	TETAPTOC tetartos G5067 HMEPA hemera G2250	fourth day	'Four after / towards Sabbath'	Quarta Feira (Wednesday, literally 'fourth weekday')	Wednesday		
	5	המישי chămîyshîy H2549 ביים yom H3117	fifth day	HEMITTOC pemptos G3991 HMEPA hemera G2250	fifth day	'Five after / towards Sabbath'	Quinta Feira (Thursday, literally 'fifth weekday')	Thursday		
	6	shishshîy H8345 <u>atj</u> yom H3117	sixth day	EKTOC hektos G1623 HMEPA hemera G2250	sixth day	'Six after / towards Sabbath'	Sesta Feira (Friday, literally 'sixth weekday')	Friday		
		משש shabbâth H7676 בשביעי shebîy îy H7637 ביי yom H3117			Sabbath seventh day			Saturday		
What is the biblical basis for the definition of an ordinary week?	and a thi	nd there was there was n ird [G5150] (	norning, a s day. [] an	nd there was r second [G1208 d there was m	3] day. [] orning, a f	and there wo fourth [G506	is morning, 7] day. []		<u>Gen</u> 1:5-31	
	a six And and THE	on the seve On the seve He rested of OS blessed t	day. nth [G1442 n the seven the seventh	fifth [G3991] d c] day THEOS j th day from a a day, and He s ag that there v	finished H ll His work sanctified i	is work that I c that He had	He had done, done. And		<u>Gen</u> 2:2-3	
				the dawning els mian sa (cok), came M			(the) Sabbath G4521 = on d the other		<u>Mat</u> 28:1	
King David fully affirmed in the respective introductions to his Psalms the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection.		A Psalm to A Psalm fo	David; of one	A. THC MIAC one of Sabbatl the first day o missing p	hs. of the weel	ć.			Psa 23:1 Literal Brenton Masoretic OT	
It has to be noted that the Modern Hebrew / Proto-Masoretic text of our Bibles has suffered a great manipulation, reason why we have also commonly difficulties in finding the biblical pattern of an ordinary week.  While the Greek Old Testament has the full	1	HΛΘEN M And late ir came Mar	APIAM H I n the Sabba y the Maga	N, TH ΕΠΙΦϢC MAΓΔΑΛΗΝΗ iths, the dawn dalene and the aths, it being d	HKAIHA/ ing into <mark>or</mark> e other Ma	NAH MAPIA ( ne of Sabbath ry to see the i	ΘΕWPHCAI TO 18, tomb.	ОП ТАФОП.	Mat 28:1  Literal  LSV	
text as seen to the right, the scribes of Masoretic text removed part of the verse of Psalms 23:1, Psalms 37:1 and Psalms 47:1 containing the Sabbath, removed the entire superscriptions of Psalms 92 (93):1 and Psalms 93 (94):1 as it exclusively refers to the Sabbath, and only left Psalms 91 (92):1 with the song for the Sabbath day.	2	<ul> <li>Mary the Magdalene came, and the other Mary, to see the grave.</li> <li>ΨΑΛΜΟC WΔΗC ΤΟΙC ΥΙΟΙC ΚΟΡΕ. ΔΕΥΤΕΡΑ [deutera] CABBATOY.</li> <li>A Psalm to the sons of Korah; to second Sabbath.</li> <li>A Psalm of praise for the sons of Core on the second day of the week.</li> <li>A song. A Psalm of the sons of Korah. [ missing part of sentence]</li> </ul>								
	3	A sorty. A F	-saint of the			the Psalms			Masoretic OT	
	4	A Psalm to	David, to f	A, TETPA∆I [te fourth Sabbatl the fourth day	hs.				<u>Psa 93:1</u> Literal <u>Brenton</u>	
	5					on removed the Psalms			Masoretic OT	
	6	OTE KATU	OKICTAI H ay before Sa	OY ПРО-САВІ ГН. abbath, when when anim					<u>Psa 92:1</u> Literal	
		For the day	y before the e supersc	e Sabbath, wh ription remo	en the land ved as it r Sabbath .	d was inhabi efers exclus ]	ted. sively to the V		Brenton  Masoretic OT	
		A Psalm to A Psalm of	David; for f David for i f David. To	a. EIC ANAMN a memorial cor remembrance cause to reme	oncerning concernin	Sabbath. 1g the Sabbat		to	Psa 37:1 Literal Brenton Masoretic OT	
		A Psalm og A Psalm og	f a Song, for f a Song for	C THN HMEPA r the day of th r the Sabbath- ne Sabbath day	e Sabbath ·day.				Psa 91:1 Literal Brenton Masoretic OT	
A simple and practical way to prove that the Sabbath corresponds to the modern equivalent of Saturday, is to look how Saturday is translated in other languages. More than 1 billion		stria, Liech ermany, Sw			derives fr which de	rom Old High rives from ch derives fro	German for Sa German sam om Helmow 22	baz(tac), 0, sáv-	<u>Wikipedia</u>	
people use the word 'Saturday' today in their respective language, being tied to 'Sabbath' in the origin of the word.  If you want to verify the 'Sabbath' in a certain			Bosnian Catalan Corsican Croatian		subota dissabte Sabatu subota					
language, then insert e.g. the terms 'sábado etymology' in your search engine and open the Wiktionary entry (not Wikipedia). This shows you the precise etymology, meaning the origin of the word. You will quickly see		Islamic	Czech Greek Hebrew countries		sobota  CABBATO  sabbatw  Sabt	<u>ON,</u> sabbator n				
that nearly all terms go back to either Greek and/or Hebrew.  The prevalent use of 'Sabbath' in other languages is obviously not a		Po	Italian Polish ortuguese Russian		Sabato sobota sábado cv66oma	ı [subbota]			InDifferent Languages. com	
coincidence. We can say with great certainty, that cultures around the world have recognized throughout history the concept of a week of precisely 7 days, including at least in an-			Serbian Slovenian Spanish		cyбoma   sobota sábado cyбoma	[subota]				
cient times 1 day set apart for rest. The two-day weekend as we know it today, is a relatively modern concept.  Religions which acknowledge(d)		Ţ	Ukrainian Jews		(Sabbath	only; since a	ntiquity)		<u>Wikipedia</u>	
the Sabbath to be Saturday.  But discernment is required regarding some cults that adapted the Weekly Sabbath, such as Seventh-Day-Adventists or Armstrongism / The Church of G-d. Satan is very good in using the correct doctrine by the wrong groups and thus discrediting the correct doctrine even more.		Early Ch	Christians ristianity ianic Jews	of over 500 Sa	(Sabbath (Sabbath (Sabbath	only; first ce ; 1st-4th c. AI mostly)	ntury AD) D; some added	l Sunday)	Wikipedia Wikipedia Wikipedia Wikipedia Source	
This map shows the official First Day of the Week.  Accordingly, approx. 55% of the world's population start their week on the biblical		TX.	Sar		Contract of the contract of th				Created by Thomas Lorenz, Data by www.time	
aware that there is often a significant difference between what is official, and what is actually being practised.							The state of the s		<u>and</u> <u>date.com</u>	



# Timing Sabbath Day

Comments	Scripture	
Morning-Morning Rhythm.  There are 2 instances in the Old Covenant that suggest a sunset-sunset rhythm (specifically Lev 23:32 with 'Atonement' naturally starting at night, and also 'Passover' in Exo 12:18, Deu 16:6), but those instances refer to Sabbaths of Sabbaths (Feasts etc., not Weekly Sabbaths!), speak each of two separate days and do not form	A psalm. A song. For the Sabbath day. It is good to give thanks to KYRIOS, and to sing praise concerning your name, O MOST HIGH; to declare [1] in the morning your loyal love and your faithfulness [2] in the night, [love comes always before faithfulness - so morning comes before the night]	<u>Psa</u> 92:1-3
a general pattern for all the days of humanity.	The 2 Sabbaths of Sabbaths	
In addition, many biased interpretations have been made, but there is no indication in any of the verses commonly cited (Jos 8:29, 2Chr 18:34,	you shall offer the Passover sacrifice in the evening at sunset, at the designated time of your going out from Egypt [exception based on very specific reason].	<u>Deu</u> <u>16:6</u>
Mat 27:57-60, Mar 1:32, Mar 15:42-46, Luk 23:50-54, Joh 19:31), that a regular day and therefore the Weekly Sabbath started at sunset.  It is also incoherent to base the former death penalty for the violation of the Sabbath on dif-	"Surely the Day of Atonement is on the tenth day of the seventh month; it shall be a holy assembly for you [] It is a Sabbath of complete rest for you, and you shall deny yourselves on the ninth day of the month in the evening - from evening to evening [specifically mentioned] you must observe the Sabbath of your Sabbaths [Extraordinary Sabbath]."	<u>Lev</u> <u>23:32</u>
ferent interpretations of the precise sunset of the sun. THEOS is not the author of confusion.	Bible passages affirming the Morning - Morning Rhythm.	
It does also not make sense that THEOS would start a new year with spring (the equi- valent to a morning, when the sun appears and life starts afresh), but a day with the night hours.	[1. THEOS worked during the day] And [2. then; the word 'and' is often overlooked] there was evening and [3. then] there was morning, [marking] the [end of the] first day. [It is clear that the first day ended in a 'morning' and that days were marked by a morning-morning rhythm]	<u>Gen</u> <u>1:5</u>
Both days and years start with the light of the sun and its life-giving effect.	And Moses said to them [] Tomorrow is a rest period, a holy Sabbath [] Put aside all the surplus for yourselves for safekeeping until the morning."	<u>Exo</u> <u>16:19-23</u>
We do not know when Jews developed this tradition of holding also the Weekly Sabbaths based on a sunset-sunset rhythm, but we know	The first lamb you will offer in the morning, and the second lamb you will offer at twilight [clearly same day].	<u>Exo</u> 29:39
what the Bible teaches us, and that Jews - as much as we appreciate many of them as future brethren- often interpreted the Bible in a differ- ent way, by adding additional rules and ignoring	And if thou shouldest offer a sacrifice, a vow of rejoicing to KYRIOS, ye shall offer it so as to be accepted for you. In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am KYRIOS.	<u>Lev</u> 22:29-30
sometimes existing rules. Their tradition cannot be the reference for a Christian today, but only the Word of THEOS.	And the people rose up [1] all the day, and [1] all the night, and [2] all the next day, and gathered quails	<u>Num</u> <u>11:32</u>
See also the section 'Discernment' on the website - with an overview showing that most branches of Judaism are less than 250 years old and often follow regulations which did not even	[The Smoking Gun I] Then Saul sent messengers to David's house to guard him and to kill him in the morning, but Michal his wife told David, saying, "If you do not save your life tonight, then tomorrow you will be killed!"	<u>1Sam</u> <u>19:11</u>
exist in the time of the ancient Jews (e.g. the Tal-	burn the morning burnt offering and the grain offering of the evening	2Kin 16:15
mud / Mishna being formalized only in the 2nd / 3rd c. AD, but being today followed by nearly every branch of Judaism). Ancient Jewish his- tory shows us several dramatic events (e.g. de-	In the end of the Sabbaths, the dawning [clear proof for morning-morning rhythm] into the first (day) of Sabbaths, came Mary Magdalene and the other Mary to see the tomb.	<u>Mat</u> <u>28:1</u>
portation to Babylon, fall of the Tempel in 70 AD et al) which disconnected several generations of people and their respective knowledge of biblical	Now from the sixth hour [noon; counting from the sunrise], darkness came over all the land until the ninth hour [~3pm].	<u>Mar</u> <u>27:45</u>
interpretation from each other. It is no surprise that certain customs changed, when being rein- stituted after years or decades of being forced to live by foreign commands, rules and traditions.	IESOUS replied, Are there not twelve hours in the day? If anyone walks around in the daylight, he does not stumble, because he sees the light of this world. But if anyone walks around in the night, he stumbles, because the light is not in him.	<u>Joh</u> <u>11:9-10</u>
	[The Smoking Gun II] "Now when it was evening on that day - the first day of the week - and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, Peace to you."	<u>Joh</u> <u>20:19</u>
	[The Smoking Gun III] And they arrested them and put them in custody until the next day, for it was already evening.	<u>Act</u> <u>4:3</u>
	for you are all sons of light and sons of day. We are not of the night nor of darkness.	<u>1The 5:5</u>
	Some Debated Passages	
	So when it became dark at the gates of Jerusalem before the [Weekly] Sabbath [it was already dark but the Sabbath hadn't started!], I commanded that the doors be shut [it simply says that the gates were shut the evening before the Sabbath – separating "evening" and "Sabbath" and practically making sure that no vendor would come in during the night before the Sabbath]	<u>Neh</u> <u>13:19</u>
	Now as the sun was setting, all who had those who were sick with various diseases brought them to him [no indication on rhythm of day; the most obvious reason was simply that those who brought the sick had to work during the day; people also visited the temple very early in the morning before work]	<u>Luk</u> 4:38-41
THEOS would have never started days with evil - this	And THEOS called the light day [clear indication for the start at daylight]	<u>Gen 1:5</u>
is an evil twist made by humans. The darkness of the 24 hour day represents evil - Satan's Time.	And IESOUS said to [] who had come out against him [] But this is your hour and the domain of darkness!"	<u>Luk</u> 22:52-53

# The Burial Spices

The differentiation between Weekly Sabbaths and Sabbaths of Sabbaths and the different timings of a Weekly Sabbath and (at least 2) Sabbaths of Sabbaths becomes apparent when we compare Mark 16:1 and Luke 23:56. There is no contradiction between both verses as often proclaimed by those who are not aware of the basic concepts of the Sabbaths.

IESOUS was brought into the tomb in the hours before the Sabbath of Sabbath began in the evening, and resurrected at the daybreak after the immediately following

The women used the small timeframe of the late evening hours after the Sabbath of Sabbaths, in order to purchase and prepare the burial spices they would bring ~1.5 days later on the First Day of the Week.

