WEEKLY AND EXTRAORDINARY 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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	Comments	Scripture	
Eternal Weekly Sabbath	**Weekly Sabbaths ('CABBATΩN', also biblically called the 'Seventh Day').**		
	· 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.	*'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.* ΕΞ ΗΜΕΡΑC ΠΟΙΗCΕΙC ΕΡΓΑ, ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ CABBATA ΑΝΑΠΑΥCΙC ΚΛΗΤΗ ΑΓΙΑ ΤΩ ΚΥΡΙΩ. ΠΑΝ ΕΡΓΟΝ ΟΥ ΠΟΙΗCΕΙC. CABBATA ECTIN ΤΩ ΚΥΡΙΩ EN ΠΑCΗ ΚΑΤΟΙΚΙΑ ΥΜΩΝ.	Lev 23:3 Greek OT
		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.	Eze 20:19-20
		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?	Mat 12:11
		And he said to them, "The [Weekly] *Sabbath was established for people* [or 'man' = Jews and the Nations]*, and not people for the Sabbath.*	Mar 2:27
		And He came down to Capernaum, a town of Galilee, and was teaching them on the Sabbaths.	Luk 4:31
		And they returned and prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.	Luk 23:56
		Then they returned to Jerusalem from the mountain that is called Olive Grove which is near Jerusalem, a Sabbath day's journey away.	Act 1:12
		And they went on from Perga and arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbaths ...	Act 13:14
		And on the coming Sabbath, nearly the whole city came together to hear the word of KYRIOS.	Act 13:44
		And he argued in the synagogue every Sabbath, attempting to persuade both Jews and Greeks.	Act 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!

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).

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!*	**>33x** *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*	**>5x** *Mat 4:10; 6:24; Luk 4:8; 1Cor 8:6; 1Tim 2:5*	**>38x**
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 ...*	**>2x** *Exo 20:7; Deu 5:11*	**>4x** *Mat 5:33; 1Tim 6:1; Jam 2:7; 5:12*	**>6x**
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: 1Joh 2:6 'He who is saying in Him he does remain, ought according as He walked also himself so to walk.*	**>24x** (171x Mentioned)
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!*	**>7x** *Gen 9:24-25; Exo 20:12; Deu 5:16; Pro 1:8, 13:1, 30:17; Mal 1:6*	**>7x** Mat 15:4-9; 19:19; Mar 10:19; Luk 18:20; Rom 1:29-30; Eph 6:1-3; 2Tim 3:2).	**>14x**
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!*	**>2x** *Gen 39:9; Exo 20:14, 22:7; Deu 5:18; Pro 6:23-24, 32*	**>10x** 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	**>12x**
2 Words 8 *You shall not steal!*	**>5x** *Exo 20:15; Lev 6:2, 19:11; Deu 5:19; Jer 7:9-11*	**>7x** *Mat 19:18; Mar 10:19; Luk 18:20; Rom 13:9; Eph 4:28; 1Pet 4:15; Rev 9:21*	**>12x**
8 Words 9 *You shall not testify a witness of falsehood against your neighbor!*	**>3x** *Gen 20:2; Exo 20:16; Deu 5:20*	**>4x** *Act 5:1-22; Col 3:9; 1Tim 1:9-11; Rev 21:8*	**>7x**
44 Words 10 *You shall not covet your neighbor's house ... wife ... slave ... ox ... ass, or anything which belongs to your neighbor!*	**>4x** *Gen 34:29; Exo 20:17; Deu 5:21; 7:25*	**>8x** *Luk 12:15; Col 3:5; Rom 1:29; 7:7; 13:9; Eph 5:3-5; Col 3:5; 1Tim 6:6–10*	**>12x**

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WEEKLY AND EXTRAORDINARY SABBATHS

3 · Sabbaths Of Sabbaths

	Comments	Scripture	
Former Sabbaths of Sabbaths	7 Sabbath of Sabbaths ('CABBATA CABBATΩN', 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).	*A Sabbath of Sabbaths it shall be to you, and you shall humble your souls - it is an eternal statute.* 31CABBATA CABBATΩN ΑΝΑΠΑΥCΙC ΑΥΤΗ ΕCΤΑΙ ΥΜΙΝ, ΚΑΙ ΤΑΠΕΙΝΩCΕΤΕ ΤΑC ΨΥΧΑC ΥΜΩΝ, ΝΟΜΙΜΟΝ ΑΙΩΝΙΟΝ.	Lev 16:31 Greek OT
		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. 32CABBATA CABBATΩN ΕCΤΑΙ ΥΜΙΝ, ΚΑΙ ΤΑΠΕΙΝΩCΕΤΕ ΤΑC ΨΥΧΑC ΥΜΩΝ. ΑΠΟ ΕΝΑΤΗC ΤΟΥ ΜΗΝΟC ΑΠΟ ΕCΠΕΡΑC ΕΩC ΕCΠΕΡΑC CABBATIEITE TA CABBATA ΥΜΩΝ. *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."*	Lev 23:32 Greek OT Hebrew OT
	· 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.	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); Eight Day; Ethanim 22	Lev 23:4-38
	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, not-withstanding, 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)	Prologue: Weekly Sabbath *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 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 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 1* *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); 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, 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.* 7 Sabbaths of Sabbaths Epilogue: Weekly Sabbath	Lev 23:1-38
The Sabbath & Jubilee Year	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.	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 25:4
		... 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
	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.	1st Week: 7 1 2 3 4 5 6 7 2nd Week: 8 9 10 11 12 13 14 3rd Week: 15 16 17 18 19 20 21 4th Week: 22 23 24 25 26 27 28 5th Week: 29 30 31 32 33 34 35 6th Week: 36 37 38 39 40 41 42 7th Week: 43 44 45 46 47 48 49 50 51 Wave Sheaf Offering — Pentecost *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 25:15-16
	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 you' - being a blessing in many regards and not having had a burdensome or legalistic character.	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 The previous Jubilee Year initiates the 49-year-count towards the next Jubilee Year — Jubilee Year 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 D: 1 2 3 4 5 6 7 8 9 *... '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 / 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 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, 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
Abolishment Of The Sabbaths of Sabbaths	IESOUS CHRISTOS abolished the 'Ceremonial' Law and therefore all Sabbaths of Sabbaths.	*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 ...*	Hos 2:11
		... 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 perhaps I have labored for you in vain!...	Gal 4:8-12

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	Comments	Scripture	
Category Mistakes	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. 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. 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) and / or the Sabbaths of Sabbaths (Feasts) which were usually related to the consumption of specific food (lamb, unleavened bread, no yeast, et al ...). A Weekly Sabbath has no instructions on personal food, and it is therefore grossly negligent to insert this type of Sabbath into this verse. 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.	*... 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 ...* - Romans 14:5 in its regularly neglected context - *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.* *5One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.* *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 dead and of living he may be KYRIOS.* *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 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 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.*	Rom 14:1-23
		[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].	Heb 9:8-10
		[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." ...*	1Cor 10:25-28
	Colossians 2:16-17		
	Colossians 2:16-17 is one of the most often misunderstood verses of the Bible and another example of not reading a Bible verse in its context. When we read the 3 previous verses (13-15) and the following verses (18-23), the prevalent interpretation of verses 16-17 'evaporates'. The paragraph effectively refers to Sabbaths of Sabbaths and not to Weekly Sabbaths as often wrongly assumed. Feasts such as the Passover can be an optional tradition for Christians (nevertheless be very careful with Judaizing), but the respective law is nailed to the cross. If those feasts were to be held by Christians, Paul would have introduced the Ephesians to celebrate e.g. the Pentecost, instead of hurrying back to Jerusalem and to effectively hold it without them. ▶ click HERE for an excellent analysis of this verse.	*... He made you alive together with Him* [...] *Having blotted out the handwriting* [= 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]. [...] *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.* - Colossians 2:16-17 in its regularly neglected context - *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 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 will-worship, and humblemindedness, and neglecting of body - not in any honour, unto a satisfying of the flesh.*	Col 2:13-17
		[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 ...* [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]	Eze 45:17
		For Paul [...] *was hurrying if it could be possible for him to be in Jerusalem on the day of Pentecost.*	Act 20:16

Former Death Penalty	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? 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 Weekly Sabbath, but its sublaws such as the enactment of the death penalty. 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 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 consider the Weekly Sabbath to be abolished.			
		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 21:22ff
	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-
	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-
	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- Lev 24:17- Num 35:16ff
	Parents, serious disobedience to	YES	YES	Exo 21:15ff Deu 21:18ff
	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 Lev 20:27
	Weekly Sabbath, breaking of	YES	> What do you conclude?	Exo 31:14 Exo 35:2 Num 15:32ff
	Witness, false	YES	YES - do not lie.	Deu 19:16ff

see next page

WEEKLY AND EXTRAORDINARY SABBATHS

5 · Calendar

Comments	Scripture

The 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.

