



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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Timeline of Abomination



Eternal Weekly Sabbath	Comments	Scripture																																																																																				
	Weekly Sabbaths ('CABBATΩN', also biblically called the 'Seventh Day').																																																																																					
	<ul style="list-style-type: none"> Applies to both the Nations & the Jews. Spoken by THEOS at creation; before sin came (!). Under the Law of THEOS - specifically the 10 Commandments (permanent stone tablets; stored inside the Ark). Only the Sabbaths of Sabbaths are part of the 'Ceremonial' Law (stored outside the ark and abolished through CHRISTOS). The 10 Commandments are the only part of the Bible written by THEOS / His messenger's own hands. All other Laws, although being divinely inspired, were written by human hands. Eternal command (see section 'Future'). Rest on every seventh day. No more daily & weekly sacrifices on the Weekly Sabbath today. No more death penalty today, but sanctification through obedience. 	<p>'For six days work is to be done, and on the seventh day shall be a [Weekly] Sabbath of complete rest, a holy assembly; you shall not do any work; it shall be a Sabbath of KYRIOS in all your dwellings.'</p> <p>ἘΞ ἩΜΕΡΑΣ ΠΟΙΗΣΕΙΣ ΕΡΓΑ, ΚΑΙ ΤΗ ἩΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΚΑΒΒΑΤΑ ΑΝΑΠΑΥΣΙΚ ΚΛΗΤΗ ΑΓΙΑ ΤΩ ΚΥΡΙΩ. ΠΑΝ ΕΡΓΩΝ ΟΥ ΠΟΙΗΣΕΙΣ. CABBATA ECTIN ΤΩ ΚΥΡΙΩ EN ΠΑΙΧ ΚΑΤΟΙΚΙΑ ΥΜΩΝ.</p> <p><i>I am the KYRIOS your THEOS; walk in my commandments, and keep mine ordinances, and do them; and hallow my Sabbaths, and let them be a sign between me and you, that you may know that I am the KYRIOS your THEOS.</i></p> <p><i>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?</i></p> <p><i>And he said to them, "The [Weekly] Sabbath was established for people [or 'man' = Jews and the Nations], and not people for the Sabbath.</i></p> <p><i>And He came down to Capernaum, a town of Galilee, and was teaching them on the Sabbaths.</i></p> <p><i>And they returned and prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.</i></p> <p><i>Then they returned to Jerusalem from the mountain that is called Olive Grove which is near Jerusalem, a Sabbath day's journey away.</i></p> <p><i>And they went on from Perga and arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbaths ...</i></p> <p><i>And on the coming Sabbath, nearly the whole city came together to hear the word of KYRIOS.</i></p> <p><i>And he argued in the synagogue every Sabbath, attempting to persuade both Jews and Greeks.</i></p>	<p><u>Lev 23:3</u></p> <p><u>Greek OT</u></p> <p><u>Eze 20:19-20</u></p> <p><u>Mat 12:11</u></p> <p><u>Mar 2:27</u></p> <p><u>Luk 4:31</u></p> <p><u>Luk 23:56</u></p> <p><u>Act 1:12</u></p> <p><u>Act 13:14</u></p> <p><u>Act 13:44</u></p> <p><u>Act 18:4</u></p>																																																																																			
Ten Commandments	<p>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!</p> <p>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).</p>	<table border="1"> <thead> <tr> <th>Exodus 20:2-17 (Full text, YLT+)</th> <th>Old Testament / Old Covenant</th> <th>New Covenant, Our Future</th> <th>Total</th> </tr> </thead> <tbody> <tr> <td>7 Words (Greek)</td> <td>>33x</td> <td>>5x</td> <td>>38x</td> </tr> <tr> <td>1 <i>I am KYRIOS your THEOS, who has brought you out from the land of Egypt, from the house of bondage. 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Comments

Scripture

Former Sabbaths of Sabbaths

7 Sabbath of Sabbaths ('CABBATA CABBATON', also called by man 'Ceremonial' / 'Extraordinary' / 'High' Sabbaths).

Definition

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 'Extraordinary' Sabbath (see Lev 23:32).

- Applied for Jews only (those living in Israel; Paul had even to leave the Ephesians and travel to Jerusalem for the Pentecost, but could hold the Weekly Sabbath anywhere in the world).
- Recorded by Moses only at Mt. Sinai; **long after sin had come** into the world (except the Passover which slightly preceded Mt. Sinai).
- Under the Laws of Moses - specifically the former 'Ceremonial' Laws (**temporary book 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 Leviticus 23?