2 4 6	2 4 6 8 10 12 14 16 18 20 22 24 2 4 6 8 10 12 14 16 18  Day 0  Day 1				18 20 22 24	2 4	6 8	10 12 14 Day 2	0 22 24	2 4	6 8	10 12 1 <i>1</i> Day		20 22 2	.4
	Day of Preparation		ath of S unset-s	Sabbaths unset)	~12-l Win		_	Wee				First The	t Day e We		<b>-</b>

		Tomb (-60 hours; ~3 days)	
Day 0	(Thu) · Day of Preparation - Crucifixion	And now evening having come, seeing it was the Preparation [always for a Sabbath of Sabbaths, not a Weekly Sabbath!], that is, the foresabbath, Joseph of Arimathea [] asked the body of IESOUS.	<u>Mar</u> 15:42-43
		And the day was a <b>Preparation</b> , <b>and Sabbath [of Sabbaths; Extraordinary]</b> was approaching, and the women also who have come with Him out of Galilee having followed after, beheld the tomb, and how His body was placed.	<u>Luk</u> 23:54-55
Day 1	(Fri) · Sabbath of Sabbaths - Tomb	And the Sabbath [of Sabbaths] having past [after ~6pm]	
	Time window of max. 12 hours for the purchase and preparation of the burial spices (-6pm - 6am)	Mary the Magdalene, and Mary of James, and Salome, bought spices [in the evening when markets opened for a few hours; the <b>Weekly Sabbath would only start the next morning</b> ] that having come [meaning ~1.5 days later], they may anoint him.	<u>Mar</u> <u>16:1</u>
		And having turned back, they made ready spices and ointments	
Day 2	(Sat) · Weekly Sabbath - Tomb	and on the [Weekly] Sabbath indeed, they rested, according to the command [= rather a differentiation between the Weekly Sabbath included in the 10 command was and the Sabbath of Sabbaths being part of the 600+ Old Covenant Laws].	<u>Luk</u> <u>23:56</u>
Day 3	(Sun) · First Day of The Week - Empty Tomb	And early in the morning of the First of the Sabbaths [first day of the week], they come unto the sepulchre, at the rising of the sun, and they said among themselves, 'Who shall roll away for us the stone	<u>Mar</u> <u>16:2</u>
		And on the First of the Sabbaths, at early dawn, they came to the tomb, bearing the spices they made ready, and certain [others] with them, and they found the stone having been rolled away from the tomb	<u>Luk</u> 24:1-2

# Comments

And THEOS

Origin

Of The Sabbath

~5554 - 1915 BC

Creation - Jacob

come to bow in worship before me").

The Sabbath Day was already instituted

by THEOS Himself through the creation

world and long before any Jew was born.

This serves as the model for the 6-day week and

Israel as name or nation did not exist for the first

3600 years of human history (5500 BC - Jacob lived

-2006-1859 BC), and it is an abstruse thought that for 3500 years people would have worked 30 days a month and 360 days a year, without a single day of rest. The '6+1 day week' had been undoubtedly in-

Israelites, but undoubtedly for all humanity.

stituted with creation, not at Mt. Sinai.

cancels this notion, because

manity into all eternity.

on Isaiah 56:6:

love and serve Him.

time of Moses.

We often hear elaborated arguments

ekly Sabbath. But a simple reading of the command in Exodus 20 already

actually makes it clear that the creation week is the model to follow for all hu-

When the Word says 'your stranger',

then it means Gentiles, specifically

those who believe in THEOS. Albert

"Also the sons of the stranger. The conditions on

leges are specified, and are the following:

1. They were to 'join themselves to the Lord'.

Their aim and design should be to keep His

commandments and to do his will.

2. This should be with a purpose to 'serve him.'

3. They were to 'love the name of the Lord;' that

is, to love YHWH himself, for the 'name' of the Lord is often used as denoting the Lord himself. 4. They were to keep His Sabbaths.5. They were to take hold of His covenant. On these conditions the sons of the foreigner were to be admitted to all the privileges of the children of G\*d, and to be united with all who

The entire schedule of Noah's flood is heavily intertwined with the Weekly Sabbath. 7 out of 11 dated events (!) fell on a Weekly Sabbath. This flies in the

face of those saying that the Weekly Sabbath did not exist before the

see also the study 'Flood of Noah - Chronology'

The beginning of the flood >

The end of the flood >

Israel as Nation existed ~470 years before the Exodus. Did they have Laws of

Not only was the Sabbath rest defined from the

very beginning of humanity, also Adam and Eve

coveted (Cm. #10) and stole (8), Cain killed (6) and

lied (9), the men of Sodom were wicked and sinful,

the book of Genesis already described adultery (7)

as a great sin and Abraham, Jacob and Joseph ob-

eyed already commandments, statutes and laws.

It should be apparent that there had been also

commands in those 470 years between Jacob, Jo-

seph, Levi, Kohath, Amram ... and Moses, if not the wordings 'how long' (Exo 16:28) and 'remem-

ber' (Exo 20:8) would not make any sense. Let us

not chose to ignore such key words as many of

us do, or to find elaborated arguments explain-

The fact that the Bible does not specify the method of transmission of those Laws, is secondary. THEOS expects us to read His Word diligently and to medi-

tate on its context and significance. While many

generations had not the luxury of private Bibles

and will rather experience grace from KYRIOS

Those who know Scripture, know e.g. that the Israelites had to be re-introduced to the Passover at least 3 times by Hezekiah (715 BC; no observance since the Judges who ruled 1375-1055 BC), then less than 100 years later by Josiah (623 BC), and 107 years later again by Ezra (516 BC). This should make it very clear that the observance of the Weekly Sabbath was most probably also irregular since the time of Creation, and in the 470 years from the birth of Israel in 1915 BC (name change of Jacob to Israel) until

▶ see also the study CHRISTOS IESOUS || Passover Chronology · Refutation of Fast-Track Trial' for more

The Israelites failed the Sabbath test already

formalized laws were given to them!

This is commonly overlooked - together with the important fact that TH

This makes it very clear that the Weekly Sab-

Old Covenant Laws, but clearly preceded those.

'Ordinances & Law' Before Mt. Sinai

The following passage clearly proves that His law (10 commandments in the least) had been practised

before it had been put into stone. The Israelites arrived only in chapter 19 of Exodus at Mt. Sinai.

It took more than 4000 years (more than half of

the time humanity exists!), until this command-

ment found its way into the 10 commandments

(~5554 - 1446 BC), when it had been formalized

by THEOS through the eternally holy 4th Com-

• To be celebrated from morning to morning.

Romans 2:26-28 clearly states that the 10 com-

mandments are also valid for gentile believers.

We often hear the stale argument that the Weekly

Sabbath is only a sign of holiness for the Jews, but the truth is that all born-again Christians are the

spiritual Israel today, are grafted into the olive tree (Rom 11), and have been sanctified unto

Therefore, the Weekly Sabbath is for them.

The book of Acts also includes numerous references with the nations worshipping

**IESOUS Abolished The Death Penalty** 

For The Disobedience Of The Sabbath.

But IESOUS did not abolish the Weekly Sabbath

Absolutely nothing of IESOUS' or His disciples'

actions were contrary to the purpose and intent

of the Sabbath observance. IESOUS was not rewriting the Law, but fulfilling and clarifying the original Law. He perfectly obeyed every single of the 10 commandments. By doing so, He filled them with greater meaning and relevance.

**IESOUS Consistently Observed** 

The Evangelia mention the Sabbath at least

50 times. IESOUS did not come to overthrow the law, but to 'fulfill' its purpose (not with finite character, contrary to 'abolish'). He never indicat-

ed that there was any need or plan to change the

He healed at least 7 times on the Sabbath, and

showed that the Sabbath is not broken in cases of

necessity or by acts of charity. The debate IESOUS had with the Pharisees was how to keep the Sab-

Seven Sabbath miracles: Mar 1:21-28, Mar 1:29-31, Mar 3:1-6, Luk 13:10-17, Luk 14:1-6, Joh 5:1-18, Joh 9:1-16

Just as CHRISTOS rested on the 7th

day after completing His creation, so He rested in the tomb on the 7th day completing His work of redemption.

Should we imitate IESOUS, or is His

example simply a good story from the

After IESOUS' Death And Resurrection.

IESOUS' followers obeyed the 'Weekly Sabbath after His death (Acts 1 - 14) and several times after

Paul not only observed the seventh-day Sabbath himself, he taught Jews

It is not recorded that Paul would have explained

that it was no longer necessary to observe the

Weekly Sabbath day.

on the

the Jerusalem Council (Acts 15 onward).

The Weekly Sabbath.

bath holy, not if to keep it holy.

Weekly Sabbath.

Old Covenant?

on a Weekly Sabbath (see below).

Formal Inclusion Into

Exodus

Canaan

1446 - 2 BC

**Exodus - CHRISTOS** 

**IESOUS** 

**CHRISTOS** 

2 BC -33 AD

New

Covenant

Early

Christianity

33 AD - Today

itself.

The 10 Commandments.

To be remembered and kept holy.

• It requires abstinence from work.

▶ see also the study on 'Laws'

THEOS (Gal 3:29).

Application For Every Believer.

It belongs to KYRIOS.

bath was in its essence not part of the 600+

when it comes to topics they could not fully

know, those of us who own a 'private' Bible or have access to the Internet, will have no

Irregular Passover Obedience = Irregular Sabbath Obedience?

ing those awy, but take them seriously.

THEOS?

excuses.

Mt. Sinai.

details about this timeline.

Nation

Israel

~1915 -1446 BC

Israel - Exodus

which they should be admitted to the same privi-

Barnes states in his commentary

. He not only links both, but

the 24-hours Sabbath rest - widely adapted by most

nations and cultures from Adam (who was not a Jew, but simply a human) to present day. This implies that the Sabbath was not originally created for

week, before sin could even enter the

<u>Gen</u> 2:2-3

<u>Exo</u> 20:11

<u>Heb</u> 4:1-11

<u>Exo</u> 20:8-11

<u>Exo</u> 20:10

Scripture

He made, and He ceased on the seventh day from all His works which He made.

The Sabbath is for all people of all times. It began at Creation long before the concept of 'Jews' and 'Gentiles' even existed, runs throughout all history and will be observed in all eternity on the new earth (Isa 66:21-23 "... from Sabbath to Sabbath all flesh shall [~5500 BC - Creation] And THEOS finished on the sixth day his works which

because in it He ceased from all His works which THEOS began to do. ... in six days KYRIOS made the heavens and the earth, the sea and all that is in them, and on the seventh day He rested. Therefore KYRIOS blessed the seventh day consecuted it [= the Weekly Sabbath is a memorial day of the Creation]. ... And yet these works have been accomplished from the foundation of the world. For He has spoken somewhere about the seventh day in this way: "And THEOS rested on the seventh day from all His works," and in this passage again,

'They will never enter into my rest.' [meaning that the people who did not

Remember the Sabbath day, to keep it holy; six days you shall labor and do all your work; and the seventh day is a Sabbath to KYRIOS your THEOS; you shall not do any work, you, and your son, and your daughter, your male slave and your slave-qirl, and your livestock, and your stranger who is in your gates.

And the seventh day [is] a Sabbath to KYRIOS your THEOS; thou dost not do any

work, thou, and thy son, and thy daughter, thy man-servant, and thy handmaid,

Let not the stranger who attaches himself to KYRIOS, say, Surely KYRIOS will

separate me from His people: and let not the eunuch say, I am a dry tree. Thus saith KYRIOS to the eunuchs, as many as shall keep my Sabbaths, and choose

the things which I take pleasure in, and take hold of my covenant; I will give to

them in my house and within my walls an honourable place, better than sons

and daughters: I will give them an everlasting name, and it shall not fail. And I

will give it to the strangers that attach themselves to KYRIOS, to serve Him, and

to love the name of KYRIOS, to be to Him servants and handmaids; and as for all

that keep my Sabbaths from profaning them, and that take hold of my covenant;

I will bring them to my holy mountain, and gladden them in my house of prayer ...

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While it is not

clear how the respective year ended, the 7-day-rhythm during the 3 weeks / 21 days of the doves remains clear - counting backwards from the New Year's Day which is defined.

6

13

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19

26

7 · Weekly Sabbath

1 · New Year

22

29

13

20

27 Abyss opened, rain started: Gen 7:11 "2nd month, 27th day"

22

29

13

20

<u>Gen</u> <u>4:13</u>

<u>Gen</u> <u>9:6</u>

<u>Gen</u>

<u>9:24-25</u>

<u>Gen</u> 20:2

<u>Gen</u> 34:29

<u>Gen</u> 35:1-4

<u>Gen</u> 39:9

<u>Exo</u>

<u>10:16</u>

Exo 10:3

Num 14:11

<u>Num</u> <u>14:26-27</u>

<u>Zec</u> 1:12

<u>Exo</u> 18:15-16

Ехо

2<del>0:8-</del>11

<u>Deu</u> 5:12-14

<u>Neh</u> <u>13:15-17</u>

15:32-36

<u>Exo</u> 31:13

<u>Isa</u>

<u>56:6</u>

<u>Isa</u> 66:21-23

<u>Rom</u> 11:13-19

<u>Act</u> 18:4

<u>Mat</u> 12:1-5

<u>Luk</u>

<u>Luk</u> 13:10-17

<u>Joh</u> 7:23

<u>Mar</u> 2:27-28

<u>Mat</u> <u>12:8</u>

13:27

<u>Source</u>

<u>Act</u> 15:21

<u>Source</u>

<u>Act</u> <u>13:14-45</u>

Act 13:27

<u>Act</u> 16:11-13

<u>Act</u> <u>17:2</u>

<u>Act</u> 18:4-11

ЕПЛНРШСАН

CABBATON

sabbaton G4521 n\_ Acc Sg n

SABBATH

eplErOsan

vi Aor Act 3 Pl

THEY-FILL they-fulfill-them

G4137

**pan** G3956

**EVERY** 

Acc Sg n

and thy cattle, and thy sojourner who is within thy gates ...

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3

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17

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1

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22

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18

25

2

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16

23

Day

Month

Abib

2-

Ziv

Month

1-Abib

Ziv

sister ...

(Usage of the Greek phrase 'EWC TINOC')

in my heart daily?

THEOS and His law.

2

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16

23

30

7

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21

greater than I can bear.

3

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22

[murder], by humankind his blood shall be shed ...

Chanaan, a slave shall he be to his brethren.

all the inhabitants of the land ...