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	Translation	Biblical Greek	Translation	Counting Method (Specified in Matthew 28:1)	Portuguese Weekdays (from Ecclesiastical Latin)	Modern Equivalent	
1	אחד 'echâd H259	first	MIA mia G1520	first	'One after / towards Sabbath'	Domingo (Sunday)	Sunday	see Mat 28:1 below with the biblical basis
	שבת shabbâth H7676	of Sabbaths	CABBATΩN sabbaton G4521	of Sabbaths				
2	שני shênîy H8145	second	ΔEYTEPOC deuteros G1208	second	'Two after / towards Sabbath'	Secunda Fēria (Monday, literally 'second weekday')	Monday	
	יום yom H3117	day	HMEPA hemera G2250	day				
3	שלישי shelîyshîy H7992	third	TPITOC tritos G5154	third	'Three after / towards Sabbath'	Terça Feira (Tuesday, literally 'third weekday')	Tuesday	
	יום yom H3117	day	HMEPA hemera G2250	day				
4	רביעי rebîy'îy H7243	fourth	TETAPTOC tetartos G5067	fourth	'Four after / towards Sabbath'	Quarta Feira (Wednesday, literally 'fourth weekday')	Wednesday	
	יום yom H3117	day	HMEPA hemera G2250	day				
5	חמישי chămîyshîy H2549	fifth	ΠEMΠTOC pemptos G3991	fifth	'Five after / towards Sabbath'	Quinta Feira (Thursday, literally 'fifth weekday')	Thursday	
	יום yom H3117	day	HMEPA hemera G2250	day				
6	ששי shishshîy H8345	sixth	EKTOC hektos G1623	sixth	'Six after / towards Sabbath'	Sesta Feira (Friday, literally 'sixth weekday')	Friday	
	יום yom H3117	day	HMEPA hemera G2250	day				
7	שבת shabbâth H7676	Sabbath	CABBATΩN sabbaton G4521	Sabbath	'Sabbath'	Sabado (Saturday)	Saturday	
	שביעי shebîy'îy H7637	seventh	EBΔOMOC hebdomos G1442	seventh				
	יום yom H3117	day	HMEPA hemera G2250	day				

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 [EIC MIAN CABBATΩN = eis mian sabbaton = G1519 G3391 G4521 = 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.

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 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.

1

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΤΗC MIAC [mias] CABBATΩN. — Psa 23:1
A Psalm to David; of one of Sabbaths. — Literal
A Psalm for David on the first day of the week. — Brenton
A Psalm to David. [. . . . missing part of sentence . . . .] — Masoretic OT

ΟΨΕ ΔΕ CABBATΩN, ΤΗ ΕΠΙΦΩCKOYCH EIC MIAN [mian] CABBATΩN ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΩΡΗCΑΙ ΤΟΝ ΤΑΦΟΝ. — Mat 28:1
And late in the Sabbaths, the dawning into one of Sabbaths, came Mary the Magdalene and the other Mary to see the tomb. — Literal
Now after [the] Sabbaths, it being dawn, toward the first [day] of the weeks, Mary the Magdalene came, and the other Mary, to see the grave. — LSV

2

ΨΑΛΜΟC ΩΔΗC ΤΟΙC ΥΙΟΙC ΚΟΡΕ. ΔEYTEPA [deutera] CABBATOY. — Psa 47:1
A Psalm to the sons of Korah; to second Sabbath. — Literal
A Psalm of praise for the sons of Core on the second day of the week. — Brenton
A song. A Psalm of the sons of Korah. [. . . . missing part of sentence . . . .] — Masoretic OT

3

- not mentioned in the Psalms -

4

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] CABBATΩN. — Psa 93:1
A Psalm to David, to fourth Sabbaths. — Literal
A Psalm of David for the fourth day of the week. — Brenton
[Entire superscription removed] — Masoretic OT

5

- not mentioned in the Psalms -

6

ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΡΟ-CABBATOY [pro-sabbatou], ΟΤΕ ΚΑΤΩΚΙCΤΑΙ Η ΓΗ. — Psa 92:1
Into the day before Sabbath, when the earth had been inhabited [day #6 of creation = when animals and humans inhabited the earth]. — Literal
For the day before the Sabbath, when the land was inhabited. — Brenton
[Entire superscription removed as it refers exclusively to the Weekly Sabbath . . .] — Masoretic OT

7

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΕΙC ΑΝΑΜΝΗCΙΝ ΠΕΡΙ CABBATOY. — Psa 37:1
A Psalm to David; for a memorial concerning Sabbath. — Literal
A Psalm of David for remembrance concerning the Sabbath-day. — Brenton
A Psalm of David. To cause to remember [. . . . missing that which is to remember . . . .] — Masoretic OT

ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ CABBATOY. — Psa 91:1
A Psalm of a Song, for the day of the Sabbath. — Literal
A Psalm of a Song for the Sabbath-day. — Brenton
A Psalm A song for the Sabbath day. — 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 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 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 that nearly all terms go back to either Greek and/or Hebrew.

The prevalent use of 'Sabbath' in other languages is obviously not a 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 ancient times 1 day set apart for rest. The two-day weekend as we know it today, is a relatively modern concept.

Austria, Liechtenstein, Germany, Switzerland	*The word 'Samstag' (German for Saturday) derives from Old High German sambaz(tac), which derives from Greek CABBATO, sávvato, which derives from Hebrew שבת, Shabbat.*	Wikipedia
Bosnian	*subota*	InDifferentLanguages.com
Catalan	*dissabte*	
Corsican	*Sabatu*	
Croatian	*subota*	
Czech	*sobota*	
Greek	*CABBATON, sabbaton*	
Hebrew	*sabbatwn*	
Islamic countries	*Sabt*	
Italian	*Sabato*	
Polish	*sobota*	
Portuguese	*sábado*	
Russian	*суббота [subbota]*	
Serbian	*субота [subota]*	
Slovenian	*sobota*	
Spanish	*sábado*	
Ukrainian	*субота [subota]*	

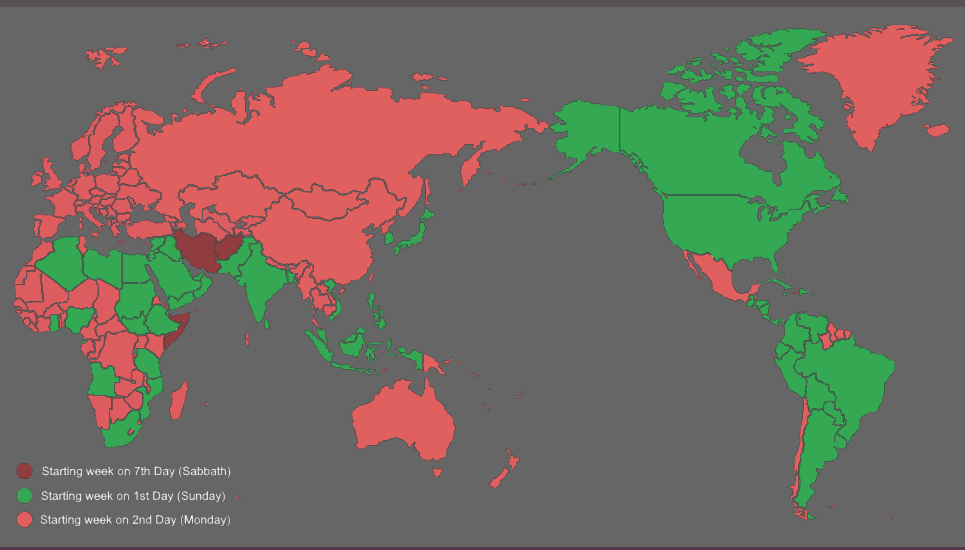
Religions which acknowledge(d) the Sabbath to be Saturday.

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.

Jews	*(Sabbath only; since antiquity)*	Wikipedia
Jewish Christians	*(Sabbath only; first century AD)*	Wikipedia
Early Christianity	*(Sabbath; 1st-4th c. AD; some added Sunday)*	Wikipedia
Messianic Jews	*(Sabbath mostly)*	Wikipedia
List of over 500 Sabbath-keeping churches		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 First Day of the Week. But we have to be aware that there is often a significant difference between what is official, and what is actually being practised.



Created by Thomas Lorenz, Data by www.timeandate.com

see next page

Timing Of A Sabbath Day

Comments

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 general pattern for all the days of humanity.

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, 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 different interpretations of the precise sunset of the sun. THEOS is not the author of confusion.

It does also not make sense that THEOS would start a new year with spring (the equivalent to a morning, when the sun appears and life starts afresh), but a day with the night hours. Both days and years start with the light of the sun and its life-giving effect.

We do not know when Jews developed this tradition of holding also the Weekly Sabbaths based on a sunset-sunset rhythm, but we know 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 different way, by adding additional rules and ignoring sometimes existing rules. Their tradition cannot be the reference for a Christian today, but only the Word of THEOS.

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 exist in the time of the ancient Jews (e.g. the Talmud / Mishna being formalized only in the 2nd / 3rd c. AD, but being today followed by nearly every branch of Judaism). Ancient Jewish history shows us several dramatic events (e.g. deportation to Babylon, fall of the Tempel in 70 AD et al) which disconnected several generations of people and their respective knowledge of biblical interpretation from each other. It is no surprise that certain customs changed, when being reinstituted after years or decades of being forced to live by foreign commands, rules and traditions.

THEOS would have never started days with evil - this is an evil twist made by humans. The darkness of the 24 hour day represents evil - Satan's Time.