No. Just because the Weekly Sabbath is mentioned as the starting point for the Sabbaths of Sabbaths (in the same context, but at the beginning, being set apart and a mere reference for the **pattern of an ordinary week**), does not remove it from the Moral Law it is essentially part of. The Moral Law was **always vastly superior** to the 'Ceremonial' Law, and again, there is an important reason why THEOS chose to include the Weekly Sabbath in the Moral Law.

• Verse 3 provides the reference / pattern of an ordinary week,

• Verses 4-37 then speak about the 7 Sabbaths of Sabbaths,

• Verse 38 then circles back to to verse 3, effectively framing / 'sandwiching' the Sabbaths of Sabbaths;

• Important clue in verse 38: The word 'besides' (Strong's 4133, ΠΛΗΝ, plen: From G4119; moreover (besides), that is, albeit, save that, rather, yet: - but (rather), except, nevertheless, notwithstanding, save, than) makes it clear that the Sabbaths of Sabbaths are a different category of designated days.

► see also the study 'Laws' for the basics about the Law of THEOS (stone tablets) / Laws of Moses (book)

A Sabbath of Sabbaths it shall be to you, and you shall humble your souls - it is an eternal statute.

31 **CABBATA CABBATON** ΑΝΑΠΑΥCΙC ΑΥTH ECTAI YMIN, KAI TAIPEINΩCETE TAC ΨΥΧΑC YMΩN, NOMIMON AIΩNION.

A Sabbath of Sabbaths 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 **Sabbath of your Sabbaths**.

32 **CABBATA CABBATON** ECTAI YMIN, KAI TAIPEINΩCETE TAC ΨΥΧΑC YMΩN. ΑΠΟ ENATHC TOY MHNOC ΑΠΟ EΣΠΕΡΑC ΕΩC EΣΠΕΡΑC CABBATIEITE TA CABBATA YMΩN.

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**.

1. **Passover / Unleavened Bread** (Barley); First Day; Abib 14/15
2. Passover / Unleavened Bread (Barley); Last Day; Abib 21

(rather no Sabbath of Sabbaths: The Wave Sheaf Offering / Firstfruits; Abib 23)

3. **Feast of Weeks / Harvest / Pentecost (Wheat)**; Abib 23 +49 Days

4. **Feast of Trumpets**; Ethanim 1

5. **Day Of Atonement**; Ethanim 10

6. **Feast of Booths / Tabernacles (Grapes)**; First Day; Ethanim 15

7. **Feast of Booths / Tabernacles (Grapes)**; Eighth Day; Ethanim 22

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.

3 Six days shalt thou do works, but on the seventh day is the Sabbath; a rest, a Holy Convocation to KYRIOS: thou shalt not do any work, it is a Sabbath to KYRIOS in all your dwellings.

4 These are the feasts to KYRIOS, Holy Convocations, which ye shall call in their seasons:

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 **Passover of KYRIOS**. 6 And on the fifteenth day of this month is the **Feast of Unleavened Bread to KYRIOS**; seven days shall ye eat unleavened bread. 7 And the first day shall be a **holy convocation** 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 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 KYRIOS; they shall belong to the priest that brings them. 21 And we 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 thou reapest, and thou shalt not gather that which falls from thy reaping: thou shalt leave it for the poor and the stranger: I am KYRIOS your THEOS.

4. **The Feast of Trumpets; Ethanim 10**

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-offering 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)**; Eighth 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, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day:**

38 besides the [Weekly] Sabbaths of KYRIOS, and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to KYRIOS.

The Sabbath Year - Every 7th Year.

Also called Sabbatical - a custom present until today.

Both the Sabbath and Jubilee Year show the same 6+1 sequence and would not allow any room for a "New Moon Year", if following the theory of the Lunar Sabbath.

The Feast of Weeks / Pentecost

The count from the First Fruit (Wave Sheaf) Offering to the Pentecost serves as pattern for the Jubilee Year:

The 50th day (Pentecost) / year (Jubilee) following the Weekly Sabbath (Pentecost) / Sabbath Year (Jubilee).

This in itself proves that Pentecost is **-not- equal with a Weekly Sabbath (which is the prevalent, but erroneous tradition today), but that it does follow a Weekly Sabbath.**

- 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 being part of the abolished Old Covenant Law, that it was **'for you'** - being a blessing in many regards and not having had a burdensome or legalistic character.

IESOUS CHRISTOS abolished the 'Ceremonial' Law and therefore all Sabbaths of Sabbaths.

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

But in the seventh year it shall be a [Extraordinary] Sabbath of complete rest for the land - a Sabbath for KYRIOS ...

Lev 25:1-2

... the regulations you must present to Israel. "If you buy a Hebrew slave, he may serve for no more than six years. Set him free in the **seventh year** ...