4

11

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23

[~5500 BC - no murder] And Cain said to KYRIOS, "My punishment is

[~3300 BC - no murder] "As for the one shedding the blood of humankind

[~3300 BC - honor parents] And Noah recovered from the wine, and knew

all that his younger son had done to him. And he said, cursed be the servant

[~2050 BC - no lies] And Abraam said concerning Sarrha his wife, She is my

[~1950 BC - no stealing, murder] And they took captive all the persons of

them, and all their store, and their wives, and plundered both whatever things

there were in the city, and whatever things there were in the houses. And Jacob

said to Symeon and Levi, Ye have made me hateful so that I should be evil to

[~1950 BC - no idols] And THEOS said to Jacob, "Arise, go up to Bethel and

dwell there, and make an altar to THEOS! [...] Then Jacob said to his house-

how could I do this great wickedness [adultery] and sin against THEOS?

[~1900 BC - no adultery; Joseph to Potiphar's wife] ... you are his wife. Now

[~1450 BC - no other gods] And Pharaoh hurried to call Moses and Aaron, and

he said, "I have sinned against KYRIOS your THEOS [other gods, blasphemy] ...

[~1446 BC] ... "How long [it does not say 'why', but 'how long', strongly indicating that the Sabbath rest was definitely not new to the Israelites; the Greek phrase 'EWC TINOC' = (heos tinos; Strong's 2193 and 5100) translates to 'how long' or 'until when'] do you refuse to keep my com-

mands and my laws [plural = multiple laws that preceded the laws given

at Mt. Sinai; also a probable reason for enslavement in Egypt]? See, because KYRIOS has given to you the [Weekly] Sabbath, therefore He is giving to

you on the sixth day bread for two days. Stay, each in his location; let no one go from his place on the seventh day." And the people rested on the seventh day.

And Moses and Aaron went in before Pharao, and they said to him,

And KYRIOS said to Moses, How long does this people provoke me?

And how long do they refuse to believe me for all the signs which I have wrought [Past Tense = preceding 'how long'; clearly proving that 'EωC TINOC' = 'how long' is used in the exact same sense] among them?

And KYRIOS spoke to Moses and Aaron, saying: How long shall I endure

How long ['EWC TINOC'] shall I take counsel in my soul, having sorrows

**FINOC'**] will you have no mercy on Jerusalem, and

Then the Angel of KYRIOS answered and said, O KYRIOS Almighty,

the cities of Juda, which you have disregarded these seventy years?

[~1446 BC] And Moses said to his father-in-law, Because the people come to me to seek judgment from THEOS. For whenever there is a dispute among them, and

they come to me, I give judgment upon each, and I teach them the ordinances of

[~1444 BC] "Remember [=pre-existing; the only command with this

specific addition of 'remember'] the day of the Sabbaths, to consecrate it.

Six days you will work, and you will do all your work. But the seventh day is

a Sabbath for KYRIOS your THEOS; you will not do any work - you or your

son or your daughter, your male slave or your female slave, or your animal,

'Observe the Sabbaths! Make it holy, just as KYRIOS your THEOS has com-

You made known [= pre-existing] your holy Sabbath to them [Israelites]

and [... in addition ...] gave them commandments, regulations, and law by

In those days I saw in Judah people treading the wine press on the Sabbath

[...] And I warned them at that time against selling food. [...] "What is this evil

... they found a man who was gathering wood on the day of the Sabbath. [...]

"And you, speak to the Israelites, saying, 'Surely you must keep my Sabbaths,

, to become His servants,

because it is a sign between me and you throughout your generations, in order

to know that I am KYRIOS, who consecrates you [it was declared a 'sign' to dif-

ferentiate between the 'holy' nation of Israel (=every Christian) and the evil

... From New Moon to New Moon and from Sabbath to Sabbath all flesh shall

Then IESOUS declared, "The Sabbath was made for man ["man" = not for Jews only], not man for the Sabbath. [He reproved the scribes and Pharisees

burden of 'sub-laws' on men's shoulders. The Sabbath proclaimed at creation was intended to serve mankind as a blessing, by observing THEOS'

Now I am speaking to you Gentiles. Therefore, inasmuch as I am Apostle to

And he argued in the synagogue every Sabbath, attempting to persuade

You should not think that I have come to destroy [dissolve, demolish, abrogate

or deprive of force] *the Law* [referring to both a set of books and the therein

included law itself] or the Prophets. I have not come to destroy, but to perfect

For truly I say to you: Even when the heaven and the world should pass away,

not even one iota nor one tittle may pass from the Law, until all should have

In that season, IESOUS went on the Sabbaths through the planted fields.

[...] the Pharisees having seen it, they said to Him: "Behold, your disciples are doing what is not lawful to do on a Sabbath." And He said to them:

... the ruler of the synagogue, indignant because IESOUS had healed on

the Sabbath [...] But KYRIOS answered and said to him, "Hypocrites! ...

If a man receives circumcision on the Sabbath so that the law of Moses

So then, the SON of man is KYRIOS even of the [Weekly] Sabbath ...

would not be broken, are you angry with me because I made a whole man

[contrary to an abolishment as sometimes wrongly 'interpreted', this

is a clear affirmation through IESOUS CHRISTOS who in fact declares ownership of the Weekly Sabbath. Nothing, but absolutely nothing in

Abib 21

2 4 6 8 10 12 14 16 18 20 22 24 2 4 6 8 10 12 14 16 18 20 22 24 2 4 6 8 10 12 14 16 18 20 22 24 2 4 6 8 10 12 14 16 18 20

Tomb

My little children, these things I write to you, that you may not sin: and if any

one may sin, an advocate we have with the FATHER, IESOUS CHRISTOS, a righteous One, and He - he is a propitiation for our sins, and not for ours only, but also

for the whole world, and in this we know that we have known Him, if His commands we may keep; he who is saying, 'I have known Him,' and His command is not keeping, a liar he is, and in him the truth is not; and whoever may keep His Word, truly in him the love of THEOS hath been perfected; in this we know that

[~33 AD - The 2 Marys] And late in the Sabbaths [ending with dawn], the dawning into the first (day) of Sabbaths [= the 1st of 6 nameless days point-

ing towards the Weekly Sabbath; clear proof that Sunday is not the Sabbath

day], came Mary the Magdalene and the other Mary to see the tomb ... [implies

that Mary the Magdalene and the other Mary had to wait until the Sabbath

was over. We do not know what they did on the Sabbath nor the motif they

[~33 AD - The 11 Apostles] Then returned they into Jerusalem, from a mountain

[48–49 AD – Paul preaching CHRISTOS] "Men and brothers, sons of the family

on every Sabbath, fulfilled them by condemning Him. And although

СУНАГШГАІС

TOGETHER-LEADS

And they ... arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbath and sat down. [...] And as they

were going out, they began urging that these things be spoken about

to them on the next Sabbath. [Paul does not say '~Let us meet to-morrow on our new holy day~', but he adjourned his next teaching to the coming Sabbath although the people urged him!]

43 And after the synagogue had broken up, many of the Jews and the

worshiping proselytes [converts, Christians] followed Paul and Bar-

nabas, who were speaking to them and were persuading them to continue in the grace of THEOS. And on the coming Sabbath, nearly the whole city [=clearly nations] came together to hear the Word of KYRIOS. But when the Jews saw the crowds, they were filled

... the prophets that are being read on every Sabbath ...

So putting out to sea from Troas, we sailed a straight course to

... they came to Thessalonica, where there was a synagogue of the Jews. And as was his custom, Paul went into the synagogue and on three [Weekly] Sabbaths he discussed with them from the Scriptures [...] Now the brothers sent away both Paul and Silas at once, during the night, to Berea. They went into the

And he argued in the synagogue every Sabbath ['every' = at least

, teaching the word of THEOS among them.

2 repetitions], attempting to persuade both Jews and Greeks. [...]

From now on I will go to the nations!" [...] So he stayed

Samothrace, and on the following day to Neapolis, and from there to Philippi, which is a leading city of that district of Macedonia, a Roman colony. And we were staying in this city for some days. And on the day of the [Weekly] Sabbath, we went outside the city gate beside the river, where we thought there was a place of prayer, and we sat down and spoke to the women assembled there. [Act 16 = after the Jerusa-

sunagOgais G4864

synagogues

krinantes

JUDGing

judging-him

KATA kata G2596

according-to

Prep

vp Aor Act Nom PI m

G2919

of Abraham and those among you who fear THEOS - to us the message of this salvation has been sent! For those who live in Jerusalem and their rulers, because they did not recognize this one, and the voices of the prophets that are

they found no charge worthy of death, they asked Pilate that He be executed.

CABBATON ANAFINOCKOMENAC KPINANTEC

anaginOskomenas

vp Pres Pas Acc Pl f

... he [Moses] is being read aloud in the synagogues on every Sabbath."

G314

EN

en G1722

beING-read

TAIC

tais G3588 t\_ Dat PI f

THE

called Olivet, which is nigh unto Jerusalem a Sabbath day's journey.

waited to see the grave (possibly because it was outside of town), we only know that they kept the Sabbath holy and used the very first opportunity

in Him we are. He who is saying in Him he does remain,

after the Sabbath to get out to see His grave.]

He entered into the synagogue on

"Have you not read what David did when he was hungry ...

the day of the Sabbaths and stood up to read.

this passages points to an abolishment].'

And He came to Nazareth, where He had been brought up, and

the Gentiles, I promote my ministry, if somehow I may provoke my people to jealousy and save some of them. [...] Now if some of the branches were broken off, and you, although you were a wild olive tree, were grafted in among them and became a sharer of the root of the olive tree's richness, do not boast against

he original intent of the Sabbath and for putting an intolerab

And KYRIOS said ... "Surely the man must be put to death by stoning him ...

manded you. Six days you shall work, and you shall do all of your work, but the seventh day is a Sabbath unto KYRIOS your THEOS; you shall not do any work,

or your alien [the nations, travellers] who is in your gates ...

or your son, or your daughter [...] may rest as you rest.

thing that you are doing, profaning the day of the Sabbath?

the hand of your servant Moses.

nations / individuals around].

, so as not to profane ...

come to bow in worship before me"...

rest / restoration on His holy day]

heirs according to the promise.

[make full, fill up or accomplish].

come to pass [End Times].

well on the Sabbath?

Day 5

MAN

G3956

**EVERY** 

AYTON

pp Acc Sa m

**ANALINCOCKOMENOC** 

vp Pres Pas Nom Sg m beING-read

sabbaton

SABBATH

echei G2192 vi Pres Act 3 Sg

with jealousy ...

lem Council in Acts 15]

synagogue of the Jews when they arrived.

IS-HAVING

G4521

a\_Acc Sg n n\_Acc Sg n

pan

And the

the branches ...

this wicked congregation? I have heard their murmurings against me ... And Joshua said to the sons of Israel: How long ['EWC TINOC'] will you be slack to inherit the land, which KYRIOS our THEOS has given you?

These things says KYRIOS the THEOS of the Hebrews, How long

['EWC TINOC'] do you refuse to reverence me?

hold and to all who were with him, "Get rid of the foreign gods ...

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obey the Sabbath do not enter into eternal rest] ...

WEEKEI	NND EXIKNORDINARI GADDAING
	SVIC.

	WEEKLY AN	D EXTRAORDINARY SABBATHS  8 · Application · Future	
		a Apprication Future	
	Comments	Scripture	
Application For		ear abstinence from the 6-day work routine the priority. We know from the at the Weekly Sabbath usually implied teaching, discussion, prayer and fellowsh  New Covenant	-
Christians !	1. The 7th day (Saturday).	Six days you will work, and you will do all your work. But the seventh day is a Sabbath for KYRIOS your THEOS; you will not do any work	Exo 20:9-10
	2. Morning-morning rhythm.	And large in the Sabbaths, the days into (the) first (day) of Sabbaths, Mary Magdalene and the other Mary came to view the tomb.	<u>Mat</u> 28:1
	3. Remember it and keep it holy!	"Romember the day of the Sabbaths, to consecrate it.	<u>Exo 20:8</u>
	<ul><li>4. Rest.</li><li>5. Do not work!</li></ul>	and on the Sabbath they resimil according to the commandment.  On the seventh day you will have a holy convocation; you will not do any regular work.	Num 28:25
	6. Do not buy or sell!	you will not do any work your alien who is in your gates	Exo 20:10
	Have no one working for you - no shopping; no restaurants, et al. It would be hypocrisy to not work, but to have people working for you - no matter if those people are believers or unbelievers.  We should never tempt anyone to actively sin	on the seventh day there shall be rest, that [] the stranger may be refreshed.  [Passage in Old Covenant context, but important to explain the scope of the meaning 'not to work', and consequently 'not have work anyone for you'] And as for the people of the land who bring wares and all manner of merchandise to sell on the Sabbath-day, we will not buy of them on the Sabbath or on the holy day	<u>Exo 23:12</u> <u>Neh</u> <u>10:31</u>
	by breaking the 10 commandments! If some- one sins without our contribution, then it is a matter between THEOS and them. If they sin because of our contribution, then we will be held responsible, because we know the law.	In those days I saw in Judah people treading the wine press on the Sabbath [] And I warned them at that time against selling food. [] "What is this evil thing that you are doing, profaning the days of the Sabbath?  And they returned [before the Weekly Sabbath] and manual fragions.	<u>Neh</u> 13:15-17
	Probable exceptions: e.g. emergency medicine.	spices and perfumes, and on the [Weekly] Sabbath they rested according to the commandment.	23:55-56
	7. Focus on THEOS · Worship THEOS · Hear the Word of THEOS	And they arrived at Pisidian Antioch. And they	Act 13:14-44 Act 13:27
		And on the day of the [Weekly] Sabbath, we went outside the city gate beside the river, where we thought there was a place of prayer, and we sat down and spoke to the women assembled there.	Act 16:11-13
		And as was his custom, Paul went into the synagogue and on three [Weekly] Sabbaths he discussed with them from the Scriptures  And he argued in the synagogue even Sabbath, attempting to persuade both	Act 17:2 Act
		Jews and Greeks	18:4-11
	8. Fellowship - share meals with family and nearby friends.	He came to the house of a certain one of the leaders of the Pharisees on a Sabbath to eat a meal	<u>Luk</u> <u>14:1</u>
	<ol> <li>Stay local (suggested to be within an hour from your city).</li> <li>Although the Old Covenant Law of limited</li> </ol>	Then they returned to Jerusalem from the mountain that is called Olive Grove which is near Jerusalem, a Sabbath day's journey away [New Covenant; after the Ascension of IESOUS].	<u>Act</u> 1:11-12
	travelling is clearly repeated in the New Co- venant, we should probably not limit our- selves to a specific radius in distance (based on advanced transportation), but apply the principle of no travel, which would obviously be contrary to rest. Extended travel also usual- ly includes to have someone working for you.		
	Works of mercy, necessity and/or na-	Exceptions!  He commanded them, saying, "This is the thing which you must do: one third	<u>2Kin</u>
	tional defense, such as doctors, police officers and firemen. Professions of healing are excluded from the prohibition to work, just as modeled by IESOUS Himself.	of you who go off duty on the Sabbath, the keepers of the guard in the house of the king, and another third at the gate of Sur, and a third at the gate behind the runners, shall guard the post of the palace alternately. Two of the units among you, all who go on duty on the Sabbath, guard the post of the temple of KYRIOS for the king	<u>11:5-9</u>
		This is the thing that you shall do: of you priests and Levites who come off duty on the Sabbath, one third shall be gatekeepers, and one third shall be at the king's house and one third at the Gate of the Foundation. And all the people shall be in the courts of the house of KYRIOS.	<u>2Chr</u> <u>23:4-5</u>
		How greatly now, surpasses a man a sheep? Therefore it is lawful to do good on the Sabbaths.	<u>Mat</u> 12:12
		the ruler of the synagogue, indignant because IESOUS had healed on the Sabbaths [] But KYRIOS answered and said to him, "Hypocrites!	<u>Luk</u> 13:10-17
	After all, we should not fall into the same trap the Sabbath – how far exactly a person could disallowing healing and sex on a Sabbath. A lone's garment. A garden could only be watered itself on the Sabbath It was not even allowed nobody should enter the Sabbath with appetimentation or to carry any clothes out of a burnhouse (see Oral Laws).  On the other hand, Pharisees willingly ignored people to lend vessels to a Gentile for work to	the Pharisees fell, by having added more than 60 legalistic 'do's and don'ts' to walk, which kind of knots could be tied, how much weight could be carried, even handkerchief could not be carried on the Sabbath, unless one end of it was sewed if the bottom of a water container was opened on Friday while the water pour d to prepare on Friday a meal different from a normal meal during the week ante to eat. It was also not allowed to spit, to swat a fly, for a woman to look at her ming house, except wearing them in several layers and walk out of the burning and broke the command to have your neighbor not work, by allowing their be done on a Sabbath, or by going as far as to allow the Gentile spouse of a believen made upon the purchase of their animal that this spouse works with the spouse works with the animal that this spouse works with the animal that this spouse works with the spouse wo	ed to red d 