Scripture

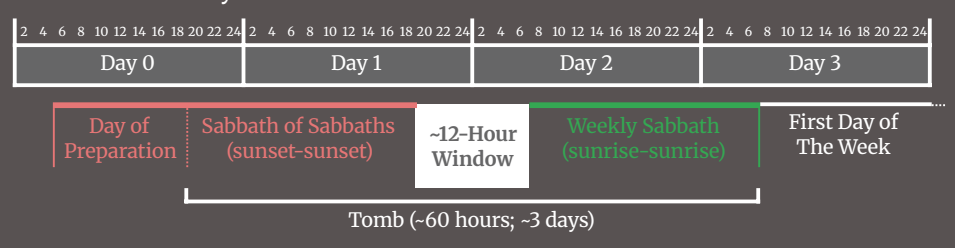
A psalm. A song. For the Sabbath day. It is good to give thanks to KYRIOS, and to sing praise concerning your name, O MOST HIGH; to declare [1] in the morning your loyal love and your faithfulness [2] in the night, ... [love comes always before faithfulness - so morning comes before the night]	Psa 92:1-3
The 2 Sabbaths of Sabbaths	
... 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].	Deu 16:6
"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]."	Lev 23:32
Bible passages affirming the Morning - Morning Rhythm.	
[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]	Gen 1:5
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."	Exo 16:19-23
The first lamb you will offer in the morning, and the second lamb you will offer at twilight [clearly same day].	Exo 29:39
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.	Lev 22:29-30
And the people rose up [1] all the day, and [1] all the night, and [2] all the next day, and gathered quails ...	Num 11:32
[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!"	1Sam 19:11
... burn the morning burnt offering and the grain offering of the evening ...	2Kin 16:15
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.*	Mat 28:1
Now from the sixth hour [noon; counting from the sunrise], *darkness came over all the land until the ninth hour* [~3pm].	Mar 27:45
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.	Joh 11:9-10
[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."	Joh 20:19
[The Smoking Gun III] And they arrested them and put them in custody until the next day, for it was already evening.	Act 4:3
... for you are all sons of light and sons of day. We are not of the night nor of darkness.	1The 5:5
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] ...	Neh 13:19
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]	Luk 4:38-41
And THEOS called the light day [clear indication for the start at daylight] ...	Gen 1:5
And IESOUS said to [...] who had come out against him [...] But this is your hour and the domain of darkness!"	Luk 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 Weekly Sabbath.

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.



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.*	Mar 15:42-43
		And the day was a Preparation, and Sabbath [of Sabbaths; Extraordinary] 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.	Luk 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 **Weekly Sabbath would only start the next morning]** *that having come* [meaning ~1.5 days later], *they may anoint him.*	Mar 16:1
		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 commandments and the Sabbath of Sabbaths being part of the 600+ Old Covenant Laws].	Luk 23:56
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 ...*	Mar 16:2
		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 ...	Luk 24:1-2

see next page

	Comments	Scripture	
Origin Of The Sabbath ~5560- 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 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 Israelites, but undoubtedly for all humanity. Israel as name or nation did not exist for the first ~3600 years of human history (5560 BC - Jacob lived ~2006-1859 BC), and it is an abstruse thought that for 3600 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.	[~5560 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 and sanctified it* [His act to santify it, means that He set it already apart from the other days and declared it holy], *because in it He ceased from all His works which THEOS began to do.*	Gen 2:2-3
		... 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 [= the Weekly Sabbath is a memorial day of the Creation].	Exo 20:11
		... 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] ...	Heb 4:1-11
	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.	*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.*	Exo 20:8-11
	When the Word says 'your stranger', then it means Gentiles, specifically those who believe in THEOS. Albert Barnes states 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.' Their aim and design should be to keep His commandments and to do his will.* *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 love and serve Him.*	*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 ...*	Exo 20:10
		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 ...	Isa 56:3-7
The Nation Of Israel ~1915 -1446 BC Israel - Exodus	Israel as Nation existed ~470 years before the Exodus. Did they have Laws of THEOS? 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 obeyed already commandments, statutes and laws. It should be apparent that there had been also commands in those 470 years between Jacob, Joseph, Levi, Kohath, Amram ... and Moses, if not the wordings 'how long' (Exo 16:28) and 'remember' (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 explaining those away, but take them seriously. 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 meditate on its context and significance. While many generations had not the luxury of private Bibles and will rather experience grace from KYRIOS 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 excuses.	[~5500 BC - no murder] *And Cain said to KYRIOS, "My punishment is greater than I can bear.*	Gen 4:13
		[~3300 BC - no murder] *"As for the one shedding the blood of humankind [murder], by humankind his blood shall be shed ...*	Gen 9:6
		[~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 Chanaan, a slave shall he be to his brethren.*	Gen 9:24-25
		[~2050 BC - no lies] *And Abraam said concerning Sarrha his wife, She is my sister ...*	Gen 20:2
		[~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 all the inhabitants of the land ...*	Gen 34:29
		[~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 household and to all who were with him, "Get rid of the foreign gods ...*	Gen 35:1-4
		[~1900 BC - no adultery; Joseph to Potiphar's wife] *... you are his wife. Now how could I do this great wickedness* [adultery] *and sin against THEOS?"*	Gen 39:9
		[~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] *...*	Exo 10:16
	Irregular Passover Obedience = Irregular Sabbath Obedience ? 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 Mt. Sinai. ▶ see also the study CHRISTOS IESOUS ||| Passover Chronology · Refutation of Fast-Track Trial' for more details about this timeline.		
	The Failed Sabbath Test Before Mt. Sinai. The Israelites failed the Sabbath test already several weeks (= 4 Bible chapters; Exodus 16 versus Exodus 20) before the formalized laws were given to them! This is commonly overlooked - together with the important fact that THEOS objected the transgression of what should have been remembered prior to the testing. This makes it very clear that the Weekly Sabbath was in its essence not part of the 600+ Old Covenant Laws, but clearly preceded those.	[~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 'ΕΩϹ ΤΙΝΟϹ' = (heos tinos; Strong's 2193 and 5100) translates to 'how long' or 'until when'] *do you refuse to keep my commands 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.*	Exo 16:28-30
	Other 'How Long?' passages (Usage of the Greek phrase 'ΕΩϹ ΤΙΝΟϹ')	*And Moses and Aaron went in before Pharao, and they said to him, These things says KYRIOS the THEOS of the Hebrews, How long ['ΕΩϹ ΤΙΝΟϹ'] do you refuse to reverence me?*	Exo 10:3
		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 'ΕΩϹ ΤΙΝΟϹ' = 'how long' is used in the exact same sense] *among them?*	Num 14:11
		And KYRIOS spoke to Moses and Aaron, saying: How long shall I endure this wicked congregation? I have heard their murmurings against me ...	Num 14:26-27
		And Joshua said to the sons of Israel: How long ['ΕΩϹ ΤΙΝΟϹ'] will you be slack to inherit the land, which KYRIOS our THEOS has given you?	Jos 18:3
		How long ['ΕΩϹ ΤΙΝΟϹ'] shall I take counsel in my soul, having sorrows in my heart daily?	Psa 12:3
		Then the Angel of KYRIOS answered and said, O KYRIOS Almighty, how long ['ΕΩϹ ΤΙΝΟϹ'] will you have no mercy on Jerusalem, and the cities of Juda, which you have disregarded these seventy years?	Zec 1:12
	'Ordinances & Law' Before Mt. Sinai The following passages 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.	[~1446 BC] *... the water was sweetened: there He established to him ordinances and judgments, and there He proved him, and said, If you will indeed hear the voice of KYRIOS your THEOS, and do things pleasing before Him, and will hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon you, for I am the KYRIOS your THEOS that heals you.*	Exo 15:25-26
		[~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 THEOS and His law.*	Exo 18:15-16
Exodus And Canaan 1446 - 2 BC Exodus - CHRISTOS	Formal Inclusion Into The 10 Commandments. It took more than 4000 years (more than half of the time humanity exists!), until this commandment found its way into the 10 commandments (~5560 - 1446 BC), when it had been formalized by THEOS through the eternally holy 4th Commandment. • To be remembered and kept holy. • It belongs to KYRIOS. • It requires abstinence from work. • To be celebrated from morning to morning. Romans 2:26-28 clearly states that the 10 commandments are also valid for gentile believers. ► see also the study on 'Laws'	[~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, or your alien* [the nations, travellers] *who is in your gates ...*	Exo 20:8-11
		'Observe the Sabbaths! Make it holy, just as KYRIOS your THEOS has commanded 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 son, or your daughter [...] *may rest as you rest.*	Deu 5:12-14
		You made known [= pre-existing] *your holy Sabbath to them* [Israelites] *and* [... in addition ...] *gave them commandments, regulations, and law by the hand of your servant Moses.*	Neh 9:14
		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 13:15-17
		... they found a man who was gathering wood on the day of the Sabbath. [...] *And KYRIOS said ... "Surely the man must be put to death by stoning him ...*	Num 15:32-36
	Application For Every Believer. 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 THEOS (Gal 3:29). Therefore, the Weekly Sabbath is for them. The book of Acts also includes numerous references with the nations worshipping on a Weekly Sabbath (see below).	*"And you, speak to the Israelites, saying, 'Surely you must keep my Sabbaths, 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 differentiate between the 'holy' nation of Israel (=every Christian) and the evil nations / individuals around].	Exo 31:13
		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 ...	Isa 56:6
		... From New Moon to New Moon and from Sabbath to Sabbath all flesh shall come to bow in worship before me" ...	Isa 66:21-23
		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 for losing the original intent of the Sabbath and for putting an intolerable burden of 'sub-laws' on men's shoulders. The Sabbath proclaimed at creation was intended to serve mankind as a blessing, by observing THEOS' rest / restoration on His holy day]	Mar 2:27
		Now I am speaking to you Gentiles. Therefore, inasmuch as I am Apostle to 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 the branches ...*	Rom 11:13-19
		And he argued in the synagogue every Sabbath, attempting to persuade both Jews and Greeks.	Act 18:4
		And If you are CHRISTOS', then you are descendants of Abraham, heirs according to the promise.	Gal 3:29
IESOUS CHRISTOS 2 BC -33 AD	IESOUS Abolished The Death Penalty For The Disobedience Of The Sabbath. But IESOUS did not abolish the Weekly Sabbath itself. 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.	*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* [make full, fill up or accomplish].	Mat 5:17
		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 [End Times].	Mat 5:18
	IESOUS Consistently Observed The Weekly Sabbath. 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 indicated that there was any need or plan to change the Weekly Sabbath. 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 Sabbath holy, not if to keep it holy. 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	*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: "Have you not read what David did when he was hungry ...*	Mat 12:1-5
		And He came to Nazareth, where He had been brought up, and according to His custom [= His regular practise!] *He entered into the synagogue on the day of the Sabbaths and stood up to read.*	Luk 4:16
		... 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
		If a man receives circumcision on the Sabbath so that the law of Moses would not be broken, are you angry with me because I made a whole man well on the Sabbath?	Joh 7:23
		So then, the SON of man is KYRIOS even of the [Weekly] *Sabbath ...* [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 this passages points to an abolishment]*."*	Mar 2:27-28 Mat 12:8
	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 Old Covenant?	*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 in Him we are. He who is saying in Him he does remain, ought according as He walked also himself so to walk.*	1Joh 2:1-6
New Covenant / Early Christianity 33 AD - Today	After IESOUS' Death And Resurrection. IESOUS' followers obeyed the 'Weekly Sabbath after His death (Acts 1 - 14) and several times after the Jerusalem Council (Acts 15 onward).	[~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 pointing 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 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 after the Sabbath to get out to see His grave.]	Mat 28:1
		[~33 AD - The 11 Apostles] *Then returned they into Jerusalem, from a mountain called Olivet, which is nigh unto Jerusalem a Sabbath day's journey.*	Act 1:12
	Being read' = Greek Participle 'anaginoskomenas' = ongoing, continuous action from the perspective of the speaker. While the Greek Participle usually refers to the wider time frame the main action in a sentence is occurring in, it is clear here by the addition of 'every' (=multiple) 'Sabbath' (=week), that not only an ongoing, but clearly continuous action is meant which encompasses at least some months and is therefore a custom. In conclusion, Paul had nearly 2 decades into the New Covenant the custom to teach on the Weekly Sabbath. This custom was repeated in different places he stayed for shorter and longer periods of time, making it clear that it was not connected to a local or temporary custom, but to a biblical principle which had been carried on for thousands of years.]	[48-49 AD - Paul preaching CHRISTOS] *"Men and brothers, sons of the family 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 being read on every Sabbath, fulfilled them by condemning Him. And although they found no charge worthy of death, they asked Pilate that He be executed.*	Act 13:27
		ΠΑΝ pan G3956 a_ Acc Sg n EVERY ϹΑΒΒΑΤΟΝ sabbaton G4521 n_ Acc Sg n SABBATH ΑΝΑΓΙΝΩϹΚΟΜΕΝΑϹ anaginOskomenas G314 vp Pres Pas Acc Pl f beING-read ΚΡΙΝΑΝΤΕϹ krinantes G2919 vp Aor Act Nom Pl m JUDGing judging-him ΕΠΛΗΡΩϹΑΝ eplErOsan G4137 vi Aor Act 3 Pl THEY-FILL they-fulfill-them	Source
		... he [Moses] *is being read aloud in the synagogues on every Sabbath."*	Act 15:21
		ΑΥΤΟΝ auton G846 pp Acc Sg m him ΕΧΕΙ echei G2192 vi Pres Act 3 Sg IS-HAVING ΕΝ en G1722 Prep IN ΤΑΙϹ tais G3588 t_ Dat Pl f THE ϹΥΝΑΓΩΓΑΙϹ sunagOgais G4864 n_ Dat Pl f TOGETHER-LEADS synagogues ΚΑΤΑ kata G2596 Prep according-to ΠΑΝ pan G3956 a_ Acc Sg n EVERY ϹΑΒΒΑΤΟΝ sabbaton G4521 n_ Acc Sg n SABBATH ΑΝΑΓΙΝΩϹΚΟΜΕΝΟϹ anaginOskomenos G314 vp Pres Pas Nom Sg m beING-read	Source
	Paul not only observed the seventh-day Sabbath himself, he taught Jews and the Nations / Greeks / 'Worshiping Proselytes' on the Sabbath day on at least 11 occasions (some say up to 84x, but it is unclear if the 18 months in Acts 18:11 refer to regular teachings on the Weekly Sabbaths). It is not recorded that Paul would have explained that it was no longer necessary to observe the Weekly Sabbath day.	3 Sabbaths — *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 tomorrow 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 Barnabas, 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 with jealousy ...*	Act 13:14-45
	- — *... the prophets that are being read on every Sabbath ...*	Act 13:27
	1 Sabbath — *So putting out to sea from Troas, we sailed a straight course to 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 Jerusalem Council in Acts 15]	Act 16:11-13
	4+ Sabbaths — *... 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 synagogue of the Jews when they arrived.*	Act 17:2
	3+ Sabbaths — *And he argued in the synagogue every Sabbath* ['every' = at least 2 repetitions], *attempting to persuade both Jews and Greeks.* [...] *From now on I will go to the nations!"* [...] *So he stayed a year and six months* [would result in 78 times, but unclear because Paul changed his strategy], *teaching the word of THEOS among them.*	Act 18:4-11