Exo 21:1-2

1 2 3 4 5 6 7 | 8 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 | 36 37 38 39 40 41 42 | 43 44 45 46 47 48 49 | 50 51

Pentecost

1st Week 2nd Week 3rd Week 4th Week 5th Week 6th Week 7th Week

Wave Sheaf Offering

Lev 23:9-10

And you shall count for yourselves from the day after the **Sabbaths** [the day 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 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.

Lev 23:15-16

A 1st Set 2nd Set 3rd Set 4th Set 5th Set 6th Set 7th Set

B 1 2 3 4 5 6 7 | 8 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 | 36 37 38 39 40 41 42 | 43 44 45 46 47 48 49 | 50 51

Jubilee Year

The previous Jubilee Year initiates the 49-year-count towards the next Jubilee Year

Lev 25:1-2

C 1 2 3 4 5 6 7 | 8 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 | 36 37 38 39 40 41 42 | 43 44 45 46 47 48 49 | 50 51

Lev 25:1-2

D 1 2 3 4 5 6 7 | 8 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 | 36 37 38 39 40 41 42 | 43 44 45 46 47 48 49 | 50 51

Lev 25:1-2

'And you shall count for yourselves from the day after the **Sabbaths** [the day 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 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.

Lev 25:1-2

... the regulations you must present to Israel. "If you buy a Hebrew slave, he may serve for no more than six years. Set him free in the **seventh year** ...

Exo 21:1-2

[A] **seven years** [year of annunciation / after the previous Jubilee Year]. [B] **forty-nine years** [year of 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 after-birth, and you must not harvest its unripe vines. 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 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 coming of its yield, you shall eat the old yield. ...

Lev 25:8-11

And I will put an end to all her mirth, her **festivals**, her **New Moons**, and her <



Category Mistakes	Comments	Scripture	
	Scripture		
	<p>Romans 14:5 is a verse which suffered a lot of misinterpretation, and the prevalent interpretation is a classic example of not reading a Bible verse in its context.</p> <p>In order to believe that this verse is talking about the Weekly Sabbath (which is not even mentioned in any form in this chapter), we would have to inject it into the text, based on a preconceived belief, rather than getting it from the text itself.</p> <p>The entire chapter 14 of Romans is almost exclusively related to food and verse 5 therefore most probably relates to either pagan festivals, (the Romans observed 40 days per year and the Roman Catholic Church even increased this number to ~72 unbiblical days per year, while the Orthodox Church includes ~112 (!!!) different fasts during one calendar year)</p> <p>and / or the Sabbaths of Sabbaths (Feasts) which were usually related to the consumption of specific food (lamb, unleavened bread, no yeast, et al...).</p> <p>A Weekly Sabbath has no instructions on personal food, and it is therefore grossly negligent to insert this type of Sabbath into this verse.</p> <p>The term 'unclean', which is repeated 3 times, makes it crystal clear that a Weekly Sabbath cannot be meant, because every serious student of the Bible instantly knows that the term 'unclean' is related to 'Ceremonial / Sacrificial' Laws.</p>	<p>... One believes he may eat all things, but the one who is weak eats only 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 intent 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 brother stumbles or is offended or is weakened ...</p> <p>- Romans 14:5 in its regularly neglected context -</p> <p>1And him who is weak in the faith receive ye - not to determinations of reasonings; 2one doth believe that he may eat all things - and he who is weak doth eat herbs; 3let not him who is eating 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 own master he doth stand or fall; and he shall be made to stand, for THEOS is able to make him stand.</p> <p>5One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.</p> <p>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, also if we may die, we are KYRIOS'; 9for because of this CHRISTOS both died and rose again, and lived again, that both of dead and of living he may be KYRIOS.</p> <p>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; 12sa, then, each of us concerning himself shall give reckoning to THEOS;</p> <p>13no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone 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; 15and if through virtuals thy brother is grieved, no more dost thou walk according to love; do not with thy virtuals 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.</p> <p>19So, then, the things of peace may we pursue, and the things of building up one another; 20for the sake of virtuals cast not down the work of THEOS; 21for 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.</p> <p>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.</p> <p>[parallel verse for Old Covenant] ... sacrifices which were offered were not able to perfect the worshiper with respect to the conscience, concerning instead only food and drink and different washings, regulations of outward things imposed until the time of setting things right [the cross].</p> <p>[New Covenant] Eat everything that is sold in the meat market, asking no questions for the sake of the conscience, for "the earth is of KYRIOS, and its fullness." ...</p>	Rom 14:23ff
		<p>Colossians 2:16-17</p> <p>... 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; 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 cross, but unquestionably affirmed by CHRISTOS].</p> <p>[...] 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 what is to come, but the reality is CHRISTOS.</p> <p>- Colossians 2:16-17 in its regularly neglected context -</p> <p>13And you - being dead in the trespasses and the uncircumcision of your flesh - He made alive together with him, having forgiven you all the trespasses, 14having blotted out the handwriting in the ordinances that is against us, that was contrary to us, and he hath taken it out of the way, having nailed it to the cross; 15having stripped the principalities and the authorities, he 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 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 die did 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 will-worship, and humble-mindedness, and neglecting of body - not in any honour, unto a satisfying of the flesh.</p> <p>[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 at the New Moon festivals, and at the [Ceremonial] Sabbaths at all of the assemblies of the house of Israel ...</p> <p>[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]</p> <p>For Paul [...] was hurrying if it could be possible for him to be in Jerusalem on the day of Pentecost.</p>	Heb 9:8-10
			1Cor 10:25-28