In addition to the Bible and even leaving Pharisees in their shadow, Seventh-Day-Adventists (see separate discernment found at <a href="https://www.fitforfaith.ca/discernment-cults-religions">www.fitforfaith.ca/discernment-cults-religions</a>; a highly problematic cult) have added hundreds, some say more than 400 (!) rules related to the (Weekly) Sabbath (e.g. don't allow children to play, don't bathe, clean your shoes, seek pleasure, shave, swim, wash dishes ...).

to work on a Sabbath, when a contract had been made upon the purchase of their animal that this spouse works with the animal on the Sabbath while the believing spouse works with the animal on a weekday. Plain legalism - combined with despotism.

1 It is good to give thanks to KYRIOS, sociated with the Weekly Sabbath, the and to sing praise concerning your name, O MOST HIGH; seventh day of the week. This Psalm is probably meant to be used for thanking 2 to declare in the morning your loyal love THEOS for the day of rest. and your faithfulness in the night, 3 on the ten string, and on the harp,

with a melody on the lyre. 4 For you, O KYRIOS, have made me glad by your work; by the deeds of your hands I sing for joy. 5 How great are your deeds, O KYRIOS; how very deep are your thoughts. 6 The brutish man does not know, and the fool cannot understand this 7 When the wicked flourish like grass and all the workers of evil blossom, it is so they can be destroyed forever. 8 But you are on high forever, O KYRIOS. 9 For behold, your enemies, O KYRIOS, for behold, your enemies will perish. All the workers of evil will be scattered. 10 But you have exalted my horn like that of a wild ox; you have anointed me with fresh oil. 11 And so my eye looks on my enemies. My ears hear those evildoers who rise up against me. 12 The righteous will flourish like the date palm. They will grow like a cedar in Lebanon. 13 Planted in the house of KYRIOS, they will flourish in the courts of our THEOS. 14 They will still prosper in old age. They will be fat and luxuriant, 15 to declare that KYRIOS is upright. He is my rock, and there is no injustice in Him.

But pray that your flight may not happen in winter or on a Sabbath

tribulation, such as has not happened ...

the Kingdom of the Heavens.

ments of THEOS and the faith in IESOUS.

[the Sabbath reaching into our end times, if IESOUS speaks here about our end times and not a past tribulation]. For at that time there will be great

For truly I say to you: Even when the heaven and the world should pass away, not even one iota nor one tittle may pass from the Law, until all should have come to pass. Whoever then should loosen one of these commands in the least,

and should teach men in this way, will be called least in the Kingdom of the Heavens. But whoever should abide by and teach, he will be called great in

And the dragon was angry at the woman, and went away to fight against the rest of her children, those who keep the commandments of THEOS and who hold to the testimony about IESOUS.

Here is the patient endurance of the saints, those who keep the command-

... From New Moon to New Moon [month to month] and from Sabbath to

Sabbath [week to week] all flesh shall come to bow in worship before me" ...

... Consequently a Sabbath rest remains for the people of THEOS. For the one

Future

**Epilogue** 

Song

For The

Sabbath

that His followers would still be observing the Weekly Sabbath.

The Great (or a past) Tribulation.

IESOUS spoke of events that unfolded at least decades after His resurrection,

No matter which tribulation is meant -

This is the only psalm specifically as-

this is a very clear endorsement of the Weekly Sabbath in the Christian era.

THEOS' children will be identified

ments of THEOS.

by their observance of the command-

All mankind will keep the (eternal)

Sabbath on the New Earth - from

month to month and from week

to week.

The Sabbath is a creation ordinance for our health and should never be seen as a burden, but as an immense

benefit in an ever-faster-moving world of burn-outs and suicides. We as Christians are in this world. but not of this world. THEOS knows our needs and protects His special people from harming themselves often without even knowing it.

In the end, a simple,

but decisive question remains:

Will I obey His command or not?

be refreshed.

Sabbath.

who has entered into His rest [Sabbath; also, but not exclusively an allusion to eternal rest] has also Himself rested from His works [6 days creation week + allusion to eternal rest], just as THEOS did from His own works. Therefore, let us make every effort to enter into that rest [weekly obedience (!) + allusion to eternal rest], in order that no one may fall in the same pattern of disobedience ["disobedience" proves the requirement of the Weekly Sabbath -today-]. They must realize that the Sabbath is KYRIOS' gift to you ... the heights of the earth ...

Six days you will do your work, but on the seventh day you will stop so that your ox and your donkey will rest and the son of your slave woman and the alien will If you hold your foot back from the Sabbaths, from doing your affairs on my holy day, if you call the Sabbaths a pleasure, the holy day of KYRIOS honorable, if you honor him more than doing your ways, than finding your affairs and speaking a word, then you shall take your pleasure in KYRIOS, and I will make you ride upon And He said to them, "The Sabbath was established for [the benefit of the] people, and not people [to meet the requirements of the Pharisees] for the And in this we know that we have known Him, if His commands we may keep; he who is saying, 'I have known Him,' and His command is not keeping, a liar

, because everyone who is fathered by THEOS

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Exo 16:29

<u>Exo</u> 23:12

<u>Isa</u> 58:13-14

Fit For Faith ||| Your Christian Ministry. by Thomas Lorenz. Please share ✓ No adaptions.

see addendum

Thomas Lorenz, Greater Vancouver, September 2020 (Updated 11/2025)

**he is**, and in him the truth is not.

conquers the world.

