

The Lord's Day

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Introduction

It's impossible for me to track how many people over the years have asked, "Is the Lord's Day Sunday and the Christian Sabbath?" Most who ask this question are seeking a simple yes or no answer, but to do so will simply justify the two presumptions made with the question: that Sunday is the Lord's Day and there is a commanded day of rest and worship under the New Covenant.

The simple fact is Scripture does not command or even suggest that one day of the week be set aside as a day of worship for the New Covenant Christian. However, that fact has not deterred some from claiming that Scripture does teach Sunday is the Christian Sabbath and the day for rest and worship. To make such a claim flies in the face of Scripture. So why would anyone do such a thing?

Why indeed! The short and simple answer is God is not in the religion business ... man is. The history of mankind, if nothing else, confirms man has a love for religion and contempt for God. Even in the Old Covenant's legalistic system, it was still about man's relationship with God. The apostasy and departure from the truth of Scripture under the New Covenant is just as great as that which Jesus lambasted those under the Old Covenant. This brief digression is necessary for the essence of what Christ accomplished must be seen in terms of relationship and not in terms of a religious institution with rituals; sacred objects; holy places; ceremonies; and social mores. The fact that much of contemporary Christianity has reduced itself into another world religion explains why so much of the world remains in spiritual darkness. What Messiah Jesus established in His blood, burial, resurrection and ascension is not a new religion but the reparation of a broken relationship between God and man.

The Old Covenant not only taught a weekly Sabbath day of rest and worship for ancient Israel that begins sunset Friday and ends sunset Saturday ... but also taught there are 8 Sabbath days of solemn rest associated with the feasts of Israel (Lev 23); that there is a land Sabbath every seventh year and a jubilee year every 50 years which is also a Sabbath (Lev 25).

Ex 31:13

"But as for you, speak to the sons of Israel, saying, 'You shall surely observe My **sabbaths**; for *this* is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

What Jesus lambasted the Scribes, Pharisees, Sadducees, Sanhedrin and other leaders is for their *apostate religion* that added to and took away from Scripture the substance of their relationship with God as revealed in Scripture. This simply became known as Rabbinical Law and the Oral Traditions. Their religion became more important than God and displaced Him as supreme authority. Over time it prevented them from sustaining a right relationship with God so much so they could not recognize nor accept the first advent of Messiah Jesus. All the feast days and the prophets (which they killed) had as their primary purpose to lead Israel to their coming Messiah. Their religion blinded them.

Both the New and Old Covenants are promises God makes to Israel. Messiah Jesus is fulfillment of all the Old Covenant promises and also the establishment of the New Covenant promise God made to Israel ... the coming of God's Holy Spirit. Gentiles, those who are not of ethnic Israel, have been **grafted into** Israel and therefore heirs to all the promises God made under both the New and Old Covenants. Will the Christian religion suffer the same fate and apostasy of Judaism? Will we too be as blind to not see and recognize the second advent of Messiah Jesus? To do so would put all those under the sway of the antichrist and I believe that to be a fait accompli for we too have our share of commentaries and traditions that have added to and taken away from the teachings of God in Scripture.

Let's ask ourselves this series of questions: Are the Sabbath observances of the Old Covenant carried over into the New Covenant? No, they are not. If not a carryover, then did God establish a New Covenant Sabbath to be observed on Sunday, the Lord's Day that replaces the 7th Day Sabbath? No, He did not. Then why do we observe Sunday as a Christian Sabbath? The short answer is the desire in man for religion and the contempt in man for God. Yes, it is contempt, for anytime the teachers depart from that which is clearly disclosed in Scripture, that departure is due to contempt.

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Remember, Scripture teaches all humanity must stand before God to give an account for what we do. Blaming the other guy is not a defense. We choose to believe, accept or reject of our own accord, and Scripture is available in just about every human language so all are without excuse. That is why we publish these bible studies so people can go to the Word of God to see for themselves.

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There are many who claim that God changed His Old Covenant Sabbath (sunset Friday to sunset Saturday) to a new Covenant Sabbath which is midnight Saturday to midnight Sunday as a commemoration of the resurrection of Jesus. Is this what the Scriptures teach?