Former Death Penalty	Former Death Penalty	Is It Still a Serious Biblical Sin?	
Abortion, -accidental- death of a woman's unborn child	YES	Not specified as such in the New Covenant, but probably still a sin.	Exo 22:22ff
Adultery	YES	YES	Lev 20:10 Deu 22:22ff
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).	Deu 17:8-12
Bestiality	YES	Not specified in the New Covenant, but most certainly still a sin.	Exo 22:19 Lev 20:15-21
Blasphemy	YES	YES	Lev 24:10ff
Child sacrifice	YES	YES, covered by murder.	Lev 20:2
Death, through a farm animal known to be problematic	YES	Not specified in the New Covenant, but probably still a sin.	Exo 21:28ff
Fornication (only if in parent's house)	YES	YES	Deu 22:21ff
gods, entice others to follow other gods (theoi)	YES	Not specified in the New Covenant, but most certainly still a sin.	Deu 13:6ff
Homose*u**ity	YES	YES	Lev 20:13
Idolatry	YES	YES	Deu 17:2-5 Num 25:1-3
Incest	YES	Not specified in the New Covenant, but most certainly still a sin.	Lev 20:11-14
Kidnapping	YES	Not specified in the New Covenant, but most certainly still a sin.	Exo 21:16 Deu 24:7
Murder	YES	YES	Exo 21:12-15 Lev 24:17-22 Num 35:1-31ff
Parents, serious disobedience to	YES	YES	Exo 21:15-17 Lev 21:1-2ff Num 21:1-2ff
Prophets, false	YES	False prophecy is still a sin.	Deu 13:5 Deu 18:20
Prostitution (daughter of a priest)	YES	YES	Lev 21:9
Rape	YES	Not specified in the New Covenant, but most certainly still a sin.	Deu 22:25
Slavery, forced	YES	Not specified in the New Covenant, but most certainly still a sin.	Exo 21:16
Sorcery, Spiritism, Witchcraft	YES	YES	Exo 22:18
Weekly Sabbath, breaking of	YES	> What do you conclude?	Exo 31:14 Exo 35:2
Witness, false	YES	YES - do not lie.	Num 15:32ff Deu 19:16ff

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Weekly Sabbath, breaking of	YES	> What do you conclude?	Exo 31:14 Exo 35:2
Witness, false	YES	YES - do not lie.	Num 15:32ff Deu 19:16ff



Comments

Scripture

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.

THEOS' Calendar Is Very Simple.

Months start on the morning after the sighting of the New Moon (first sliver of the Crescent Moon) on the previous evening.

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.

	Modern Hebrew	Biblical Greek	Counting Method (Specified in Matthew 28:1)	Portuguese Weekdays (from Ecclesiastical Latin)	Modern Equivalent
	Translation	Translation			
1	אֶחָד H259 shabbath H7676	first G1520 CABBATON sabbaton G4521	first	'One after / towards Sabbath'	Domingo (sunday)
2	שְׁנִי H8145 yom H3117	second G1208 HMEPA hemera G2250	second	'Two after / towards Sabbath'	Secunda Fēria (Monday, literally 'second weekday')
3	שְׁלִישִׁי H7992 yom H3117	third G5154 HMEPA hemera G2250	third	'Three after / towards Sabbath'	Terça Feira (Tuesday, literally 'third weekday')
4	רְבִיעִי H7243 yom H3117	fourth G5067 HMEPA hemera G2250	fourth	'Four after / towards Sabbath'	Quarta Feira (Wednesday, literally 'fourth weekday')
5	חֲמִינִי H2549 yom H3117	fifth G3991 HMEPA hemera G2250	fifth	'Five after / towards Sabbath'	Quinta Feira (Thursday, literally 'fifth weekday')
6	שְׁשִׁי H8345 yom H3117	sixth G1623 HMEPA hemera G2250	sixth	'Six after / towards Sabbath'	Sesta Feira (Friday, literally 'sixth weekday')
7	שְׁבִיעִי H7677 sheby'iy H7677 yom H3117	Sabbath G4521 ERXOMOC hebdomas G1442 HMEPA hemera G2250	Sabbath Sabbath seventh day	'Sabbath'	Sabado (sunday)

see
Mat
28:1
below
with the
biblical
basis

What is the biblical basis for the definition of an ordinary week?