For this is the love of THEOS: that we keep His commandments. And

Eu For Fain				Grammatica	al Number	dum ·		y - ver	INARY SAE				Weekly Sabbath Day	?
Time (approx. time of Event or Writing)		Scripture  And there was evening, and there was morning, a sixth day.	<u>Gen</u> 131	Singular 1s CABBATTEA 1s CABBATTEA 1s CABBATTE 1ss CABBATTE 1ss CABBATTE 29s CABBATO 29s CABBATO 77 (74) Total  All Bible ver	Plural  14x CABBACIN 43x CABBATA 7x CABBATTOIC 40x CABBATOOL 104 Total  rses including th	Weekly ne term 'Sab	Extra- ordinary bath' or 'Se	Un- Defined eventh Day	Pre-Sinai Covenant With Man Old Covenant		Future, Eternal	Rotational (Lunar)	Seventh Day' (Saturday)	First Day' (Sunday)
~5554 BC		And on the sixth day THEOS finished His work that He had done, and He rested on the seventh day from all His work that He had done. And THEOS blessed the seventh day, and He sanctified it, because on it He rested And then on the sixth day, they will prepare what they bring, and it will be twice over what they will gather every other day." And when it was the sixth day, they gathered twice as much bread, two omers for one person	Gen 2:2 Gen 2:3 Exo 16:5	EBAOMHN CABBJ								NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
~1445 BC	7	Tomorrow is a rest period, a Sabbath holy for KYRIOS. Bake what you want to bake, and bail what you want to boil. Put aside all the surplus for yourselves for sajekeeping until the morning.  "Eat it today, because today is a Sabbath for KYRIOS. Six days you will gather it, but on the seventh day, the Sabbath, it will not be present on it."  And on the seventh day some of the people went	Exo 16:22 Exo 16:25 Exo 16:26 Exo	*(Plural in me but singular in tr being the case only Pentateuch, while of CABBATON)  (CABBATON)  (CABBATON)  (CABBATON)	anuscripts, anslation; this y 14 times in the her occurences of							NOT Constantly Seventh Day.		NOT Seventh Day.
	10 11 12	out to gather, and they did not find any.  See, because KYRIOS has given to you the Sab- bee, because KYRIOS has given to you the sixth day bread for two days. Stay, each in his location, let no one go from his place on the seventh day."  And the people rested on the seventh day.  "Remember the day of the Sabbaths, to consecrate it  But the seventh day is a Sabbath for KYRIOS your THEOS; you will not do any work - you or your soun or your daughter, your male slave	16:27 Exo 16:29  Exo 16:30 Exo 20:8 Exo 20:10	ЕВДОМН								NOT		
~1444 BC	15	or your sort o' your animal, or your allen who is in your gates.  — because in six days KYRIOS made the heavens and the earth, the sea and all that is in them, and on the seventh day He rested. Therefore KYRIOS blessed the seventh day and consecrated it.  "Six days you will do your work, but on the seventh day you will do your work, but on the day you will stop so that your ox and your dankey will rest and the son of your slave woman and the allen will be refreshed.  "And you, speak to the Israelites, saying, "Surely	Exa 20:11 Exa 23:12	ЕВАОМН ЕВАОМНО ЕВАОМН								Constantly Seventh Day. NOT Constantly Seventh Day.	Seventh Day.  Seventh Day.	NOT Seventh Day. NOT Seventh Day.
~1444-		you must keep my Sabbaths, because it is a sign between me and you throughout your generations.  And you must keep the Sabbath, because it is holy for you, deflers of it will surely be put to death, because anyone who does work on it that person will be cut off from among his people.  On six days work can be done, and on the seventh is a Sabbath of complete rest, a holy day for KYRIOS, anyone doing work on the Sabbath day will surely be put to death.	Exo 31:14 Exo 31:14 Exo 31:15									NOT Constantly Seventh Day.		NOT Seventh Day.
-1444- 1400 BC	20	The Israelites will pay attention to the Sabbaths in order to fulfill them throughout their generations as a lasting coverant.  It is a sign between me and the Israelites forever, because in Stedyns KPRIOS made the heavens and the earth, and on the seventh He ceased and recovered."  St. kdays you will work, and on the seventh day you will rest; in the time of plowing and in the time of harvest you will rest.	Exo 31:16 Exo 31:17 Exo 34:21	ЕВДОМН								NOT Constantly Seventh Day.	Seventh Day.	NOT Seventh Day.
	2	On six days work can be done, and on the seventh there will be for you a holy day, a Sabbath of complete rest, for KYRIOS, anyone doing work on it will be put to death.  You will not kindle a fire in any of your dwellings on the day of the Sabbaths."  A Sabbath of Sabbaths it shall be to you, and you shall humble your souls - it is an event statute.  Each of you must revere your mother and your father, and you must keep my Sabbaths; I am KYRIOS your THEOS.	Exo 35:2 Exo 35:3 Lev 16:31 Lev 19:3									NOT Constantly Seventh Day.	Seventh Day.	NOT Seventh Day.
		You shall keep my Sabbaths, and you shall revere my sanctuary; I am KYRIOS.  "For six days work is to be done, and on the seventh day shall be a Sabbath of complete rest, a holy assembly; you shall not do any work; It shall be a Sabbath for KYRIOS in all your dwellings.  "These are the appointed times of KYRIOS, holy assemblies, which you shall proclaim at their appointed time. In the state weening is KYRIOS'. And on the	<u>Lev</u> 1 <u>930</u> Lev 23:3 Lev 23:8		CABBATA*					Nailed to		NOT Constantly Seventh Day.		NOT Seventh Day.
	29	is KYRIOS ; for seven days you shall eat unleavened bread. On the first day there shall be a holy assembly for you; you shall not do any regular work. And you shall present an offering for KYRIOS made by fire for seven days, on the seventh day, there shall be a holy assembly; you shall not do any regular work.'	<u>Lev</u> 23:15				Passover Unleavened Bread			the cross; substituted with com- munion		The smok- ing gun against Lunar Sabbaths; two		
		Until the next day of the last period of seven (day after the seventh Sabbath) you shall count product (TxT + 1); then you shall present a new grain offering for KYRIOS.  Then KYRIOS spoke to Moses, saying, "Speak to the Israelites, saying, "In the you must have a rest period, a remembrance of the trumpet blast, a holy assembly, You must not do any regular work,	Lev 23:16 Lev 23:23-25	ЕВДОМАДОС		The day after a weekly Sabbath	Festival of Harvest			Nailed to the cross (Hos 2:11; Gal 4:8-12) Nailed to the cross (Hos 2:21; Gal 4:8-12)		additional New Moon Days and one 30th day would interrupt the sequence of 7 weeks of 7 days and result in 52 or 53 days.		
-1444- 1400 BC	32	not assertint; our must not as any regular work, and you shall present an offering made by fire to KVRIOS.'  In the Day of Atonement is on the control of the second many it is shall be a holy assembly for you [] A Subbath of Subbaths it will be to you. And you shall humble your souls from the ninth of the month. From evening to evening you shall observe the Subbath of your Subbaths. [Extraordinary Sabbath]."  'On the this shall be the Feast of Booths for seven days	Lev 23:27-33 Lev 23:34-36		CABBATA CABBATA CABBATA CABBATON		pets  V Day of Atone- ment			Nailed to the cross (Hos 2:11; Gal 4:8-12)				
		for KYRIOS. On the first day there shall be a holy assembly, you must not do any regular work. For seven days you must present an offering made by fire to KYRIOS.  besides the Sabbaths of KYRIOS and besides your gifts and besides your vows and besides all your freewill offerings that you give to KYRIOS.  On the days of the Sabbaths you shall arrange it in rows before KYRIOS continually; they are from the Israelites as an everlasting covenant.  "Speak to the Israelites, and say to them, When	Lev 2338 Lev 248 Lev 252				Feast of Booths; Tabernacles			the cross (Hos 2:11; Gal 4:8-12)				
		you come into the land that I am about to give to you, then the land shall observe a Sabbath for KYRIOS.  But in the seventh year it shall be a Sabbath of complete rest for the land - a sabbath for KYRIOS; you must not sow your field, and you must not prune your vineyard.  And a Sabbath of the land shall be for food for you; for you and for your slave and for your slave woman and for your hard your temporary residents who are dwelling as allens with your.	<u>Lev</u> 254 Lev 256		CABBATA*  CABBATA*  CABBATA*					Nailed to the cross (Hos 2:11; Gal 4:8-12)				
		with you;  'And you shall count for yourself seven rests of years [Sabbaths of years], seven times seven years, and they shall be for you time periods of seven Sabbaths of years forty-nine years.  'You shall keep my Sabbaths, and you shall revere my sanctuary; I am KYRIOS.  Then the land shall enjoy its Sabbaths all the days of its lying desolate, and you shall be in the land of your enemies, then the land shall observe the Sabbath, and it shall enjoy its	Lev 25:8 Lev 26:2 Lev 26:34		САВВАТА					Nailed to				
	4.	Sabbaths.  All the days of its desolation it shall observe the Sabbath, in which it did not observe the Sabbath in your Sabbaths, when you dwelt in it.  And the land shall be deserted by them, and it shall enjoy its Sabbaths in its being desolate from them  When the Israelites were in the desert, they found a man who was gathering wood on the day of the Sabbath.  "In the day of the Sabbaths, two male lambs."	<u>Lev</u> 26:35 <u>Lev</u> 26:43  Num 15:32	CABBATIEI	CABBATA  CABBATOIC  CABBATA  (CABBATON)  CABBATON					the cross (Hos 2:11; Gal 4:8-12)				
~1444- 1400 BC	40	without defect in their first year, and two-tenths of finely milled flour mixed with oil for a grain offering and its libation.  5 This is the burnt offering of the Sabbaths on the Sabbaths sesteds the continual whole burnt-offering and its libation.  7 On the seventh day you will have a holy convocation; you will not do any regular work.	Num 28:10 Num 28:10 Num 28:25	ЕВАОМН	CABBATOIC  CABBATOIC		Y Passover Unleavened Bread			Nailed to the cross; substituted with com- munion				
~1444- 1400 BC		KYRIOS your THEOS has commanded you.  De but the seventh day is a subbath unto KYRIOS your THEOS, you shall not do any work, or your son, or your daughter, or your slave woman, or your ox, or your donkey, or any of your domestic animals, or your resident alien who is in your towns, so that your slave and your slave woman may rest as you rest.  And you shall remember that you were a slave in the land of Egypt, and KYRIOS your THEOS brought you out with a strong hand and with an outstretched arm, therefor hand and with	512 Deu 514 514 Deu 515									NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	51	an outstetched arm, therefore, KYRIOS your THEOS commanded you to keep the Sabbaths.  Six days you shall eat unleavened bread, and on the seventh day there shall be an assembly for KYRIOS your THEOS; you shall not do work.  And he said, "Why are you going to him today? It is neither the New Moon nor a Sabbath!" And she said, "Peace."  He commanded them, saying, "This is the thing that you must do: one third of you who go off duty on the Sabbath, the keepers of the quard in the	<u>Deu</u> 16:8 2Kin 4:23 2Kin 11:5	EBAOMH CABBATON CABBATON			Passover Unleavened Bread			Nailed to the cross; substituted with com- munion		In 7-day sequence, if referring to Weekly Sabbath.		
~1010-550 BC	54	on the Sabbath, the keepers of the guard in the house of the king,  Two of the units among you, all who go on duty on the Sabbath, guard the post of the temple of KYRIOS for the king.  So the commanders of hundreds did according to all that Jeholada the priest commanded, and each took his men who went off duty on the Sabbath, and those who came on duty on the Sabbath, and they came to Jeholada the priest.  The covering for the Sabbaths [] he removed from the temple of KYRIOS	2Kin 11:7 2Kin 11:9 2Kin 16:18	CABBATON  CABBATON  CABBATON  CABBATON										
		And from the sons of the Kohathites, some of their kinsmen were over the showbread to prepare it Sobbath by Sobbath.  If or every burnt offering offered to KYRIOS, on Sobbaths, on New Moon festivals, and at the appointed feasts, according to the customary number required of them, regularly before KYRIOS.  Look, I am building a house for the name of KYRIOS my THEOS to dedicate to Him, to offer sweet spices of incense before him, and for the regular rows of bread, and burnt offerings in the	1Chr 232 1Chr 23:31 2Chr 2:4	CABBATON CABBATON										
~450-340 BC		regular rows of bread, and burnt offerings in the morning and the evening, and on the Sabbaths, and on the New Moons, and on the appointed feats of KYRIOS our THEOS which are everlasting for Israel.  ) as was the daily requirement, to offer up according to the commandments of Moses for Sabbaths, New Moon festivals, and the three annual feats: the Feast of Unleavened Bread, he Feast of Weeks, and the Feast of Booths.  This is the thing that you must do one third of	2Chr 8:13 2Chr 23:4		CABBATOIC									
		you priests and Levites coming off duty on the Sabbath shall be gatekeepers at the entrances 2 And the Levites and all Judah did according to all that Jeholada the priest commanded. And they each took his men who were coming off duty on the Sabbath, but the ones going out to duty on the Sabbath, for Jeholada the priest did not dismiss the working groups.  3 And the afft of the king was out of his own possessions for the burnt offerings - the burnt offerings for the morning and the evening and for Sabbaths, New Moon Jestvals, and appointed feasts, as is written in the law of KYRIOS.	254 2Chr 238 2Chr 313	CABBATON  CABBATOY  CABBATOY										
		feasts, as is written in the law of KYRIÓS.  — to Juffill the word of KYRIOS by the mouth of jeremich, until the land has enjoyed its Sabbaths. All the days of desolation it kept Sabbath, to fulfill seventy years.  You made known your holy Sabbath to them and gave them commandments, regulacitors, and law by the hand of your servant Moses.  And the peoples of the land who bring merchandise and any grain on the Sabbath day to sell, we will not accept it from them on the Sabbath or on a holy day. We will fort or on a foly day. We will fort or of the seventh year and cancel every debt.	2Chr 36:21 Neh 2:14 Neh 10:31	CABBATICAI CABBATON  CABBATOY CABBATOY	CABBATA									
		7 — for the rows of bread, the offering of the dally sacrifice, the continual burnt sacrifice, the Sabbaths, the New Moon festivals, the appointed festival times, the holy objects, the sin offerings that make atonement for Israel, and for all the work of the house of our THEOS.  8 In those days I saw in Judah people treading the wine press on the Sabbath, bringing in heaps of grain and loading them on donkeys along with wine, grapes and figs, and every kind of burden and bringing it all to Jerusalem on the day of the	Neh 10:33 Neh 13:15	ЕВАОМО <b>N</b> САВВАТЫ										
~425-400 BC	70	and bringing it all to Jerusalem on the day of the Sabbath. And I warned them at that time against selling food.  Tyrian men who lived in Jerusalem brought fish and every kind of merchandise and sold it on the Sabbath.  "What its this evil thing that you are doing, profaning the day of the Sabbath?  "Now you are adding fierce wrath on Israel by profaning the Sabbath."  So when it became dark at the gates of Jerusalem	Neh 13:16 Neh 13:17 Neh 13:18 Neh 13:19	CABBATOY  CABBATOY  CABBATOY  CABBATOY										
		before the Sabbath, I commanded that the doors be shut and said that they should not be opened until after the Sabbath. And I appointed some of my young men over the gates to prevent any goods being brought in on the day of the Sabbath.  But I warned them and said to them, "Why are you spending the night opposite the wall?" I you do it again, I will lay hands against you." From that time on they did not come on the Sabbath.	13:19 Neh 13:21 Neh 13:22											
-1400-586 BC	77	<ul> <li>A psalm. A song. For the Sabbath day.</li> <li>For the day before the Sabbaths, when the land was settled. Praise of an ode to David.</li> <li>You must not continue to bring offerings of futility, incense - it is an abomination to me, New Moon and Sabbaths, the calling of a convocation - I cannot endure infquity with solemn assembly.</li> <li>Happy is the man who does this, and the son of humankind who keeps hold of it, who keeps the Sabbaths so as not to proface it, and who keeps</li> </ul>	15.22 Psa 93 Esa 1:13	CABBATOY CABBATOY (CABBATOY)	CABBATON  CABBATA  CABBATA									
-700-680 BC	80	his hand from doing any evil."  For thus says KYRIOS, "To the eunuchs who keep my sabbaths, and choose that in which I delight, and who keep hold of my covenant.  And the foreigners who join themselves to KYRIOS to serve Him and to love the name of KYRIOS to become His servants, every one who keeps the Sabbaths, so as not to profane it, and those who keep hold of my covenant.  I way hold your foot back from the Sabbaths.	<u>Isa</u> <u>56:4</u> Isa <u>56:6</u> Isa 58:13											
	8:	from doing your affairs on my holy day, if you call the Sabbaths a pleasure, the holy day of KYRIOS honorable, if you honor Him more than doing your ways, than finding your affairs and speaking a word  2. And this shall happen: From New Moon to New Moon and from Sabbath to Sabbath all flesh shall come to bow in worship before me," says KYRIOS.  3. Thus says KYRIOS, "Be on your guard for the sake of yourselves, that you must not carry a burden on the day of the Sabbaths, and you must not bring it through the gates of Jerusalem.	<u>Isa</u> <u>66:23</u> <u>Ier</u> 17:21	CABBATON CABBATOY	CABBATON							Applicable to all concepts.	↓  Applicable to all concepts, but calendar must point out New Moon.	Applicable to all concepts, but calendar must point out New Moon.