see next page

WEEKLY AND EXTRAORDINARY SABBATHS

8 - Application - Future

	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 20:9-10*
	2. Morning-morning rhythm.	*And* late in the Sabbaths, the approaching 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 …* — *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.	*… on the seventh day there shall be rest, that* […] *the stranger may be refreshed.* — *Exo 23:12*
	We should never tempt anyone to actively sin by breaking the 10 commandments! If someone 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.	[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 …* — *Neh 10:31*
	Probable exceptions: e.g. emergency medicine.	*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 Sabbaths?* — *Neh 13:15-17*
	7. Focus on THEOS - Worship THEOS - Hear the Word of THEOS	*And they returned* [before the Weekly Sabbath] *and prepared fragrant spices and ointments, and on the* [Weekly] *Sabbath they rested according to the commandment.* — *Luk 23:55-56*
		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 …* — *Act 13:14-44*
		… the voices of the prophets that are being read on every Sabbath … — *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 who met there.* — *Act 16:13*
		… And as was his custom, Paul went into the synagogue and on three [Weekly] *Sabbaths he reasoned with them from the Scriptures …* — *Act 17:2*
		And he reasoned in the synagogue every Sabbath, attempting to persuade both Jews and Greeks … — *Act 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 …* — *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 1:12*
	Although the Old Covenant Law of limited travelling is clearly repeated in the New Covenant, we should probably not limit ourselves 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 usually includes to have someone working for you.	
		Exceptions !
	Works of mercy, necessity and/or national defense, such as doctors, police officers and firemen. Professions of healing are excluded from the prohibition to work, just as modeled by IESOUS Himself.	*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 Sabbaths. — *Mat 12:12*
		… the ruler of the synagogue, indignant because IESOUS had healed on the Sabbaths […] *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, to 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/discernment-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* *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.* *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.* — *Psa 92*
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.	*Now pray that your flight may not be of a winter nor a Sabbath* [the Sabbath reaching into our end times, if IESOUS speaks here about our end times and not a past tribulation]! *For then will be a great affliction, such as has not happened from the beginning …* — *Mat 24:20*
	THEOS' children will be identified by their observance of the commandments of THEOS.	*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 the Kingdom of the Heavens.* — *Mat 5:17-19*
		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. — *Rev 12:17*
		Here is the patient endurance of the saints, those who keep the commandments of THEOS and the faith in IESOUS. — *Rev 14:12*
	All mankind will keep the (eternal) Sabbath on the New Earth - from month to month and from week to week.	*… 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" …* — *Isa 66:21-23*
		… Consequently a Sabbath rest remains for the people of THEOS. For the one 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-]. — *Heb 4:1-11*
	In the Millennial Kingdom, both the Weekly Sabbaths and the Sabbaths of Sabbaths will be kept. Ezekiel speaks in chapters 40-48 clearly of the Millennial Jerusalem and of the land of Israel in that time.	*'Thus saith KYRIOS the THEOS; The gate that is in the inner court, that looks eastward, shall be shut the six working days; but let it be opened on the Sabbath-day, and it shall be opened on the day of the New Moon.* […] *And the people of the land shall worship at the entrance of that gate, both on the Sabbaths and at the New Moons, before the Lord.* — *Eze 46:1-3*
Epilogue	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.	*They must realize that the Sabbath is KYRIOS' gift to you …* — *Exo 16:29*
		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 be refreshed. — *Exo 23:12*
		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 the heights of the earth … — *Isa 58:13-14*
		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 Sabbath.* — *Mar 2:27-28*
	In the end, a simple, but decisive question remains: Will I obey His command or not?	*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.* — *Joh 2:3-5*
		For this is the love of THEOS: that we keep His commandments. And His commandments are not soul burdensome, because everyone who is fathered by THEOS conquers the world. — *Joh 5:3-4*