... And there was evening and there was morning, the **first** [G1520] day. [...] and there was morning, a **second** [G1208] day. [...] and there was morning, a **third** [G5150] day. [...] and there was morning, a **fourth** [G5067] day. [...] and there was morning, a **fifth** [G3991] day. [...] and there was morning, a **sixth** [G1623] day.

Gen
1:5-31

And on the **seventh** [G1442] 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 from all His work of creating that there was to do.

Gen
2:2-3

... and late in the Sabbaths, the dawning into (the) **first** (day) of (the) **Sabbaths** [ΕΙΚ ΜΙΑΝ ΚΑΒΒΑΤΩΝ = εἰκόνιαν σαββάτον = G1919 G3391 G6521 = on (day) one of Sabbaths (Week)], came Mary the Magdalene and the other Mary to see the tomb.

Mat
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.

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΤΗC ΜΙΑC [mias] ΚΑΒΒΑΤΩN.

A Psalm to David; of **one of Sabbaths**.

A Psalm for David on the **first day of the week**.

A Psalm to David. [.... missing part of sentence]

Psa 23:1

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.

ΟΨΕ ΑΕ ΚΑΒΒΑΤΩΝ, ΤΗ ΕΠΙΦΩΚΟΥΧ ΕΙC ΜΙΑΝ [mian] ΚΑΒΒΑΤΩN
ΗΛΟΕΝ ΜΑΠΙΑΜ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΩΡΗΚΑΙ ΤΟΝ ΤΑΦΟΝ.
And late in the Sabbaths, the dawning into **one of Sabbaths**,
came Mary the Magdalene and the other Mary to see the tomb.

Literal

While the Greek Old Testament has the full 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.

ΨΑΛΜΟC ΩΔΗC ΤΟΙC ΥΙΟΙC ΚΟΠΕ. ΔΕΥΤΕΡΑ [deutera] ΚΑΒΒΑΤΟΥ.

A Psalm to the sons of Korah; to **second Sabbath**.

A Psalm of praise for the sons of Core on the **second day of the week**.

A song. A Psalm of the sons of Korah. [.... missing part of sentence]

Psa 47:1

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ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] ΚΑΒΒΑΤΩN.

A Psalm to David, to **fourth Sabbath**.

A Psalm of David for the **fourth day of the week**.

[Entire superscription removed]

Literal

King David fully affirmed in the respective introductions to his Psalms the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection.

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ - not mentioned in the Psalms -

Brenton

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.

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑΔΙ ΤΗC ΜΙΑΝ [mian] ΚΑΒΒΑΤΩN.

A Psalm to David, to **fourth Sabbath**.

A Psalm of David for the **fourth day of the week**.

[Entire superscription removed]

Masoretic OT

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ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ - not mentioned in the Psalms -

LSV

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ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑΔΙ ΤΗC ΜΙΑΝ [mian] ΚΑΒΒΑΤΩN.

A Psalm to David, to **fourth Sabbath**.

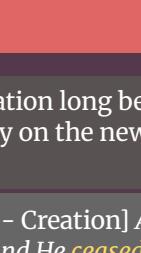
A Psalm of David for the **fourth day of the week**.

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Literal

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ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ - not mentioned in the Psalms -



Comments

Scripture

Origin of the Sabbath

-5554 - 1915 BC

Creation - Jacob

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 come to bow in worship before me").

The Sabbath Day was already instituted by THEOS Himself through the creation week, before sin could even enter the world and long before any Jew was born.

This serves as the model for the 6-day week and the 24-hours Sabbath rest - widely adopted 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 Israelites, but undoubtedly for all humanity.

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 instituted with creation, not at Mt. Sinai.

We often hear **elaborated arguments** why the creation week should only be considered descriptive and has nothing to do with the command to observe the **Weekly Sabbath**. But a simple reading of the command in Exodus 20 already cancels this notion, because **THEOS clearly links the 10 commandments formalized at Mt. Sinai with the creation week**. He not only links both, but actually makes it clear that the creation week is the model to follow for all humanity into all eternity.