God has implemented His plan of Salvation long before creation. The 7th day of creation is the Creation Shabat and the foundation upon which God establishes His Sabbaths. The 7th day is but one of the commanded Sabbaths and is the commanded weekly day of observance and clearly recorded by God under Old Covenant Law. The issue then is the weekly Sabbath Day observance fulfilled by Jesus or was it not, and why or why not? Let's begin with an examination of the Lord's Day. There is only one verse in Scripture that uses the term, Lord's Day and that's in Revelation.

Revelation 1:10

I was in the Spirit on the Lord's Day, and I heard behind me a loud voice like [the sound] of a trumpet, John's use of the Lord's Day could be referring to the Passover, the day the Lord was crucified; the 7th day weekly Sabbath; or Sunday as many in contemporary Christianity believe. The truth is, we do not know for certain, nor does Scripture state or imply what day John is referring to. Therefore, there is no objection to presuming the Lord's Day to be Sunday, which biblically begins on sunset Saturday and ends sunset Sunday as the first day of the week. Scriptures teach that Jesus rose from the dead during the night portion of Sunday which began on sunset Saturday immediately after the end of the weekly Sabbath and prior to dawn on Sunday.

John 20:1

¶ Now on the first [day] of the week Mary Magdalene *came early to the tomb, **while it *was still dark**, and *saw the stone [already] taken away from the tomb.

John records Mary is **witness** to an **empty tomb**, with the emphasis on *empty* and she arrived at the tomb just *prior to* sunrise (still dark) which means Jesus had already risen and was not there. The apostle John is the author of both references here. While the Scriptures do not clearly state the Lord's Day to be Sunday, the Scriptures do not refute this being Sunday either. On that basis, let us agree to proclaim Sunday as the Lord's Day.

The Lord's Supper

Does Scripture establish the Lord's Day as a Sabbath? Some claim it does. God's silence on this matter is a strong indication that if Sunday is the Lord's Day, there is nothing in Scripture to support it as a Sabbath observance or as the day for Christian worship. Let's take a look at the verses the Sunday sabbatarians use to support this claim.

Acts 20:7

¶ On the first day of the week, **when we were gathered together to break bread**, Paul [began] talking to them, intending to leave the next day, and he prolonged his message until midnight.

Is this verse a proof that the early church gathered together once a week on Sunday for worship and to break bread? Is communion, the keeping of the Lord's Supper as Jesus did on Passover Seder when He instituted the new symbols of the bread and wine to be done every Sunday as well?

The advocates for a New Covenant Sunday Sabbath use this verse as evidence of a weekly gathering on Sunday to commemorate the Lord's Supper. A little twisting of the Scriptures is required to accomplish such a thing for the verse

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presented offers no support for such an interpretation of Scripture nor did apostolic teaching. Where Scripture is silent, some must bend, twist and force into the text that which is simply not there. An unfortunate but very common practice with many is to take a description of what happened as a prescription for behavior.

Acts 20:7 without question is describing an event that happened on a Sunday with the Apostle Paul, but is in no way proclaiming a Sabbath observance nor a once per week meeting of the church for the Scriptures reveal the apostles and the early church broke bread and met **daily**.

Acts 2:46

Day by day continuing with one mind in the temple, and breaking bread from house to house, **they were taking their meals together** with gladness and sincerity of heart,

Breaking bread and taking meals together is referencing the exact same thing and not two separate and distinct things. We did a full bible study on breaking bread and koinonia (koy-nohn-ee'-ah) which is available at our website bible study section, under Ecclesiology. Use this link: [The Lord's Supper](#)

Commemoration of the Lord's Supper was a **daily** tradition for the New Covenant church. They daily preached in the temple at Jerusalem and later shared meals together in the houses of believers in commemoration of the Lord's Supper. Those who attempt to use Acts 20:7 to support a communion ordinance as part of a once per week Sunday worship service is refuted a few verses later.

Acts 20:11

When he had **gone back up** and had **broken the bread** and eaten, he talked with them a long while until daybreak, and then left.

Let's get the context. All the local house churches came together to hear Paul speak on his last day before leaving. He spoke with them all day and at around midnight the evening before Paul was to leave at dawn Eutychus, their servant and fellow believer fell asleep while listening to Paul speak. He was sitting on the windowsill in the upper room and fell out the window to his apparent death until Paul miraculously revived him. (For some, this apparently began the Christian tradition of napping during sermons). They all returned upstairs to the upper room and broke bread again later that evening and Paul continued to speak until daybreak.