Thomas Lorenz, Greater Vancouver, September 2020
(Updated 06/2026)

see addendum

WEEKLY AND EXTRAORDINARY SABBATHS

Addendum · Verse - By - Verse Cross Table

Time (approx. time of Event or Writing)		Scripture		Grammatical Number: Singular (1x CABBATICAI; 1x CABBATICMOC; 2x CABBATIEI; 18x CABBATω; 29x CABBATON; 26x CABBATOY; 77 (74) Total)	Grammatical Number: Plural (16x CABBACIN; 43x CABBATA; 7x CABBATOIC; 40x CABBATωN; 104 Total)	Type Of Sabbath: Weekly	Type Of Sabbath: Extra-ordinary	Type Of Sabbath: Un-Defined	Applicable Time Period: Pre-Sinai Covenant With Man	Applicable Time Period: Old Covenant	Applicable Time Period: New Covenant	Applicable Time Period: Future, Eternal	Weekly Sabbath Day ?: Rotational (Lunar)	Weekly Sabbath Day ?: Seventh Day' (Saturday)	Weekly Sabbath Day ?: First Day' (Sunday)
		All Bible verses including the term 'Sabbath' or 'Seventh Day' or 'Sixth Day' or '-First Day Of The Week'													
~5560 BC	1	And there was evening, and there was morning, a sixth day.	Gen 1:31	–	–								NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	2	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.	Gen 2:2	ΕΒΔΟΜΗ		√			√						
	3	And THEOS blessed the seventh day, and He sanctified it, because on it He rested ...	Gen 2:3	ΕΒΔΟΜΗΝ											
~1445 BC	4	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."	Exo 16:5	–	–								NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	5	And when it was the sixth day, they gathered twice as much bread, two omers for one person ...	Exo 16:22	–	–										
	6	... Tomorrow is a rest period, a Sabbath holy for KYRIOS. Bake what you want to bake, and boil what you want to boil. Put aside all the surplus for yourselves for safekeeping until the morning.	Exo 16:23	CABBATA *(Plural in manuscripts, but singular in translation; this being the case only 16 times in the Pentateuch, while other occurences of 'CABBATA' in the Pentateuch and all other books are plural in both manuscript and translation)		√			√						
	7	... "Eat it today, because today is a Sabbath for KYRIOS.	Exo 16:25	(CABBATON)	CABBATA*										
	8	Six days you will gather it, but on the seventh day, the Sabbath, it will not be present on it."	Exo 16:26	(CABBATON)	CABBATA*										
	9	And on the seventh day some of the people went out to gather, and they did not find any.	Exo 16:27	ΕΒΔΟΜΗ											
	10	See, because KYRIOS has given to you the 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."	Exo 16:29		CABBATA*										
	11	And the people rested on the seventh day.	Exo 16:30	ΕΒΔΟΜΗ											
~1444 BC	12	"Remember the day of the Sabbaths, to consecrate it.	Exo 20:8		CABBATωN								NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	13	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, or your alien who is in your gates ...	Exo 20:10		CABBATA*	√				√					
	14	... 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.	Exo 20:11	ΕΒΔΟΜΗ ΕΒΔΟΜΗΝ											
~1444–1400 BC	15	'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 be refreshed.	Exo 23:12	ΕΒΔΟΜΗ		√				√			NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	16	"And you, speak to the Israelites, saying, 'Surely you must keep my Sabbaths, because it is a sign between me and you throughout your generations ...	Exo 31:13		CABBATA								NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	17	And you must keep the Sabbath, because it is holy for you; defilers 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.	Exo 31:14	CABBATON											
	18	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 31:15		CABBATA*	√				√					
	19	The Israelites will pay attention to the Sabbaths in order to fulfill them throughout their generations as a lasting covenant.	Exo 31:16		CABBATA										
	20	It is a sign between me and the Israelites forever, because in six days KYRIOS made the heavens and the earth, and on the seventh He ceased and recovered."	Exo 31:17	ΕΒΔΟΜΗ											
	21	Six days 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 34:21	ΕΒΔΟΜΗ		√				√			NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	22	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.	Exo 35:2	ΕΒΔΟΜΗ	CABBATA*	√				√			NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	23	You will not kindle a fire in any of your dwellings on the day of the Sabbaths."	Exo 35:3		CABBATωN										
	24	A Sabbath of Sabbaths it shall be to you, and you shall humble your souls - it is an eternal statute.	Lev 16:31		CABBATA* CABBATωN		√			√	√	√		√	
	25	Each of you must revere your mother and your father, and you must keep my Sabbaths; I am KYRIOS your THEOS.	Lev 19:3		CABBATA	√	√			√				√	
	26	You shall keep my Sabbaths, and you shall revere my sanctuary; I am KYRIOS.	Lev 19:30		CABBATA										
	27	"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.	Lev 23:3		CABBATA*	√				√			NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	28	"These are the appointed times of KYRIOS, holy assemblies, which you shall proclaim at their appointed time. In the first month, on the fourteenth of the month at the evening is KYRIOS' Passover. And on the fifteenth day of this month is KYRIOS' Feast of Unleavened Bread; 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.'	Lev 23:8	ΕΒΔΟΜΗ			√ Passover Unleavened Bread			√	Nailed to the cross, substituted with communion				
	29	'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.	Lev 23:15		CABBATωN								The smoking gun against Lunar Sabbaths; two 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.		
	30	Until the next day of the last period of seven [day after the seventh Sabbath] you shall count fifty days [7x7 + 1]; then you shall present a new grain offering for KYRIOS.	Lev 23:16	ΕΒΔΟΜΑΔΟC		√ The day after a weekly Sabbath	√ Festival of Harvest			√	Nailed to the cross (Hos 2:11; Gal 4:8-12)				
	31	Then KYRIOS spoke to Moses, saying, "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 blast, a holy assembly. You must not do any regular work, and you shall present an offering made by fire to KYRIOS.'	Lev 23:23-25				√ Feast of Trumpets			√	Nailed to the cross (Hos 2:11; Gal 4:8-12)				
~1444–1400 BC	32	... the Day of Atonement is on the tenth day of the seventh month; it shall be a holy assembly for you [...] 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. [Extraordinary Sabbath]."	Lev 23:27-31		CABBATA CABBATωN		√ Day of Atonement			√	Nailed to the cross (Hos 2:11; Gal 4:8-12)				
	33	'On the fifteenth day of the seventh month, this shall be the Feast of Booths for seven days 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.	Lev 23:34-36		CABBATωN		√ Feast of Booths; Tabernacles			√	Nailed to the cross (Hos 2:11; Gal 4:8-12)				
	34	... besides the Sabbaths of KYRIOS and besides your gifts and besides your vows and besides all your freewill offerings that you give to KYRIOS.	Lev 23:38		CABBATωN	√				√				√	
	35	On the days of the Sabbaths you shall arrange it in rows before KYRIOS continually; they are from the Israelites as an everlasting covenant.	Lev 24:8		CABBATωN			√		√					
	36	"Speak to the Israelites, and say to them, 'When you come into the land that I am about to give to you, then the land shall observe a Sabbath for KYRIOS.	Lev 25:2		CABBATA*										
	37	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		CABBATA* CABBATA*										
	38	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 hired worker and for your temporary residents who are dwelling as aliens with you;	Lev 25:6		CABBATA*		√			√	Nailed to the cross (Hos 2:11; Gal 4:8-12)				
	39	'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.	Lev 25:8	ΕΙΤΤΑ											
~1444–1400 BC	40	'You shall keep my Sabbaths, and you shall revere my sanctuary; I am KYRIOS.	Lev 26:2		CABBATA										
	41	'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 Sabbaths.	Lev 26:34	CABBATIEI	CABBATA		√			√	Nailed to the cross (Hos 2:11; Gal 4:8-12)				
	42	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.	Lev 26:35	CABBATIEI	CABBATOIC										
	43	And the land shall be deserted by them, and it shall enjoy its Sabbaths in its being desolate from them ...	Lev 26:43		CABBATA										
~1444–1400 BC	44	When the Israelites were in the desert, they found a man who was gathering wood on the day of the Sabbath.	Num 15:32	CABBATON	(CABBATωN)	√				√				√	
	45	"On the day of the Sabbaths, two male lambs without defect in their first year, and two-tenths of finely milled flour mixed with oil for a grain offering and its libation.	Num 28:9		CABBATωN	√				√				√	
	46	This is the burnt offering of the Sabbaths on the Sabbaths, besides the continual whole burnt-offering and its libation.	Num 28:10		CABBATωN CABBATOIC										
	47	On the seventh day you will have a holy convocation; you will not do any regular work.	Num 28:25	ΕΒΔΟΜΗ			√ Passover Unleavened Bread			√	Nailed to the cross; substituted with communion				
~1444–1400 BC	48	'Observe the Sabbaths! Make it holy, just as KYRIOS your THEOS has commanded you.	Deu 5:12		CABBATωN								NOT Constantly Seventh Day.	√ Seventh Day.	NOT Seventh Day.
	49	... but the seventh day is a Sabbath unto KYRIOS your THEOS; you shall not do any work, or your son, or your daughter, or your slave, 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.	Deu 5:14		CABBATA*	√				√					
	50	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; therefore, KYRIOS your THEOS commanded you to keep the Sabbaths.	Deu 5:15		CABBATωN										
	51	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.	Deu 16:8	ΕΒΔΟΜΗ			√ Passover Unleavened Bread			√	Nailed to the cross; substituted with communion				
~1010–550 BC	52	And he said, "Why are you going to him today? It is neither the New Moon nor a Sabbath!" And she said, "Peace."	2Kin 4:23	CABBATON				√					In 7-day sequence, if referring to Weekly Sabbath.		
	53	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 guard in the house of the king,	2Kin 11:5	CABBATON											
	54	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 11:7	CABBATON				√		√					
	55	So the commanders of hundreds did according to all that Jehoiada 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 Jehoiada the priest.	2Kin 11:9	CABBATON CABBATON											
	56	The covering for the Sabbaths [...] he removed from the temple of KYRIOS ...	2Kin 16:18		CABBATωN			√		√					
~450–340 BC	57	And from the sons of the Kohathites, some of their kinsmen were over the showbread to prepare it Sabbath by Sabbath.	1Chr 9:32	CABBATON CABBATON		√				√				√	
	58	... for every burnt offering offered to KYRIOS, on Sabbaths, on New Moon festivals, and at the appointed feasts, according to the customary number required of them, regularly before KYRIOS.	1Chr 23:31		CABBATOIC		√			√					
	59	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 morning and the evening, and on the Sabbaths, and on the New Moons, and on the appointed feasts of KYRIOS our THEOS which are everlasting for Israel.	2Chr 2:4		CABBATOIC	√	√			√				√	
	60	... as was the daily requirement, to offer up according to the commandments of Moses for Sabbaths, New Moon festivals, and the three annual feasts: the Feast of Unleavened Bread, he Feast of Weeks, and the Feast of Booths.	2Chr 8:13		CABBATOIC		√			√					
	61	This is the thing that you must do: one third of you priests and Levites coming off duty on the Sabbath shall be gatekeepers at the entrances ...	2Chr 23:4	CABBATON											
	62	And the Levites and all Judah did according to all that Jehoiada the priest commanded. And they each took his men who were coming off duty on the Sabbath with the ones going out to duty on the Sabbath, for Jehoiada the priest did not dismiss the working groups.	2Chr 23:8	CABBATOY CABBATOY		√				√				√	
	63	And the gift 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 festivals, and appointed feasts, as is written in the law of KYRIOS.	2Chr 31:3		(CABBATωN) CABBATA		√			√					
	64	... to fulfill the word of KYRIOS by the mouth of Jeremiah, until the land has enjoyed its Sabbaths. All the days of desolation it kept Sabbath, to fulfill seventy years.	2Chr 36:21	CABBATICAI	CABBATA		√			√					
	65	You made known your holy Sabbath to them and gave them commandments, regulations, and law by the hand of your servant Moses.	Neh 9:14	CABBATON		√				√				√	
	66	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 forego the crops of the seventh year and cancel every debt.	Neh 10:31	CABBATOY CABBATω ΕΒΔΟΜΟΝ		√	√			√				√	