When the Word says 'your stranger', then it means Gentiles, specifically those who believe in THEOS. Albert Barnes states this in his commentary on Isaiah 56:6:

'Also the sons of the stranger. The conditions on which they should be admitted to the same privileges are specified, and are the following:

1. They were to 'join themselves to the Lord'.
2. This should be with a purpose to 'serve him'.
3. Their aim and design should be to 'keep his commandments and to do his will'.
3. They were to 'take the name of the Lord' that is, to be known as 'servants of the Lord'.
4. They were to keep His Sabbath.
5. They were to take hold of His covenants.
- On these conditions the sons of the foreigner were to be admitted to all the privileges of the children of God, and to be united with all who love and serve Him.

The entire schedule of Noah's flood is heavily intertwined with the Weekly Sabbath. 6 out of 10 dated events (!) fell on a Weekly Sabbath. This flies in the face of those saying that the Weekly Sabbath did not exist before the time of Moses.

The beginning of the flood >



The end of the flood >

[~5500 BC - Creation] And THEOS finished on the sixth day his works which He made, and He ceased on the seventh day from all His works which He made. And THEOS blessed the seventh day from the other days and sanctified it, because that **the 7th is already apart from the other days** [i.e. it is not to be sanctified like the other days], 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 and sanctified 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 obey the Sabbath do not enter into eternal rest] ...

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.

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

Let not the **stranger who attaches himself to KYRIOS**, say, Sure, 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 Sabbath**, 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 Sabbath 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 ...

Day	1	2	3	4	5	6	7 - Weekly Sabbath

Month	1	2	3	4	5	6	7	8	1 - New Year

Day	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27

Month	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27

Month	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27

Month	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27

Month	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	2



Comments

Scripture

Application
For
Christians
!

On the Sabbath, we should make rest and a clear abstinence from the 6-day work routine the priority. We know from the Acts of the Apostles and from other books, that the Weekly Sabbath usually implied teaching, discussion, prayer and fellowship.

New Covenant (in green) ▾

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 20:10
2. Morning-morning rhythm.	And late in the Sabbath , the downing into (the) first (day) of Sabbaths, Mary Magdalene and the other Mary came to view the tomb.	Mat 28:1
3. Remember it and keep it holy !	" Remember the day of the Sabbaths, to consecrate it.	Exo 20:8
4. Rest and on the Sabbath they rested according to the commandment.	Luk 23:56
5. Do not work !	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 on the seventh day there shall be rest , that [...] the stranger may be refreshed .	Exo 20:10 Exo 23:12
	[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 ... 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 day of the Sabbath ?"	Neh 10:31
	And they returned [before the Weekly Sabbath] and prepared fragrant spices and perfumes , and on the [Weekly] Sabbath they rested according to the commandment .	Luk 23:55-56
7. Focus on THEOS · Worship THEOS · Hear the Word of THEOS	And they ... arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbath and sat down. [...] And on the coming Sabbath, nearly the whole city came together to hear the word of KYRIOS. But when the Jews saw the crowds, they were filled with jealousy the voices of the prophets that are being read on every Sabbath 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 13:16-44
	... 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 every Sabbath , attempting to persuade both Jews and Greeks ...	Act 16:17
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 ...	Luk 14:1
9. Stay local (suggested to be within an hour from your city).	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].	Act 14:12

Exceptions !

He commanded them, saying, "This is the thing which you must do: **one third** 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 ...

2Kin 11:5-9

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.

2Chr 23:4-5

How greatly now, surpasses a man a sheep? Therefore it is lawful to do good on the Sabbath.

Mat 12:12

... the ruler of the synagogue, indignant because IESOUS had **healed on the Sabbath** [...] But KYRIOS answered and said to him, "Hypocrites! ...

Luk 13:10-17

Don't Become A Pharisee (Here And Only Here Legalism Begins)

After all, we should not fall into the same trap the Pharisees fell by, having added more than 60 legalistic 'do's and don'ts' to the Sabbath - how far exactly a **person could walk**, which **kind of knots** could be tied, how much **weight could be carried**, even **disallowing healing and sex** on a Sabbath. A handkerchief could not be carried on the Sabbath, unless one end of it was sewed to one's garment. A **garden could only be watered** if the bottom of a water container was opened on Friday while the water poured itself on the Sabbath ... It was not even allowed to prepare on Friday a **meal different from a normal meal** during the week and nobody should enter the Sabbath with **appetite to eat**. It was also not allowed to **spit**, **swat a fly**, for a **woman to look at her reflection** or to **carry any clothes out of a burning house**, except wearing them in several layers and walk out of the burning house ... (see Oral Laws).