~ 585-570 BC	85	through the gates of Jerusalem.  And you must not carry a burden from your houses on the day of the Sabbaths, and you must not do any work. But you must declare holy the day of Sabbaths, just as I commanded your ancestors.  'And it will happen, if you carefully listen to me," declares KYRIOS, "to bring no burden through the gates of this city on the day of the Sabbaths, but to declare holy the day of Sabbaths, not to do on it any work  But If you do not listen to me, to declare holy the	ler 17-22 ler 17-24 ler 17-27											
585 BC		day of the Sabbaths, and to not carry a burden and enter through the gates of Jerusalem on the day of the Sabbaths, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem, and it will not be quenched."  He has broken down His dwelling place like the garden; He has ruined His appointed Jeasts; KYRIOS has made them Jorget in Zion Jestival and Sabbath, and He has despised in His anger king and priest.  And also my Sabbaths I gave to them to be a sign between me and between them so they would	ler 17:27 Lam 2:6 Eze 20:12		CABBATON									
	90	between me and between them so they would know that I, KYRIOS, am the one sanctifying them.  "But in the desert the house of Israel rebelled against me, they did not walk in my statutes, and they rejected my regulations, which, If a person does them, he will live by them, and they greatly profaned my Sabbaths  because they despised my judgments, and they did not walk in my statutes, and my Sabbaths they profaned  And treat my Sabbaths as holy	Eze 20:13 Eze 20:16 Eze 20:20		CABBATA  CABBATA  CABBATA									
	92	But the children rebelled against me; they did not walk in my statutes, and they did not observe my regulations, which if a person does them, then he will live by them. My Sabbaths they descerated, and I decided to pour out my rage on them, to finish my anger against them in the desert.  3 because they did not do my regulations, and my statutes they despised, and my Sabbaths they profaned, and their eyes were after the idols of their ancestors.  4. You despised my holy objects; my Sabbaths you profaned.	Eze 20:21 Eze 20:24 Eze 22:8		САВВАТА САВВАТА САВВАТА									
~590-570 BC	90	im. they hide their eyes from my Sabbaths, and so I am profaned in the midst of them. S Also they did this to me: they defiled my sanctuary on that day, and they profaned my Sabbaths  And at a legal dispute they themselves shall stand to judge; employing my judgments they shall fugde i, and with respect to my laws and my statutes. All my festivals they shall keep and my Sabbaths they shall consecrate.  "But on the prince shall be the responsibility	Eze 22:26 Eze 23:38 Eze 44:24		CABBATA  CABBATA									
		3 "But on the prince shall be the responsibility for the burnt offerings, and the grain offering, and the libation at the feasts, and at the New Moon festivals, and at the Sabbaths at all of the assemblies of the house of Israel  2 Thus says KNRIOS THEOS: "The gate of the inner courtyard facing east must be shut on the six of the days for work, but on the day of the Sabbaths It must be opened and on the day of the New Moon It must be opened.  2 And the people of the land will bow down at the doorway of that gate on the Sabbaths and on the New Moons before KYRIOS.	Eze 45:17 Eze 46:1 Eze 46:3		CABBATOIC  CABBATON  CABBATOIC									
		on the New Moons before KYRIOS.  And the burnt offering which the prince will offer to KYRIOS on the day of the Sabbaths must be six male lambs without defect and a ram without defect.  And when the prince makes a freewill offering, a burnt offering, or a fellowship offering as a freewill offering to KYRIOS, the gate facing east will be open for him. And he must offer his burnt offering and his fellowship offering just as he does on the day of the Sabbaths, and then he must go out and the gate will shut after he goes out.	Eze 46% Eze 4612											
-750 BC		after he goes out.  3 And I will put an end to all her mirth, her festivals, her New Moons, and her Sabbaths, and all her appointed festivals  4 Who are puting away the day of evil, the ones approaching and attaching to false Sabbaths, the ones sleeping upon beds of ivory  5 "When will the New Moon be over, so that we can sell grain? And the Sabbaths, so that we can open the grain bins, that we can make the ephal small and make the shelel lang, and can practice	Hos 2:11 Amo 6:3 Amo 8:5		CABBATA  CABBATON  CABBATA			Feasts added by Jews √						
	10	deceit with a set of scales of deceit?  6. In that season, IESOUS went on the Sabbaths through the planted fields. Now His disciples were hungry and they began to pluck heads of grain, and to eat.  7. But the Pharisees having seen it, they said to Him: "Behold, your disciples are doing what is no lawful to do on Sabbath."  8. Or have you not read in the Law concerning	<u>Mat</u> 12:1 <u>Mat</u> 12:2 Mat 12:5	CABBATON	CABBACIN ('on Sabbaths')									
	10 11 11	the sabbaths: The priests in the Temple are transgressing the Sabbath and are guiltless!  For the SON of man is KYRIOS of the Sabbath."  And behold, a man had a withered hand, And they questioned Him, asking whether it is lawful to heal on the Sabbaths, so that they might accuse Him.  And He said to them: "What man will be among you, who will have one sheep, and if this should have fallen on the Sabbaths into a pit, will not seize and raise it?  Elway greatly now, surpasses a man a sheep?	Mat 12:8 Mat 12:10 Mat 12:11	CABBATON CABBATOY	CABBACIN  CABBACIN  CABBACIN									
	11	Therefore it is lawful to do good on the Sabbaths.  But pray that your flight may not happen in winter or on a Sabbath.  In the end of the Sabbaths (week closing with the 7th day), the dawning into (the) first of Sabbaths (ist day), came Mary Magdalene and the other Mary to see the tomb.  And they went into Capernaum and Immediately on the Sabbaths. He began to teach in the	Mat 12:12 Mat 24:20 Mat 28:1 Mar 1:21		CABBATWN CABBATWN CABBATWN			7th day 1st day				This would coincide with the first lunar month.		The Bible clearly states that IESDay) rose after (First Day) the Sabbath (Seventh Day).
	11	tely on the Sabbaths. He began to teach in the synagogue.  And it happened that He was going through the grain fields on Sabbaths, and His disciples began to make their way while plucking off the heads of grain.  And the Pharisees began to say to him, "Behold, why are they doing what is not permitted on Sabbaths?"  And He said to them, "The Sabbath was established for people, and not people for the Sabbath.	<u>Mar</u> 2:23 <u>Mar</u> 2:24 <u>Mar</u> 2:27	CABBATON CABBATON	CABBACIN  CABBACIN  CABBACIN									
	12	9 So then, the SON of man is KYRIOS even of the Sabbath."  O And they were watching Him closely to see if He would heal him on the Sabbaths, in order that they could accuse Him.  1 And He said to them, "Is it permitted on Sabbaths to do good or to do evil, to save life or to kill?" But they were silent.  2 And when the Sabbath came, He began to teach in the synagogue  3 And when it was already evening, since it was	Mar 2:28 Mar 3:2 Mar 3:4 Mar 6:2 Mar 15:42	CABBATOY	CABBACIN									
	12	3 And when it was already evening, since it was the day of preparation (that is, the day before the sabbath) 4 And when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome purchased fragrant spices so that they could go and anoint him. 5 And very early in the morning of the , they came to the tomb after the sun had risen. 6 And having risen in the morning on the first of the Sabbath, He appeared first to Mary Magdalene, from whom He had expelled seven demons.	Mar 15:62 Mar 16:1 Mar 16:2	САВВАТОУ								This would coincide with the first lunar month.		The Bible clearly states that IESOUS rose after (First Day) the Sabbath (Seventh Day).
	12	from whom He had expelled seven demons.  And He came to Nazareth, where He had been brought up, and according to His custom He entered into the synagogue on the day of the Sabbaths and stood up to read.  And He came down to Capernaum, a town of Gaillee, and was teaching them on the Sabbaths.  Now it happened that on a Sabbath He went through the grain fields, and His disciples were picking and eating the heads of grain  But some of the Pharisees said, "Why are you	Luk 6:16 Luk 6:31 Luk 6:1	САВВАТЮ	CABBACIN  CABBACIN									
~30-33 AD	13 13 13	doing what is not permitted on Sabbaths?  And He said to them, "The SON of man is KVRIOS of the Sabbath."  Now it happened that on another Sabbath He entered into the synagogue and was teaching  So the scribes and the Pharisees were watching closely to see if He would heal on the Sabbath  And IESOUS said to them," Task you whether it is permitted on Sabbaths to do good or to do evil, to save a life or to destroy it?"  Now He was teaching in one of the synagogues.	62 Luk 65 Luk 66 Euk 67 Luk 69	САВВАТОУ САВВАТЫ САВВАТЫ	CABBACIN									
	13	on the Sabbaths.  But the ruler of the synagogue, indignant be- cause IESOUS had healed on the Sabbath, an- swered and said to the crowd, "There are six days on which it is necessary to work. There- fore come and be healed on them, and not on the day of the Sabbath!"  But XYRIOS answered and said to him, "Hypo- crites! Does not each one of you untle his ox or his donkey from the feeding trough on the Sab- bath and lead it away to water it?	Luk 13:10 Luk 13:14 Luk 13:15	САВВАТω САВВАТОУ САВВАТω	CABBACIN									
	13	8. And this woman, who is a daughter of Abraham, whom Satan bound eighteen long years - is it not necessary that she be released from this bond on the day of the Sabbath?"  9. And it happened that when He came to the house of a certain one of the leaders of the Pharisees on a Sabbath to eat a meal, they were watching Him closely.  0. And IESOUS answered and said to the legal experts and Pharisees, saying, "is it permitted to heal on the Sabbath, or not?"	Luk 13:16 Luk 14:1 Luk 14:3	САВВАТОУ  САВВАТО  САВВАТО  САВВАТО										
	14 14 14	And He said to them, "Who among you, if your son or your ox falls into a well on the day of the Sabbath, will not immediately pull him out?" I fast twice a Sabbath; I give a tenth of all that I get.' And it was the day of preparation, and the Sabbath was drawing near. And they returned and prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.	Luk 16-5 Luk 18-12 Luk 23-54 Luk 23-56	CABBATOY CABBATOY CABBATON CABBATON								This would coincide with the first lunar month.		The Bible clearly states that IESOUS rose after (First Day) the Sabbath (Seventh
	14 14 14	5. Now on the diverse and yearly admy, they came back to the tomb bringing the fragrant spices which they had prepared. 6. And immediately the man became well and picked up his mat and began to walk. (Now it was the Sabbath on that day.) 7. So the Jews were saying to the one who had been healed, "It is the Sabbath, and it is not permitted for you to pick up the mait." 8. And on account of this the Jews began to persecute IESOUS, because He was doing these things on the Sabbath.	Luk 24:1 Ioh 5:9 Ioh 5:10	CABBATON CABBATON CABBATW										nose alter (Frits LD4) the Sabbath (Seventh Day).
	15	9 So on account of this the Jews were seeking even more to kill Him, because He not only was breaking the Sabbath, but also was calling THEOS His own FAYTHER, thus making Himself equal with THEOS.  Decause of this Moses has given you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.  If a man receives circumcision on the Sabbath so that the law of Moses would not be broken,	loh 518 loh 722 loh 723	CABBATON  CABBATO  CABBATW  CABBATW										
	15 15		723 Joh 914 Joh 9216 Joh 1931	CABBATON  CABBATON  CABBATO CABBATOY										
		5 Now on the combon, Mary Magdalene came to the tomb early, while it was still dark, and saw the stone had been taken away from the tomb.  6 Now when it was evening on that day - the - and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, "Peace to you."	Ioh 20:1 Ioh 20:19											
~33-50 AD	15 15	7 Then they returned to Jerusalem from the mountain that is called Olive Grove which is near Jerusalem, a Sabbath day's journey away.  8 And they went on from Perga and arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbaths.  9 For those who live in Jerusalem and their rulers, because they did not recognize this one, and the voices of the prophets that are read on every Sabbath, fulfilled them by condemning him.  O And as they were going out, they began urging that these things be spoken about to them on the	Act 1:12 Act 13:14 Act 13:27 Act 13:42	CABBATOY										Clearly showing Sabbath worship. Clearly showing Sabbath worship.
~50 AD (Chapter of Jerusalem Council)	16 16	that these things be spoken about to them on the next Sabbath.  1 And on the coming Sabbath, nearly the whole city came together to hear the word of KYRIOS.  2 For Moses has those who proclaim him in every city from ancient generations, because he is being read aloud in the synagogues on every Sabbath."  3 And on the day of the Sabbaths, we went outside the city gate beside the river, where we thought there was a place of prayer, and we sat down	Act 13:42 Act 13:44 Act 15:21 Act 16:13	CABBATON CABBATW CABBATON										Clearly showing Sabbath worship. Clearly showing Sabbath worship.
~50-60 AD	16 16	and spoke to the women assembled there.  4 And as was his custom, Paul went in to them and on three Sabbaths he discussed with them from the Scriptures  5 And he argued in the synagogue every Sabbath, attempting to persuade both Jews and Greeks.  6 And on the historian Sabbath, when we had assembled to break bread, Paul began conversing with them, because he was going to leave on the next day, and he extended his message until midnight.	Act 17:2 Act 18:4 Act 20:7		САВВАТО									Clearly showing Sabbath worship. Clearly showing Sabbath worship.
~55-57 AD		mangin:  7 On the each one of you put aside something, saving up to whatever extent he has prospered, in order that whenever I come, at that time collections do not take place.  8 Therefore do not let anyone judge you with reference to eating or drinking or participation in a feast or a New Moon or of Sabbaths	<u>1Cor</u> 1 <u>6:2</u> Col 2:16											
~67-69 AD	17	9 For he has spoken somewhere about the seventh day in this way: "And THEOS rested on the seventh day from all His word of the seventh day from all His word on the grown of the appoints a certain day, [] "Today, if you hear his voice, do not harden your hearts."  1 Consequently a Sabbath rest remains for the people of THEOS.	<u>Heb</u> 설설 Heb 설건 <u>Heb</u>	EBAOMHC TINA HMEPAN CABBATICMOC		√ rst Da	ae Mo	ispro	√ The Lunar Sabbath)				Seventh Day  The book of Hebrews was written in 70 AD, long into the New Covenant.	NOT Seventh Day.
Refutation of the Lunar Sabbath		And it happened that, in the six hundred and first year, in the first month, on the first day of the month, the waters dried up from upon the earth. And Noah removed the covering of the ark and looked. And behold, the face of the ground was dried up. "On the first day of the month, you will set up the tabernacle of the tent of assembly. "Speak to the Israelites, saying, 'In the seventh month, on the first day of the month, you must have a rest period, a remembrance of the trumpet	Gen 8:13 Exo 40:2 Lev 23:24		Fir	ey of Th	- √ Feast of	oving T	Phe Lunar Sabbath)	Nailed to the cross (Hos 2-11-		Noah worked.  Israelites worked.  Israelites rested.	Possibly inter-	Possibly interrum
		blast, a holy assembly.  — and they summoned the entire community on the first day of the second month. And they registered themselves among their clans according to the families, according to the number of names from those twentry years old and above individually —  And at the beginning of each of your months, you will present a burnt offering for KYRIOS: two bulls and one ram, seven male lambs	23:24 Num 29:1 Num 1:18 Num 28:11				Feast of Trumpets			the cross (Hos 2:11; Gal 4:8-12)		Israelites rested.  Israelites organized census.  In 7-day sequence, if referring to Weekly Sabbath.	Possibly interrupts the 6 days of work.	Possibly interrupts the 6 days of work.
	7	two bulls and one ram, seven male lambs without defect in their first year  'On the seventh month, on the first day of the month, you will have a holy convocation; you will not do any regular work. It will be a day for you of blowing trumpets.  They set out from Rameses on the first month, on the fifteenth day of the first month; on the next day after the Passover the Israelites went out boldly in the sight of all the Egyptians  For on the first day of the first month he began the journey from Babylonia, and on the first day	Num 29:1 Num 33:3 Ezr 2:9				Feast of Trumpets  V Passover Unleavened Bread			Nailed to the cross (Hos 2:11; Gal 4:8-12) Nailed to the cross; substituted with com- munion		Sabbath.  Israelites rested.  Israelites travelled.	Possibly interrupts the 6 days of work.	Possibly interrupts the 6 days of work.
		of the first day of the seventh month.  So Ezra the priest brought the law before the assembly for each man and woman to hear with understanding, on the first day of the seventh month.	7:9 Neh 8:2				see nex					Ezra travelled.  Ezra proposed a law.		