	67	... for the rows of bread, the offering of the daily 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.	Neh 10:33		CABBATωN										
~425–400 BC	68	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 Sabbath. And I warned them at that time against selling food.	Neh 13:15	CABBATω CABBATOY											
	69	Tyrian men who lived in Jerusalem brought fish and every kind of merchandise and sold it on the Sabbath ...	Neh 13:16	CABBATω											
	70	... "What is this evil thing that you are doing, profaning the day of the Sabbath?	Neh 13:17	CABBATOY											
	71	... Now you are adding fierce wrath on Israel by profaning the Sabbath!"	Neh 13:18	CABBATOY		√				√				√	
	72	So when it became dark at the gates of Jerusalem 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.	Neh 13:19	CABBATOY CABBATOY CABBATOY											
	73	But I warned them and said to them, "Why are you spending the night opposite the wall? If you do it again, I will lay hands against you." From that time on they did not come on the Sabbath.	Neh 13:21	CABBATω											
	74	And then I told two Levites that they must purify themselves and come to guard the gates in order to consecrate the day of the Sabbath.	Neh 13:22	CABBATOY											
~1400–586 BC	75	A psalm. A song. For the Sabbath day.	Psa 92	CABBATOY											
	76	For the day before the Sabbaths, when the land was settled. Praise of an ode to David.	Psa 93	(CABBATOY)	CABBATωN			√		√					
~700–680 BC	77	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 iniquity with solemn assembly.	Isa 1:13		CABBATA		√			√					
	78	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 profane it, and who keeps his hand from doing any evil."	Isa 56:2		CABBATA			√		√					
	79	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.	Isa 56:4		CABBATA										
	80	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 ...	Isa 56:6		CABBATA	√	√			√				√	
	81	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 ...	Isa 58:13		CABBATωN CABBATA	√				√				√	
	82	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.	Isa 66:23	CABBATON CABBATOY		√						√	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	83	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.	Jer 17:21		CABBATωN										
	84	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.	Jer 17:22		CABBATωN CABBATωN										
	85	"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 ...	Jer 17:24		CABBATωN	√				√				√	
	86	But if you do not listen to me, to declare holy the 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."	Jer 17:27		CABBATωN										
~585 BC	87	He has broken down His dwelling place like the garden; He has ruined His appointed feasts; KYRIOS has made them forget in Zion festival and Sabbath, and He has despised in His anger king and priest.	Lam 2:6	CABBATOY			√			√					
~590–570 BC	88	And also my Sabbaths I gave to them to be a sign between me and between them so they would know that I, KYRIOS, am the one sanctifying them.	Eze 20:12		CABBATA										
	89	"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 ...	Eze 20:13		CABBATA										
	90	... because they despised my judgments, and they did not walk in my statutes, and my Sabbaths they profaned ...	Eze 20:16		CABBATA										
	91	And treat my Sabbaths as holy ...	Eze 20:20		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 desecrated, and I decided to pour out my rage on them, to finish my anger against them in the desert.	Eze 20:21		CABBATA										
	93	... 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.	Eze 20:24		CABBATA										
	94	You despised my holy objects; my Sabbaths you profaned.	Eze 22:8		CABBATA										
	95	... they hide their eyes from my Sabbaths, and so I am profaned in the midst of them.	Eze 22:26		CABBATωN	√				√				√	
	96	Also they did this to me: they defiled my sanctuary on that day, and they profaned my Sabbaths ...	Eze 23:38		CABBATA	√				√				√	
	97	And at a legal dispute they themselves shall stand to judge; employing my judgments they shall judge it, and with respect to my laws and my statutes. All my festivals they shall keep and my Sabbaths they shall consecrate.	Eze 44:24		CABBATA	√	√			√				√	
	98	"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 ...	Eze 45:17		CABBATOIC	√	√			√				√	
	99	Thus says KYRIOS 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.	Eze 46:1		CABBATωN										
	100	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 46:3		CABBATOIC										
	101	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.	Eze 46:4		CABBATωN	√				√				√	
	102	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 46:12		CABBATωN										
~750–710 BC	103	And I will put an end to all her mirth, her festivals, her New Moons, and her Sabbaths, and all her appointed festivals ...	Hos 2:11		CABBATA		√			√				√	
~750 BC	104	Who are putting away the day of evil, the ones approaching and attaching to false Sabbaths, the ones sleeping upon beds of ivory ...	Amo 6:3		CABBATωN			Feasts added by Jews							
	105	... "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 ephah small and make the shekel large, and can practice deceit with a set of scales of deceit?	Amo 8:5		CABBATA			√		√					
~30–33 AD	106	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.	Mat 12:1		CABBACIN ('on Sabbaths')	√				√				√	
	107	But the Pharisees having seen it, they said to Him: "Behold, your disciples are doing what is not lawful to do on a Sabbath."	Mat 12:2	CABBATω											
	108	Or have you not read in the Law concerning the Sabbaths: The priests in the Temple are transgressing the Sabbath and are guiltless!	Mat 12:5	CABBATON	CABBACIN										
	109	For the SON of man is KYRIOS of the Sabbath."	Mat 12:8	CABBATOY											
	110	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.	Mat 12:10		CABBACIN										
	111	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?	Mat 12:11		CABBACIN	√				√				√	
	112	How greatly now, surpasses a man a sheep? Therefore it is lawful to do good on the Sabbaths.	Mat 12:12		CABBACIN										
	113	But pray that your flight may not happen in winter or on a Sabbath.	Mat 24:20	CABBATω		√	√				√	√		√	
	114	In the end of the Sabbaths [week closing with the 7th day], the dawning into (the) first of Sabbaths [1st day], came Mary Magdalene and the other Mary to see the tomb.	Mat 28:1	(√)	CABBATωN CABBATωN		7th day 1st day				√		This would coincide with the first lunar month.	√	The Bible clearly states that IESOUS rose after (First Day) the Sabbath (Seventh Day).
	115	And they went into Capernaum and immediately on the Sabbaths He began to teach in the synagogue.	Mar 1:21		CABBACIN	√				√				√	
	116	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.	Mar 2:23		CABBACIN										
	117	And the Pharisees began to say to him, "Behold, why are they doing what is not permitted on Sabbaths?"	Mar 2:24		CABBACIN	√				√				√	
	118	And He said to them, "The Sabbath was established for people, and not people for the Sabbath.	Mar 2:27	CABBATON CABBATON											
	119	So then, the SON of man is KYRIOS even of the Sabbath."	Mar 2:28	CABBATOY											
	120	And they were watching Him closely to see if He would heal him on the Sabbaths, in order that they could accuse Him.	Mar 3:2		CABBACIN	√				√				√	
	121	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.	Mar 3:4		CABBACIN										
	122	And when the Sabbath came, He began to teach in the synagogue ...	Mar 6:2	CABBATOY		√				√				√	
	123	And when it was already evening, since it was the day of preparation (that is, the day before the Sabbath) ...	Mar 15:42	CABBATON			√			√					
	124	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.	Mar 16:1	CABBATOY			√			√					
	125	And very early in the morning of the first of Sabbaths, they came to the tomb after the sun had risen.	Mar 16:2		CABBATωN			Sunday					This would coincide with the first lunar month.	√	The Bible clearly states that IESOUS rose after (First Day) the Sabbath (Seventh Day).
	126	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 16:9	CABBATOY						√					
	127	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.	Luk 4:16		CABBATωN	√				√				√	
	128	And He came down to Capernaum, a town of Galilee, and was teaching them on the Sabbaths.	Luk 4:31		CABBACIN	√				√				√	
	129	Now it happened that on a Sabbath He went through the grain fields, and His disciples were picking and eating the heads of grain ...	Luk 6:1	CABBATω											
	130	But some of the Pharisees said, "Why are you doing what is not permitted on Sabbaths?	Luk 6:2		CABBACIN										
	131	And He said to them, "The SON of man is KYRIOS of the Sabbath."	Luk 6:5	CABBATOY											
	132	Now it happened that on another Sabbath He entered into the synagogue and was teaching ...	Luk 6:6	CABBATω		√				√				√	
	133	So the scribes and the Pharisees were watching closely to see if He would heal on the Sabbath ...	Luk 6:7	CABBATω											
	134	And IESOUS said to them, "I ask you whether it is permitted on Sabbaths to do good or to do evil, to save a life or to destroy it?"	Luk 6:9		CABBACIN										
	135	Now He was teaching in one of the synagogues on the Sabbaths.	Luk 13:10		CABBACIN										
	136	But the ruler of the synagogue, indignant because IESOUS had healed on the Sabbath, answered and said to the crowd, "There are six days on which it is necessary to work. Therefore come and be healed on them, and not on the day of the Sabbath!"	Luk 13:14	CABBATω CABBATOY											
	137	But KYRIOS answered and said to him, "Hypocrites! Does not each one of you untie his ox or his donkey from the feeding trough on the Sabbath and lead it away to water it?	Luk 13:15	CABBATω											
	138	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?"	Luk 13:16	CABBATOY											
	139	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.	Luk 14:1	CABBATω											
	140	And IESOUS answered and said to the legal experts and Pharisees, saying, "Is it permitted to heal on the Sabbath, or not?"	Luk 14:3	CABBATω		√				√				√	
	141	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?"	Luk 14:5	CABBATOY											
	142	I fast twice a Sabbath; I give a tenth of all that I get.'	Luk 18:12	CABBATOY											
	143	And it was the day of preparation, and the Sabbath was drawing near.	Luk 23:54	CABBATON			√			√					
	144	And they returned and prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.	Luk 23:56	CABBATON		√				√			This would coincide with the first lunar month.	√	The Bible clearly states that IESOUS rose after (First Day) the Sabbath (Seventh Day).
	145	Now on the first of Sabbaths, at very early dawn, they came back to the tomb bringing the fragrant spices which they had prepared.	Luk 24:1		CABBATωN			Sunday							
	146	And immediately the man became well and picked up his mat and began to walk. (Now it was the Sabbath on that day.)	Joh 5:9	CABBATON											
	147	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 mat!"	Joh 5:10	CABBATON											
	148	And on account of this the Jews began to persecute IESOUS, because He was doing these things on the Sabbath.	Joh 5:16	CABBATω		√				√				√	
	149	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 FATHER, thus making Himself equal with THEOS.	Joh 5:18	CABBATON											
	150	Because 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.	Joh 7:22	CABBATω											
	151	If a man receives circumcision on the Sabbath so that the law of Moses would not be broken, are you angry with me because I made a whole man well on the Sabbath?	Joh 7:23	CABBATω		√				√				√	
	152	(Now the day on which IESOUS made the clay and opened his eyes was the Sabbath.)	Joh 9:14	CABBATON											
	153	So some of the Pharisees were saying, "This man is not from THEOS, because He does not observe the Sabbath!" ...	Joh 9:16	CABBATON		√				√				√	
	154	Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was an important day), asked Pilate that their legs could be broken and they could be taken away.	Joh 19:31	CABBATω CABBATOY			√			√					
	155	Now on the first of Sabbaths, Mary Magdalene came to the tomb early, while it was still dark, and saw the stone had been taken away from the tomb.	Joh 20:1		CABBATωN			Sunday		√					IESOUS rose on the First Day, but no link to a change of the Sabbath made in the Bible.
	156	Now when it was evening on that day - the first of Sabbaths - and the doors had been sh