On the other hand, Pharisees willingly **ignored and broke the command to have your neighbor not work**, by allowing their people to lend vessels to a Gentile for work to be done on a Sabbath, or by going as far as to allow the Gentile spouse of a believer 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.

Don't Become A Seventh-Day-Adventist (Extreme Legalism)

In addition to the Bible and even leaving Pharisees in their shadow, Seventh-Day-Adventists (see separate discernment found at www.fitforfaith.ca/discrimmation-cults-religions; 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 ...).

Unfortunately, the existence of Seventh-Day-Adventism was and still is one of the biggest roadblocks for the acceptance of the Weekly Sabbath. Many Christians are very quick in speaking against the Weekly Sabbath, by declaring it a '7th Day Adventist spleen' and mentally or verbally throwing someone who does obey 10 out of 10 commandments into a box with Seven-Day-Adventists, a false dichotomy very often employed today by those who want to quickly intimidate and silence (either consciously or reflexively) those defending the biblical teaching.

The victory of the enemy is not only that he misled -tens of millions- into that false religion, the victory is much rather that he misled hundreds of millions into not following the Weekly Sabbath by creating the most distorted version of the Weekly Sabbath possible, where SDA's even surpass Pharisees in the number of 400+ extra-biblical rules. We can safely assume that much more believers than the SDA ever had members, would obey the Weekly Sabbath if the SDA would not exist.

Song
For The
Sabbath

This is the only psalm specifically associated with the Weekly Sabbath, the seventh day of the week. This Psalm is probably meant to be used for thanking THEOS for the day of rest.

A psalm. A song. For the Sabbath day

Psa 92

1 It is good to give thanks to KYRIOS,

and to **sing** praise concerning your name, O MOST HIGH;

2 to **declare in the morning** your loyal love

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.

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.

2Kin 11:5-9

Future

The Great (or a past) Tribulation.

IESOUS spoke of events that unfolded at least decades after His resurrection, yet He assumed in a prophetic manner that His followers would still be observing the Weekly Sabbath.

No matter which tribulation is meant - this is a very clear endorsement of the Weekly Sabbath in the Christian era.

THEOS' children will be identified by their observance of the commandments of THEOS.

All mankind will keep the (eternal) Sabbath on the New Earth - from week to week.

But pray that your flight may not happen in winter **or on a Sabbath** [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 tribulation, such as has not happened ...

Mat 26:20

For truly I say to you: Even when the heaven and the world should pass away, **not even one iota nor one title 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 the Kingdom of the Heavens.

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 commandments of THEOS and the faith in IESOUS.

... the ruler of the synagogue, indignant because IESOUS had **healed on the Sabbath** [...] But KYRIOS answered and said to him, "Hypocrites! ...

Luk 13:10-17

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.

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Luk 13:10-17

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.

For truly I say to you: Even when the heaven and the world should pass away, **not even one iota nor one title 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 the Kingdom of the Heavens.

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 commandments of THEOS and the faith in IESOUS.

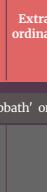
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Grammatical Number	Type Of Sabbath	Applicable Time Period
Singular	Plural	





Basic Calendar

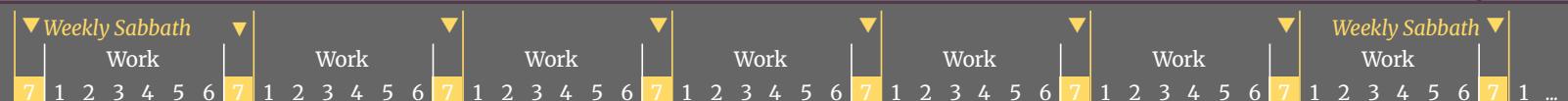
Eternal
(Moral)
Law

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

Lev 23:3

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 ...

Act 13:42-45

1 · Abib
(Mar-Apr)

New Year							Passover / Unleavened Bread							Wave Sheaf Offering																				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
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	7	1	2	3			
Alternate Passover (For Absentees)																																		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
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	7	1	2	3					
Feast of Weeks (Pentecost)																																		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
4	5	6	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					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
6	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	7					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
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	7	1	2	3			
7 · Ethanim (Sep-Oct)							Feast of Trumpets							Day of Atonement							Feast of Booths (Tabernacles)							7 months of Annual Holy Day Season						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
5	6	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	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7						
10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7							
11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7								
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					

'These are the appointed times of KYRIOS, holy assemblies, which you shall proclaim at their appointed time' (Lev 23:4):

The Sabbath Year / Sabbatical

600+ Old
Covenant
Laws

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.