## **Basic Calendar**

Eternal (Moral) Law

'For s<mark>ix days</mark> work is to be done, and on the s<mark>eventh day</mark> shall be a [Weekly] <mark>Sabbath</mark> of complete rest, a holy assembly; you shall not do any work; it shall be a Sabbath for KYRIOS in all your dwellings.

7 1 2 3 4 5 6

7 1 2 3 4 5 6

7 1 2 3 4 5 6 7 1 2 3 4 5 6

1 2 3 4 5 6 7 1 2 3 4 5 6

1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6

7 1 2 3 4 5 6

2 3 4 5 6 7 1 2 3 4 5 6

2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6

3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6

Day of Atonement

Feast of Trumpets

7 1 2 3 4 5 6

Feast of Weeks (Pentecost)

1 2 3 4 5 6

And as they were going out, they began urging that these things be spoken about to them on the next Sabbath. [...] And on the coming Sabbath, nearly

the whole city [the Nations & Jews] came together to hear the word of KYRIOS. But when the Jews saw the crowds, they were filled with jealousy ... √ Weekly Sabbath

Weekly Sabbath ▼ Work Work Work Work Work 1 2 3 4 5 6 1 2 3 4 5 6 2 3 4 5 6 2 3 4 5 6 2 3 4 5 6 1 2 3 4 5 6

e Sheaf Offering

1 · Abib

2 · Ziv

3 · Sivan

4 · Tammuz

5 · Ab

6 · Elul

7 · Ethanim

8 · Bul

9 · Kislev

10 · Tebeth

11 · Shebat

12 · Adar

<u>Lev</u> 23:3

7 1 2 3 4 5 6 7 1 2 3 4

7 1 2 3 4 5 6

600+ Old Covenant Laws

# The Sabbath Year / Sabbatical

Six years you shall sow your field, and six years you shall prune your vineyard, and you shall gather its yield. But in the seventh year it shall be a Sabbath of complete rest for the land - a Sabbath for KYRIOS; you must not sow your field, and you must not prune your vineyard.

▼ Sabbath Year Sabbath Year 🔻 Sow & Prune 7 1 2 3 4 5 6 1 2 3 4 5 6 1 2 3 4 5 6

# The Feast of Weeks / Pentecost

And you shall count for yourselves from [the day after is Sunday], from the day of your bringing the wave offering's sheaf - there shall be seven full weeks. Until the next day of the last period of seven [day after the seventh Sabbath] you shall count then you shall present a new grain offering for KYRIOS.

<u>25:8-11</u>

▼ Weekly Sabbath (Saturday) The Seventh Sabbath (Saturday) 🔻 2nd Week 3rd Week 4th Week 5th Week 6th Week 7th Week 8 9 10 11 12 13 14 15 16 17 18 19 20 22 23 24 25 26 27 <mark>28</mark> 29 30 31 32 33 34 <mark>35</mark> 36 37 38 39 40 41 <mark>42</mark> 43 44 45 46 47 48 <mark>49</mark> 50

# The Jubilee Year

... 'And you shall count for yourself [A] seven rests of years [Sabbaths of years], seven times seven years, and they shall be for you time periods of years: [B] forty-nine years [year of announcement only!]. [...] you shall proclaim a release in the land for all its inhabitants.

[C] It is a Jubilee; it shall be for you, and you shall return. You must return - everyone to his property and everyone to his clan.
You shall have the [...] Because it is a Jubilee, it shall be holy to you. You must eat its produce from the field. "[...]
[D] "What shall we eat in the seventh year, if we do not sow and we do not gather its yield?" then I will command my blessing for you in the sixth year, so that it will make the yield for three years. And you will you shall eat from the old yield; until the ninth year, until the coming of its yield, you shall eat the old yield. "...

▼ The Sabbath Years The Sabbath Year (Announcement of Jubilee Year on the Day of Atonement) ▼ 2nd Set 1st Set 3rd Set 5th Set 6th Set 43 44 45 46 47 48 <mark>49 50</mark> 8 9 10 11 12 13 <mark>14</mark> 15 16 17 18 19 20 <mark>21</mark> 22 23 24 25 26 27 <mark>28</mark> 29 30 31 32 33 34 <mark>35</mark> 36 37 38 39 40 41 <mark>42</mark> 0 1 2 3 4 5 6 7

Of The

'Lunar'

Refutation

'First Day'

Sabbath

(First-Day

Sabbatarianism)

And Noah removed the covering of the ark ...

[Daily Offerings] ... two male lambs without defect ...

[New Moon Offerings] ... two bulls and one ram ...

[Passover Offerings] ... two bulls and one ram ...

[Firstfruits/Pentecost Offerings] ... two bulls, one ram ...

years old and above individually ...

Topics such as circumcision or foods offered to idols were readily challenged by early Gentile Christians in the church (the Jerusalem Assembly in Acts 15 had been held solely based on this agenda), but the weightier matter of weekly worship

And

morning,

And THEOS blessed

not on the Sabbathl.

following a Sabbath

the Sabbathl ...

these things took place.

in the same place.

1. The Weekly Sabbath Day

2. Counting the days towards /

was never an issue. If there would have been a switch from the Sabbath to the First Day of the Week, then the controversy

... on the first day of the month, the waters dried up from upon the earth.

"On the first day of the month, you will set up the tabernacle of the tent of

... and they [Israelites] summoned the entire community on the first day of

the second month. And they registered themselves among their clans according to their families, according to the number of names from those twenty

!" And there was light. And THEOS saw

t, because on it He

TH

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the Sabbaths [the

For on the first day of the first month he [Ezra] began the journey from Babylonia; and on the first day of the fifth month he came to Jerusalem ...

the light, that it was good, and THEOS caused there to be a separation bet-

ween the light and between the darkness. And THEOS called the light Day,

, and

Mary Magdalene and the other Mary came to view the tomb. And behold,

a great commotion occurred, - for, a messenger of KYRIOS, descending out

of heaven, and coming near, had rolled away the stone, and was sitting up-

on it [it was after the Sabbath when the Angel rolled the stone away = resurrection in the first moment of the First Day of the Week and

Matthew 28:1 clearly speaks about two different days (week vs. first day),

but both references include the word "sabbatwn".

ΔΕ

<u>G1161</u>

and

ΕΠΙΦωCΚΟ

YCH G2020

begin to

Now early on the first (day) of the week [literal: first towards the Sabbath],

after He rose [= He rose on the First Day of the Week], He appeared first to Mary Magdalene [no change of Sabbath, but in fact counting toward

Now on the first (day) of the week, at very early dawn, they ... found the

stone had been rolled away from the tomb [...] this is the third day since

Now on the first (day) of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw the stone had been taken away ... Now when it was evening on that day - the first of Sabbaths - and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst [simply an extraordinary meeting

day after is Sunday], from the day of your bringing the wave offering's sheaf - there shall be seven full weeks. Until the day was the seventh Sabbath you

shall count fifty days; then you shall present a new grain offering for KYRIOS.

And on the first day of the week [proper translation: on the first of the

Sabbaths], when we had assembled to break bread, Paul began conversing with them, because he was going to leave on the next day [extraordinary

teaching in a addition to preceding Sabbath teaching, because Paul was

vegetables. [...] One person prefers one day over another day [not referring to the Weekly Sabbath, but to (Jewish) festivals / Ceremonial Sabbaths],

and another person regards every day alike. [...] The one who is intent on the day ["the" = very specific days, not one of many Weekly Sabbaths] is in-

tent on it for KYRIOS, and the one who eats eats for KYRIOS, because he is thankful to THEOS [being thankful = rather special event ...] I know and am convinced in KYRIOS IESOUS that **nothing is unclean** of itself [...] All things are clean, but it is wrong for the person who **eats** and stumbles in the process. It is good not to eat meat or to drink wine or to do anything by which your

On the first (day) of the week [proper translation: On the first of the

Sabbaths], each one of you put aside something [possibly at home; it does

not say to bring it to church], saving up to whatever extent he has prospered [after the week had ended with the Sabbath, the people put aside the surplus of earnings and expenses], in order that whenever I come [= Paul was clearly not present nor preaching], at that time collections do not take place. [extraordinary money was saved for a limited time for the poor in Jerusaiem (Rom 15:26), and also for a famine (Act 11:28–30); no link to normal

... how can you turn back again to the weak and miserable elemental spirits?

Do you want to be enslaved to them all over again? You carefully observe days and months and seasons and years. I am afraid for you, lest perhaps I have

Galatians 4:10

Ye observe - The object of this verse is to specify some of the things to which they had become

Days - The days here referred to are doubtless the days of the Jewish festivals. They had numerous days of such observances, and in addition to those specified in the Old Testament, the Jews had added many others as days commemorative of the destruction and rebuilding of the temple, and of other important events in their history. It is not a fair interpretation of this suppose that the apostle refers to the Sabbath, properly so called, for this was a part of the suppose that the apostle refers to the Sabbath, properly so called, for this was a part of the Decalogue; and was observed by the Saviour himself, and by the apostles also. It is a fair interpretation to apply it to all those days which are not commanded to be kept holy in the Scriptures; and hence, the passage is as applicable to the observance of saints' days, and days in honor of particular events in sacred history, as to the days observed by the Galatians. There is as real servitude in the observance of the numerous festivals, and fasts in the papal communion and in some Protestant churches, as there was in the observance of the days in the Jewish ecclesiastical calendar, and for anything that I can see, such observances are as inconsistent now with the freedom of the gospel as they were in the time of Paul. We should observe as seasons of holy time what it can be proved God has commanded us, and no more. And months - The festivals of the new moon, kept by the Jews. Num 10:10; Num 28:11-14. On this festival, in addition to the daily sacrifice, two bullocks, a ram, and seven sheep of a year old were offered in sacrifice. The appearance of the new-moon was announced by the sound of

And times - Stated times; festivals returning periodically, as the Passover, the Feast of

... He made you alive together with Him [...] Having blotted out the **hand-**

nailing it to the cross [the 10 Commandments were NOT nailed to the

[...] Therefore do not let anyone judge you [judging would not even equal an abolition!!] with reference to eating or drinking or participation in a feast ['feast' = clearly Ceremonial Law; no feast included in the 10 commandments] or a New Moon or [Ceremonial] Sabbaths, which are a shadow of

And he will speak words against the MOST HIGH, and he will wear out the holy ones of the MOST HIGH, and he will attempt to change times and law,

and they will be given into his hand for a time and two times and half a time [contrary to popular interpretation a fulfilled prophecy, because the book

is not sealed anymore, being perfectly visible to us; see also Daniel 12:4:

So you rejected the Word of THEOS for the sake of your oral tradition. Hypo-

crites! Well prophesied Isaiah concerning you, saying: 'This people honor me with the mouth, yet have their heart far away from me. And in vain they

And THEOS blessed the seventh day, and He sanctified it, because

And Aaron's sons Nadab and Abihu each took his censer, and they put fire in

We often hear the interpretation from both First-Day Sabbatarians and Non-Sabbatarians, that Hebrews 4 describes only a shadow of an eternal rest. While Hebrew 4 has certainly a metaphorical connotation, its primary meaning is

Therefore, while the promise of

For good news came to us just

For we who have believed enter

For He has somewhere spoken

enth day from all His works."

... again He appoints [Present Indicative = continuous action,

through David so long afterward, in the words already

So then, there remains a Sabbath rest for the people of THEOS, for whoever has entered THEOS' rest

has also rested from his works

as THEOS did from His. Let us

offering for KYRIOS.

trumpet saying ...

εγενομην

γίνομαι

o cause to be

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the

 $\tilde{\epsilon} v$ 

**δε** G1161

δέ

but

therefore strive to enter that rest ...

quoted, ...

neither past nor future tense!!] a certain day, "Today," saying

*Since therefore it remains* 

of the seventh day in this way:

clearly the instruction of the present-day believers and an urgent warning to obey the Weekly Sabbath.

as to them, ...

them and placed incense on it; then they presented before KYRIOS illegitimate ["strange" in other translations] fire, which he had not commanded them.

> ... let us fear lest any of you should seem to have failed to reach it.

... but the message they heard did not benefit them, because they were

not united by faith with those who

... as He has said, "As I swore in my

although His works were finished from the foundation of the world.

And again in this passage He said,

"They shall not enter my rest."

and those who formerly received

the good news failed to enter be-

... "Today, if you hear His voice,

do not harden your hearts." ...

... so that **no one may fall** by the

same sort of disobedience. For the

word of THEOS is living and active,

sharper than any two-edged sword,

piercing to the division of soul and of spirit, of joints and of marrow, and

tions of the heart. And no creature is hidden from His sight, but all are naked and exposed to the eyes of Him to whom we must give ac-

κυριακη

κυριακός

belonging to the Lord

'And you shall count for yourselves from the day after the Sabbaths [First Day / Sunday], from the day of your bringing the wave offering's sheaf - there shall

be seven full weeks. Until the day after the seventh Sabbath [First Day / Sun-

day] you shall count fifty days [Pentecost]; then you shall present a new grain

I was in the Spirit on the Lord's day, and I heard behind me a great sound like a

ěν

Now on the First Day of the Week [biblical expression for our modern

Sunday], Mary Magdalene came to the tomb early, while it was still dark,

σαββατων

N-GPN

σάββατον

μαρια

Μαρία

ó

the

ó

the

πνευματι

πνεθμα

current of air

and saw the stone had been taken away from the tomb.

των

T-GPN

ó

μια

A-DSF

εῗς

listened.

on it He rested from all His work of creating that there was to do.

'And thou, Daniel, close the words, and seal the book to the time of the end ...']

cross, but unquestionably affirmed by CHRISTOS].

what is to come, but the reality is CHRISTOS.

writing [= Books, not Stone Tablets] against us [the Moral Law is for us (Psa 19:7; Act 7:38) - the Ceremonial Law was against us (Deu 31:24-26; Col 2:13-15)] by the decrees ... ['decrees' = clearly Ceremonial law] ... by

Pentecost, and the Feast of Tabernacles. See Jahn, Archae. chap. 3. 346-360. And years - The sabbatical year, or the year of jubilee. See Jahn as above.

leaving the next day; no indication for a Sunday Sabbath on the "First

... One believes he may eat all things, but the one who is weak eats only

Day of The Week"], and he extended his message until midnight.

brother stumbles or is offended or is weakened ...

offerings nor any meeting nor any worship service]

labored for you in vain!...

And when the Day of Pentecost [neither Extraordinary nor Weekly Sabbath; simply a special day following the Sabbath] had come, they were all together

after His resurrection, no hint for change of Sabbath]

And you shall count for yourselves from the day after

ОΨЕ

<u>G3796</u>

late in

EIC

G1519

into

and the darkness he called Night. And there was evening and there was

from all his work of creating that there was to do.

[Weekly Sabbath Offerings] ... two male lambs without defect ...