WEEKLY AND EXTRAORDINARY SABBATHS

Addendum · Biblical Calendar Of Feasts

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*

Weekly Sabbath	Work	Work	Work	Work	Work	Work	Weekly Sabbath	Work
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 1 ...

600+ Old Covenant Laws

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 · Ziv (Apr-May)	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
3 · Sivan (May-Jun)	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
4 · Tammuz (Jun-Jul)		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
5 · Ab (Jul-Aug)		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 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2
6 · Elul (Aug-Sep)		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
		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
7 · Ethanim (Sep-Oct)	Feast of Trumpets; Day of Atonement; Feast of Booths (Tabernacles)	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
8 · Bul (Oct-Nov)		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
9 · Kislev (Nov-Dec)		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
10 · Tebeth (Dec-Jan)		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
11 · Shebat (Jan-Feb)		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
12 · Adar (Feb-Mar)		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 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2

* after 7 months, the Weekly Sabbath again falls on the same day of the month

7 months of Annual Holy Day Season.

Lev 23:4-38: 'These are KYRIOS' appointed times, holy assemblies, which you shall proclaim at their appointed time. In the first month, on the fourteenth of the month at the evening is KYRIOS' Passover.
[...]
[1. Passover / Unleavened Bread (Barley); First Day; Abib 14/15]
[2. Passover / Unleavened Bread (Barley); Last Day; Abib 21]
(no Sabbath: The Wave Sheaf Offering / Firstfruits; Abib 23)
[3. The Feast of Weeks / Harvest / Pentecost (Wheat); Abib 23 +49 Days = Sivan 12; see study 'CHRISTOS IESOUS |:|| Passover Chronology']
[4. The 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); Eight Day; Ethanim 22]

[...] 'On the fifteenth day of the seventh month, this shall be the Feast of Booths for seven days 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. On the eighth day it shall be a holy assembly for you, and you shall present an offering made by fire to KYRIOS; it is a celebration [...] you must not do any work; it is a lasting statute throughout your [= Jews] *generations [...] It is a* [Ceremo-nial] *Sabbath of complete rest for you [...] you must observe your Sabbath of Sabbaths* [Extraordinary Sabbath]*." [...] "These are KYRIOS' festivals, which you must proclaim, holy assemblies to present an offering made by fire to KYRIOS - burnt offering and grain offering, sacrifice and libations* [clearly Ceremonial Law], *each on its proper day - besides KYRIOS'* [Weekly / regular] *Sabbaths ...*

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

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. — *Lev 25:3-4*

Sabbath Year	Sow & Prune	Sow & Prune	Sow & Prune	Sow & Prune	Sow & Prune	Sow & Prune	Sabbath Year	Sow & Prune
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

The Feast of Weeks / Pentecost

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

Weekly Sabbath (Saturday) / The Day After = Wave Sheaf Offering (Sunday)	1st Week	2nd Week	3rd Week	4th Week	5th Week	6th Week	7th Week / The Day After The Seventh Sabbath (Sunday) / The Seventh Sabbath (Saturday)
0	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

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*

	The Sabbath Years / Start of Count / Previous Jubilee Year	1st Set	2nd Set	3rd Set	4th Set	5th Set	6th Set	7th Set / The Jubilee Year (After Sabbath Year) / The Sabbath Year (Announcement of Jubilee Year on the Day of Atonement)
[A]								
[B, C]	0	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
[D]								1 2 3 4 5 6 7 8 9
	0	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

Jubilee Year = Every 49th year !