Lev 25:4



The Feast of Weeks / Pentecost

And you shall count for yourselves from the day after the Sabbath [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 fifty days; then you shall present a new grain offering for KYRIOS.

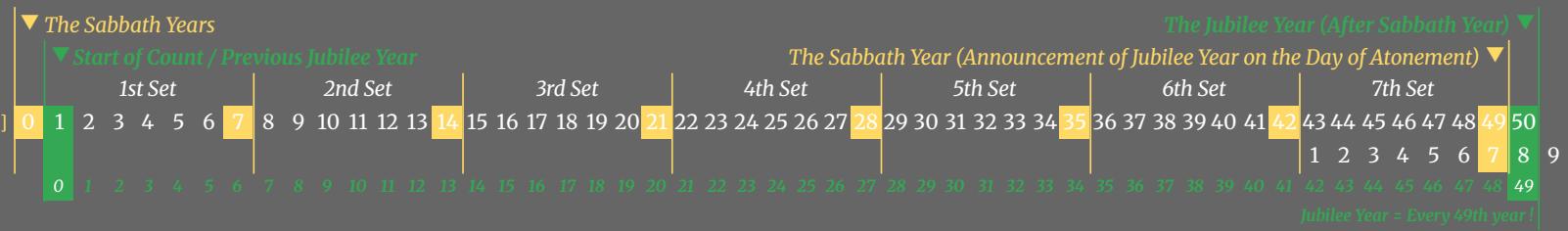
Lev 23:15-16



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 fiftieth year as a Jubilee [...] 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 sow in the eighth year [no sowing in the Sabbath Year], and you shall eat from the old yield; until the ninth year, until the coming of its yield, you shall eat the old yield. ...

Lev 25:8-11





Scripture

Comments

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

Refutation
Of The
'Lunar'
Sabbath

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.

Smoking Gun Against Lunar Sabbaths.

Two additional New Moon Days and one 30th day (Moon interval is 29.5 days) would interrupt the sequence of 7 x 7 days and result in 52 or 53 days.

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 the given reality.

New Moon Days Would Require Rest.

Some lunar calendar advocates claim the New Moon day to be "non-commerce only" while allowing private 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 travelled a large distance on New Moon.

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.

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 was never an issue. If there would have been a switch from the Sabbath to the First Day of the Week, then the controversy would have been more explosive than any other topic.

Bible teachers go often great lengths by trying to proof either Saturday or Sunday. But we would simply focus on the fact that **THEOS worked on the first day** and that nearly all scholars agree that the first day equals Sunday, we have already the answer. Because **THEOS worked on Sunday and He rose from His rest on Sunday**, it is not up to us to change the day He assigned as holy, the last day of the week.

Yes, IESOUS Rose On The First Day.

But 'just' because IESOUS CHRISTOS rose on the First Day of the Week and appeared to Mary 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.

Bible verses often wrongly related to First Day (Sunday) Sabbaths, but - to the contrary - clearly proving Seventh Day (Saturday) Sabbaths:

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Timeline
of
Abomination

Comments

Scripture

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.

~35 AD

Jewish Christians *continued to observe Sabbath but met together at the end of the day, on a Saturday evening [...] Christians celebrate on Sunday 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 not the Sabbath*. Patristic writings attest that by the second century, it had become commonplace to celebrate the Eucharist in a corporate day of worship *on the first day*. 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, "the Sabbath 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 the seventh day Sabbath [...] In many places and times as late as the 4th century, they did continue to gather weekly on the Sabbath, often in addition to the Lord's Day, celebrating the Eucharist on both days

...

[Wikipedia](#)

Philo,
The Special Laws, II,
XLVIII. (260)

Rome, the ecclesiastical seat significantly empowered by Constantine, was leading the church away from Sabbath observance.

The observance of the Sunday was at no point in history based on the Word,

but was the plain result of ecclesiastical abuse of power, plain anti-semitism, human and especially pagan tradition, and of political maneuvering while pleasing both pagans and Roman Christians'.

196 AD

321 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 day will himself find honour*."

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 choosing 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 Ester) on Sunday*.

The *Council of Laodicea* forbade 'Judaizing' (observing the *Sabbath on 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 tradition, refuse to do this*."

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

"It is certain that Christ Himself, His Apostles and the *primitive Christians, for some good space of time, did constantly observe the Seventh-day-Sabbath*."

"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 Bible does not support them anywhere in their observance of Sunday*. Sunday is an institution of the Roman Catholic church and *those who observe the day observe a commandment of the Catholic church*."

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

"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*."

1903 AD

1913 AD

1917 AD

1950 AD

Constantine,
in his own words

Constantine,
in his own words

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