<u>Lev</u> 23:3

<u>Lev</u> 23:15-16

<u>Gen</u> <u>8:13</u>

<u>Num</u>

<u>1:18</u>

Num 28:3 Num 28:9

Num 28:11

Num 28:19

Num 28:27

<u>Gen</u> 1:3-5

<u>Mat</u> 28:1-8

<u>16:9</u>

<u>Luk</u> <u>24:1-21</u>

> <u>Luk</u> <u> 24:13</u>

<u>23:6-14</u>

<u>Rom</u>

<u>Gal</u> <u>4:8-12</u>

Com-

mentary Albert

Barnes, <u>e-</u> <u>Sword.net</u>

Mat

<u>15:6-9</u>

<u>10:1</u>

<u>Heb</u> <u>4:1-13</u>

<u>Lev</u> 23:15-16

<u>Rev</u> 1:10

<u>Joh</u> 20:1

ημερα

N-DSF

ήμέρα

day

μαγδαληνη

Μαγδαληνή

female Magdalene

CABBATωN

<u>G4521</u>

Sabbaths

CABBAT(i)N

G4521

Sabbaths

A Lunar Sabbath Has No Continuous 7-Day-Rhythm.

A lunar month lasts 29 or 30 days. 1 to 2 days are intercalated per month and the 7-day-rhythm is therefore broken every month.

A pro-lunar website tried to split the verses on the right into 49 and another 50 days, but a harvest season (= initial and final grain offering; including flax, barley and wheat) never ended at the end of Tammuz (4th month) / beginning of Ab (5th month), but in the month of Sivan (3rd month), latest beginning of Tammuz. 99 days can therefore not reflect

New Moon Days Would Require Rest.

Some lunar calendar advocates claim the New Moon

day to be "non-commerce only", while allowing pri-

vate work. But the New Moon Day would require to have the very same character of a Sabbath, because

it falls into the same 7-day sequence (1st / 8th / 15th

/ 22nd / 29th). Therefore any work would be disallowed, but the following verses show that Noah worked, the Israelites worked and Ezra trav-

New Moon Days Only As Feast Days.

If the New Moon would be related to the Weekly

Sabbath, we should find the command to make the former Sabbath offering on the New Moon Days as

well. But we clearly see the extraordinary character of the New Moon Feast days.

Bible teachers go often great lengths by

trying to proof either Saturday or Sunday.

that nearly all scholars agree that the first

, it is not up to us to change the

day equals Sunday, we have already the

day He assigned as holy, the last day of

Yes, IESOUS Rose On The First Day.

But 'just' because IESOUS CHRISTOS rose on

the First Day of the Week and appeared to Mary

Bible verses often wrongly related to First Day

No, the celebration of Pentecost does

not prove the Sabbath to be a Sunday.

To the contrary - it proves in the Bible text itself

that it was celebrated on

This is also made clear by looking at the Jubilee Year (see page 2), where the Jubilee (year 50) follows the Sabbath Year (every 7th year, also in the 49th year).

The counting of Omer towards Pentecost is exactly the same - it starts the first day after the Sabbath and results in a first day after the Sabbath.

In the same way the Jubilee Year does not change the immediately preceding Sabbath Year, so also the Pentecost does not change the immediately preceding Weekly Sabbath.

Acts 20:7 - Extraordinary evening

This passage is in addition to Rom 14:5 and

Col 2:16-17 another popular passage, where

Romans 14:5 - The chapter speaks

► See page 3 for a more detailed analysis

1 Corinthians 16:2 -Extraordinary

Galatians 4:10 - Days which are or were

never commanded to be kept holy.

Colossians 2:16-17 - Apparent ter-

minology of the Ceremonial Law.

See page 3 for a more detailed analysis

No, Not Revealed Through THEOS' Word.

Sunday is founded, not of Scripture, but exclusively on tradition. Today most Christians keep Sunday be-

cause it has been revealed to us outside the Bible. But

there is no Scripture for the transfer of the day of rest

from the seventh to the First Day of the Week, nor do we find that CHRISTOS or the Apostles ordered the

Weekly Sabbath to be changed.

Christianity until today.

our own principles.

seven days a week.

Refutation

Of The 'Every Day'

Sabbath

(Non-

Sabbatarianism)

The

'Metaphorical'

Sabbath

The Sabbath in Early Christianity.

► See the next page 'Timeline of Aboination' with details concerning the time from Early

THEOS sanctified only 1 day, not

7 days! THEOS set 1 day (of rest)

apart from 6 other days (work).

· Only THEOS can make a day holy, not us!

Celebrating 7 days of Sabbath can

Although the 7th day is not described by the qual-

other days and we have therefore no allowance to accommodate its duration to particular doctrines, claiming that the 7th day is longer than 24 hours. Worshipping every day is NOT keeping the 4th commandment; believers in the Old Covenant already worshipped nearly every day.

Celebrating a Weekly Sabbath every day, would not make us holy, but lazy! We ought to work 6 days! - We should not mock His word by accommodating

THEOS. The consequences of this strange fire are well known, though nobody would die today for celebrating the Sabbath

The Hebrews 4 passage -

presented in a transparent and

understandable way.

In essence, the passage says that

1. We ought to obey the Weekly

'Sabbath' / 'Seventh Day' /

'Certain Day'

and

2. That those who are "disobedient"

and think that the Weekly Sabbath would "not benefit them", "may fall" (= possibly not enter into the

ultimate and eternal rest)

and

3. Will be required

to "give account" on

the Judgment Day.

With that in mind, who dares

to continue reasoning for

a metaphorical Sabbath rest,

when there is so little substance

for such an argument and the

warning to us is so specific

and emphatic?

IESOUS CHRISTOS arose from the dead upon Sunday

and revealed the HOLY SPIRIT on a Sunday. It is also

called Sunday from the old Roman denomination of

Dies Solis, the day of the sun, to which it was sacred.

THEOS surely has no problem with people worshipping -also- on this day, but it violates THEOS' commandment to rest on Sunday instead of Satur-

It is now commonly and wrongly held that THEOS simply gave His church the power to set aside what-The church chose Sunday, the First Day of the Week, and in the course of time added other pagan holi-

A Man-Made Memorial Day.

day and to not worship on Saturday.

days such as Christmas as 'holy days'.

Christian Sunday.

voted to Him.

tied to Sunday.

Revelation 1:10 is regularly misinterpreted, by saying that it refers to the

The literal translation means 'day pertaining

1) Distinguished from all other days of the week.

2) A time specially of the Lord, or especially de-

3) If the Sunday were intended to be designated,

the wording 'First Day of The Week' (literal '(day) one towards/after the Sabbath') would have been

used, in the same way John used it in John 20:1

4) There is no other occurence of the translation 'Lord's Day' in the Bible. The word rendered as

'Lord's' occurs also in 1 Cor 11:20, where it is ap-

plied to the Lord's supper, but this not being

5) The day pertaining to the Lord simply described the Weekly Sabbath.

The

'Lord's

Day'

ifier 'morning and evening', it is numbered like the

· Every day can simply not be holy.

collection of money.

17x of food and 3x of 'unclean' things, while the Sabbath has very little to do

teaching before departure.

context fallacy is being employed.

with either.

(Sunday) Sabbaths, but -to the contrary- clearly proving Seventh Day (Saturday) Sabbaths:

Magdalene on the same day, it does not mean that He changed the Weekly Sabbath to Sunday. There is not one statement in the Bible even hinting at this.

answer. Because

the week.

But if we would simply focus on the fact

would have been more explosive than any other topic.

elled a large distance on New Moon.

Two additional New Moon Days and one 30th day

(Moon interval is 29.5 days) would interrupt the se days [7x7 + 1st day = 50]; then you shall present a new grain offering ... quence of 7 weeks x 7 days and result in 52 or 53 days.

Smoking Gun Against Lunar Sabbaths.

[Pentecost] And you shall count for yourselves from the day after the Sabbaths, from the day of your bringing the wave offering's sheaf - there shall be seven full weeks. Until the day after the seventh Sabbath you shall count fifty

assembly.

Sabbath

Let us now have a look at 3 different traditions that developed since the time of Early Christianity. Refutation

it shall be a Sabbath for KYRIOS in all your dwellings.

" 'For six days work is to be done, and on the seventh day shall be a Sabbath of complete rest, a holy assembly; you shall not do any work;



Comments Scripture

Timeline Abomination While I included in the original study patristic quotations (from what we commonly call 'church fathers'), I learned over time the important lesson to not trust those (quite often manipulated) writings because the accounts of history can be easily twisted in any direction, by selecting the quotes an author wants to present. Sadly modern scholarship still heavily depends on those writings, which are sometimes helpful, but overall have caused a vast confusion which could have rather been avoided if we would have heeded the words of IESOUS in Matthew 23:9 (which most probably refers in a prophetic manner to those patristic works) and would not constantly feel the need to embellish our studies and books, and give them more authority by adding 'great' names.

The only solution back then was to leave any quotations aside, to go back to the Word of THEOS and go methodically through more than 170 Bible verses related to 'First / Sixth / Seventh Day' and 'Sabbath', which we have seen on the previous pages, and which in themselves have brought more than sufficient clarity to not only teach the Weekly Sabbath with more intensity, but to also personally adopt it at the point my initial goal of affirming the Sunday-worship had greatly failed.

Some years later in 2025, I prayerfully decided to add the timeline below, which includes many quotations from both Christians and the Catholic church, and which shows us the development of history related to the Weekly Sabbath much better than convoluted and partly ambiguous writings of the 'fathers' could do.

A brief summary about the development of the Weekly Sabbath in Early Christianity.

We ought to consider sources such as Wikipedia with a lot of precaution, but I use it here for a relatively neutral view on the respective development in Early Christianity, including historical observations which are clearly evidenced.

It becomes clear that the decisive time of IESOUS still included an observance of the Sabbath, and that only in the centuries after a shift was produced. The gradual acceptance of Sunday worship gatherings came into the early church in Rome to distinguish Christians from the Jews and to align Christianity with political authorities.

This change became more universally accepted with the establishment of Roman emperor Constantine's Sunday law of 321 AD and the decree at the Council of Laodicea that declared that Christians should avoid working on Sunday.

Jewish Christians but met together at [...] Christians celebrate o the end of the day, on a nday because it is the day on which Jesus had risen from the dead and on which the Holy Spirit had come to the apostles. Christians meeting for worship on the first day of the week (Sunday for Gentiles) is historically mentioned around 115 AD, Constantine's edict was the start of many more Christians observing only Sunday and the . Patristic writings attest that by the second century, it had

**Wikipedia** 

Philo,

The Special Laws, II, XLVIII. (260)

Constantine,

in his own words

Constantine.

in his own words

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book 7, ch. 19

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Professor E. Brearwood,

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section 2 Neander's Church History,

page 186

Historian Lyman Coleman,

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Archdeacon F. W. Ferrar,

The Voice from Sinai, page 167

Cardinal James Gibbons,

Hobart Church News

(Episcopalian)

Catholic Priest Brady,

in an address reported in the

Elizabeth NJ News

Rev. Peter Geiermann,

**Doctrine**, page 50

become commonplace to celebrate the Eucharist in a corporate day of A [Catholic] church father, Eusebius [generally very strong discernment required; a false teacher], who became the bishop of Caesarea Maritima about AD 314, stated that for Christians, ' had been transferred to Sunday". According to Socrates of Constantinople and Sozomen [both 5th century AD], most of the early Church (excluding Rome and Alexandria) observed [...] In many places and times as late as the the 4th century, they did in addition to the Lord's Day, celebrating the Eucharist on both days

~35 AD

"Again, those who properly keep the sacred Sabbath are benefited in two most important particulars, both body and soul; as to their body, by a rest from their continual and incessant labours; and as to their soul [...] And He made the whole universe in one week. It is plain, therefore, from these things that the man who honours the seventh Victor, the bishop of Rome, made the first attempt to impose

Sunday observance by trying to standardize the celebration of Passover (later called Easter) on Sunday. "Let all the judges and town people and the occupation of all trades rest on the venerable day of the sun, but let those who are situated

in the country freely and at full liberty attend to the business of agriculture." · This law does not mention the Sabbath at all.

· It does not mention Christianity and is a mere political law.

It is directly opposing the Bible by encouraging farmers to violate the day of rest.

It justifies this type of rest not through the Bible, but through pagan sun worship being at that time still prevalent in the empire.

· By chosing Sunday he could appease both the pagans who worshipped the sun and the Christian population.

"Let us have nothing in common with the most hostile rabble of the Jews [plain antisemitism was a main contributor]."

The **Council of Nicaea** further cemented the importance of the Sunday by celebrating the Passover (called E\*ster) on Sunday.

The Council of Laodicea forbade 'Judaizing' (observing the Sabbath Saturday) and mandated Christians to work on that day while resting on Sunday instead.

> "The people of Constantinople and of several other cities assemble together on the Sabbath as well as on the next day."

"Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the 'Christians' of Alexandria and at Rome, on account of some ancient

"The Sabbath was religiously observed in the Eastern church 1630 AD three hundred years and more after our Savior's passion."

"It is certain that Christ Himself, His Apostles and the primitive

"Had she not such power she could not have substituted the observance of Sunday the first day of the week for the observance of Saturday the seventh day."

"Down even to the 5th century the observance of the Jewish Sabbath was continued in the Christian Church but with a rigor and solemnity gradually diminishing until it was wholly discontinued."

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath."

"The current notion that Christ and His Apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament."

"The Christian Church made no formal, but a gradual and almost unconscious transference of the one day to the other.'

"The Catholic church, by virtue of her divine mission, changed the day from Saturday to Sunday."

"The observance of the **first** instead of the **seventh** day rests on the testimony of the church, and the church alone."

"It is well to remind the Presbyterians, Baptists, Methodists and all other Christians that the Bil

mday. Sunday is an institution of the Roman Catholic church and those who observe the day observe a

"We observe Sunday instead of Saturday because the Catholic church transferred the solemnity from Saturday to

"You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

"Protestants ... accept **Sunday** rather than **Saturday** as the day for public worship after the Catholic church made the change ... But the Protestant mind does not seem to realize that in observing Sunday they are accepting the authority of the spokesman for the church, the pope."

196 AD

321 AD

~321 AD 325 AD

364 AD

~430 AD

~430 AD

1655 AD

1848 AD

1852 AD

1855 AD

1890 AD

1892 AD 1893 AD

1894 AD

1903 AD

1913 AD

1917 AD

1950 AD

James Gibbons, The Faith of Our Fathers, page 89 Our Sunday Visitor,

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