see next addendum

WEEKLY AND EXTRAORDINARY SABBATHS

Addendum · Traditions Of Men

	Comments	Scripture	
Refutation Of The 'Lunar' Sabbath	Let us now have a look at 3 different traditions that developed since the time of Early Christianity.		
	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.	" '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.	Lev 23:3
	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 weeks 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.	[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 days [7x7 + 1st day = 50]; then you shall present a new grain offering ...	Lev 23:15-16
	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 traveled a large distance on New Moon.	... on the first day of the month, the waters dried up from upon the earth. And Noah removed the covering of the ark ...	Gen 8:13
		"On the first day of the month, you will set up the tabernacle of the tent of assembly.	Exo 40:2
		... 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 years old and above individually ...	Num 1:18
		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 ...	Ezr 7:9
	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.	[Daily Offerings] ... two male lambs without defect ...	Num 28:3
		[Weekly Sabbath Offerings] ... two male lambs without defect ...	Num 28:9
		[New Moon Offerings] ... two bulls and one ram ...	Num 28:11
		[Passover Offerings] ... two bulls and one ram ...	Num 28:19
		[Firstfruits/Pentecost Offerings] ... two bulls, one ram ...	Num 28:27
Refutation Of The 'First Day' Sabbath (First-Day Sabbatarianism)	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 if 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 IESOUS 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.	And THEOS said, "Let there be light!" And there was light. And THEOS saw the light, that it was good, and THEOS caused there to be a separation between the light and between the darkness. And THEOS called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.	Gen 1:3-5
		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 2:3
	Resurrection on the First Day = New Sabbath?		
	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:	In the end of the Sabbaths, the dawning into (the) first (day) of Sabbaths, 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 upon 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 not on the Sabbath].	Mat 28:1-8
		Matthew 28:1 clearly speaks about two different days (week vs. first day), but both references include the word "sabbatwn".	
		1. The Weekly Sabbath Day — In the end of the Sabbaths,	
		ΔΕ G1161 and; ΟΨΕ G3796 late in; ΤΗ G3588 the; CABBATΩΝ G4521 Sabbaths	
		2. Counting the days towards / following a Sabbath — the dawning into the first (day) of Sabbaths	
		ΕΠΙΦΩCKOYCH G2020 begin to dawn; EIC G1519 into; MIAN G3391 one (=first); CABBATΩΝ G4521 Sabbaths	
		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 the Sabbath] ...	Mar 16:9
		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 these things took place.	Luk 24:1-21
		[The Smoking Gun] And behold, on that same day [of the Resurrection], two of them were traveling to a village [would clearly be disallowed on a Sabbath] named Emmaus that was sixty stadia [11km / 6.8 miles] distant from Jerusalem ...	Luk 24:13
		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 ...	Joh 20:1
		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 after His resurrection, no hint for change of Sabbath]	Joh 20:19
	Pentecost on the First Day = New Sabbath?		
	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 the day after the Sabbath. This is also made clear by looking at the Jubilee Year (see page 3), 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.	And you shall count for yourselves from the day after the Sabbaths [the day after is 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 you shall count fifty days; then you shall present a new grain offering for KYRIOS.	Lev 23:6-14
		And when the Day of Pentecost [neither Extraordinary nor Weekly Sabbath; simply a special day following the Sabbath] had come, they were all together in the same place.	Act 2:1
	Go-to Passages for Proponents of the 'First-Day Sabbath'		
	Acts 20:7 - Extraordinary evening teaching before departure. This passage is in addition to Rom 14:5 and Col 2:16-17 another popular passage, where context fallacy is being employed.	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 leaving the next day; no indication for a Sunday Sabbath on the "First Day of The Week"], and he extended his message until midnight.	Act 20:7
	Romans 14:5 - The chapter speaks 17x of food and 3x of 'unclean' things, while the Sabbath has very little to do with either. ▶ See page 4 for a more detailed analysis	... 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 ...	Rom 14:1-23
	1 Corinthians 16:2 -Extraordinary collection of money.	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 Jerusalem (Rom 15:26), and also for a famine (Act 11:28-30); no link to normal offerings nor any meeting nor any worship service]	1Cor 16:2
	Galatians 4:10 - Days which are or were never commanded to be kept holy.	... 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 labored for you in vain!...	Gal 4:8-12
		Galatians 4:10 **Ye observe** - The object of this verse is to specify some of the things to which they had become enslaved. **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 to 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 trumpets. See Jahn, Archae. 352. **And times** - Stated times; festivals returning periodically, as the Passover, the Feast of 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.	Commentary Albert Barnes, e-Sword.net
	Colossians 2:16-17 - Apparent terminology of the Ceremonial Law. ▶ See page 4 for a more detailed analysis	... He made you alive together with Him [...] Having blotted out the handwriting [= 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]. [...] 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.	Col 2:13-17
	The 'Lord's Day Revealed by Scripture?		
	No, Not Revealed Through THEOS' Word. Sunday is founded, not of Scripture, but exclusively on tradition. Today most Christians keep Sunday because 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.	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: 'And thou, Daniel, close the words, and seal the book to the time of the end ...']	Dan 7:25
		So you rejected the Word of THEOS for the sake of your oral tradition. Hypocrites! 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 worship me, teaching as doctrines commands of men.	Mat 15:6-9
	The Sabbath in Early Christianity. ▶ See the next page 'Timeline of Abominations' with details concerning the time from Early Christianity until today.		
Refutation Of The 'Every Day' Sabbath (Non-Sabbatarianism)	THEOS sanctified only 1 day, not 7 days! THEOS set 1 day (of rest) apart from 6 other days (work). • Every day can simply not be holy. • Only THEOS can make a day holy, not us! • Although the 7th day is not described by the qualifier 'morning and evening', it is numbered like the 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 our own principles.	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 2:3
	Celebrating 7 days of Sabbath can be compared to offering strange fire to THEOS. The consequences of this strange fire are well known, though nobody would die today for celebrating the Sabbath seven days a week.	And Aaron's sons Nadab and Abihu each took his censer, and they put fire in them and placed incense on it; then they presented before KYRIOS illegitimate ["strange" in other translations] fire, which he had not commanded them.	Lev 10:1
The 'Metaphorical' Sabbath	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 clearly the instruction of the present-day believers and an urgent warning to obey the Weekly 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?	Affirmed Commandment / Consequences of Disobedience	Heb 4:1-13
		Therefore, while the promise of entering His rest still stands, ... / ... let us fear lest any of you should seem to have failed to reach it.	
		For good news came to us just as to them, ... / ... but the message they heard did not benefit them, because they were not united by faith with those who listened.	
		For we who have believed enter that rest, ... / ... as He has said, "As I swore in my wrath, 'They shall not enter my rest,' although His works were finished from the foundation of the world.	
		For He has somewhere spoken of the seventh day in this way: "And THEOS rested on the seventh day from all His works." / And again in this passage He said, "They shall not enter my rest."	
		Since therefore it remains for some to enter it, ... / and those who formerly received the good news failed to enter because of disobedience, ...	
		... again He appoints [Present Indicative = continuous action, neither past nor future tense !!] a certain day, "Today," saying through David so long afterward, in the words already quoted, ... / ... "Today, if you hear His voice, do not harden your hearts." ...	
		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 therefore strive to enter that rest ... / ... 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 discerning the thoughts and intentions 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 account.	
The 'Lord's Day'	A Man-Made Memorial Day. 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 Saturday and to not worship on Saturday. It is now commonly and wrongly held that THEOS simply gave His church the power to set aside whatever day or days it would deem suitable as holy days. The church chose Sunday, the First Day of the Week, and in the course of time added other pagan holidays such as Christmas as 'holy days'.	'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 / Sunday] you shall count fifty days [Pentecost]; then you shall present a new grain offering for KYRIOS.	Lev 23:15-16
	Revelation 1:10 is regularly misinterpreted, by saying that it refers to the Christian Sunday. The literal translation means 'day pertaining to the Lord'. 1) Distinguished from all other days of the week. 2) A time specially of the Lord, or especially devoted to Him. 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 and 20:19. 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 applied to the Lord's supper, but this not being tied to Sunday. 5) The day pertaining to the Lord simply described the Weekly Sabbath.	I was in the Spirit on the Lord's day, and I heard behind me a great sound like a trumpet saying ...	Rev 1:10

(Greek NT INT+)

εγενομην G1096 V-2ADI-1S γίνομαι to cause to be	εν G1722 PREP ἐν in	πνευματι G4151 N-DSN πνεῦμα a current of air	εν G1722 PREP ἐν in	τη G3588 T-DSF ὁ the	κυριακη G2960 A-DSF κυριακός belonging to the Lord	ημερα G2250 N-DSF ἡμέρα day

	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, and saw the stone had been taken away from the tomb.	Joh 20:1

(Greek NT INT+)

τη G3588 T-DSF ὁ the	δε G1161 CONJ δέ but	μια G1520 A-DSF εἷς one	των G3588 T-GPN ὁ the	σαββατων G4521 N-GPN σάββατον the Sabbath	μαρια G3137 N-NSF Μαρία Maria	η G3588 T-NSF ὁ the	μαγδαληνη G3094 N-NSF Μαγδαληνή a female Magdalene

WEEKLY AND EXTRAORDINARY SABBATHS

Addendum · Timeline Of Abomination

Timeline of 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.

Comments		Scripture	
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 continued to observe Shabbat 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*
	~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 day will himself find honour."*	*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 antisemitism, human and especially pagan tradition, and of political maneuvering while pleasing both pagans and Roman 'Christians'.	196 AD	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.	
	321 AD	*"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.*	*Constantine, in his own words*
	~321 AD	*"Let us have nothing in common with the most hostile rabble of the Jews* [plain antisemitism was a main contributor]*."*	*Constantine, in his own words*
	325 AD	*The Council of Nicaea further cemented the importance of the Sunday by celebrating the Passover (called E*ster) on Sunday.*	
	364 AD	*The Council of Laodicea forbade 'Judaizing' (observing the Sabbath on Saturday) and mandated Christians to work on that day while resting on Sunday instead.*	
	~430 AD	*"The people of Constantinople and of several other cities assemble together on the Sabbath as well as on the next day."*	*Sozomen, Ecclesiastical History, book 7, ch. 19*
	~430 AD	*"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."*	*Socrates, Ecclesiastical History, book 5, ch. 22*
	1630 AD	*"The Sabbath was religiously observed in the Eastern church three hundred years and more after our Savior's passion."*	*Professor E. Brearwood, Gresham College London, A learned Treatise of the Sabbath, page 77*
	1655 AD	*"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."*	*William Prinn, Dissertation on the Lord's Day Sabbath, page 33*
The change from the Judeo-Christian Sabbath to the observance of the Sunday through the Roman Catholic Church is not a hidden secret or a contested claim, it is a fact proudly proclaimed by that body itself.	1848 AD	*"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."*	*Catholic Reverend Steven Keenan, A Doctrinal Catechism, page 174*
	1852 AD	*"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."*	*Historian Lyman Coleman, Ancient Christianity Exemplified, chapter 26, section 2*
	1855 AD	*"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath."*	*Neander's Church History, page 186*
	1890 AD	*"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."*	*Historian Lyman Coleman, Christian Union*
	1892 AD	*"The Christian Church made no formal, but a gradual and almost unconscious transference of the one day to the other."*	*Archdeacon F. W. Ferrar, The Voice from Sinai, page 167*
	1893 AD	*"The Catholic church, by virtue of her divine mission, changed the day from Saturday to Sunday."*	*Cardinal James Gibbons, Catholic Mirror*
	1894 AD	*"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."*	*Hobart Church News (Episcopalian)*
	1903 AD	*"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."*	*Catholic Priest Brady, in an address reported in the Elizabeth NJ News*
	1913 AD	*"We observe Sunday instead of Saturday because the Catholic church transferred the solemnity from Saturday to Sunday."*	*Rev. Peter Geiermann, The Convert's Catechism of Catholic Doctrine, page 50*
	1917 AD	*"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."*	*Catholic Cardinal James Gibbons, The Faith of Our Fathers, page 89*
	1950 AD	*"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."*	*Our Sunday Visitor, A Catholic publishing company*