Paul did not partake of 2 Lord's Suppers or communion sacraments that day did he? He did appear to break bread twice, once during the day and again after he raised Eutychus from his near deadly fall. We see that the Lord's Supper as practice by the early church is not the same as the Lord's Supper practiced today. I think the word supper should give us a clue regarding the observances of the early church.

Acts 27:35

Having said this, he took bread and gave thanks to God in the presence of all, and He **broke** it and began to eat.

The above accounts have Paul giving thanks to God for the food he was about to eat for an **ordinary meal** taken together as a church. Here, the breaking of bread constitutes commemorating the Lord's Supper in communion or fellowship (koinonia) over daily meals.

1 Corinthians 10:16

Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we **break** a sharing in the body of Christ?

Rather than an ordinance to be taken at specified time, it appears that Christians were gathering as often as possible, daily as stated in Acts 2:26 to break bread with each other in *koinonia*, communion and fellowship with God together as a body of believers. The early first century church gathered together in their homes for daily fellowship/communion/koinonia and discipling with God and each other in prayer; in singing praises and hymns to God; and in glorifying God in everything.

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All early church believers had their own sets of difficulties in transitioning away from the patterns of worship they practiced in the past when coming together for worship and koinonia under the New Covenant. The Jewish believers reared under the Old Covenant Law had difficulty tearing away from the legalistic practices and rabbinical teachings of Judaism. These difficulties are dwarfed when compared to the Gentile believers trying to tear themselves away from idolatry and the world religions of their day. For example, in Lystra when Paul miraculously healed a man paralyzed from birth, they tried to sacrifice to him and Barnabas and worship them as gods (Acts 14:8-14). We see an ongoing pattern of Gentile believers often involved in sacrificial worship and the eating of foods sacrificed to idols; illicit sexual acts; drunkenness and the like. Sexual immorality and idolatry were commonplace. Intercourse was a common sexual practice with many of the pagan religions of Corinth, especially that of the temple of Aphrodite. Sexual immorality was so commonplace, that the expression, "to play the Corinthian" meant to be sexually active with partners other than your spouse.

1 Corinthians 11:24

and when He had given thanks, He **broke** it and said, "This is My body, which is for you; do this in remembrance of Me."

Paul continues to instruct the people of God at Corinth the right and proper manner of coming together to break bread and to drink the cup of wine in commemoration of the Lord's Supper. Many were getting drunk through excessive drinking and factions were arising with some coming early to eat and drink their evening meal. Division and factions were taking place and Paul rebuked and reminded the Corinthian Christians (and us as well) the meaning of coming together to partake of the body and blood of Christ. Gathering together to break bread and drink wine in commemoration of the Lord's Supper is to glorify God in fellowship with the body and blood of Jesus. Koinonia is translated as communion in three verses and as fellowship in all other verses in Scripture.

It appears that the expression breaking bread means to share a meal with others much as it does today. In Jewish tradition, this could only be done with those you had a deep closeness and commonality with. That's why Jesus was criticized for eating with sinners and also why He did not explain the new meaning of the bread and wine while Judas was still present. Jewish customs and practices held that you share of yourself with those you eat with. It signified a strong and common bond with those sharing the same food and drink. For more information on this, please read [Church Theology, Structure & Function](#) eBook available at our online bookstore and Amazon. Let's continue with a discussion of the Sabbaths that are very clearly taught under the Old Covenant Scriptures beginning with the Creation Shabat.

Shabat

Genesis, the seventh day represents a time where work or striving shall cease. Genesis 2:2-4 is stage two of creation and literally stands apart from the first six days in a very significant and meaningful way for this seventh period is the Creation Shabat and the only day in the creation event that does not have a clear beginning and end as seen through the phrase, "and there was evening there was morning..."

Genesis 1:5...And there was evening and there was morning, one day.

Genesis 1:8...And there was evening and there was morning, a second day.

Genesis 1:13...There was evening and there was morning, a third day.

Genesis 1:19...There was evening and there was morning, a fourth day.

Genesis 1:23...There was evening and there was morning, a fifth day.

Genesis 1:31...And there was evening and there was morning, the sixth day.

The seventh day is the only period of time that has no beginning or end in the creation account. God created this day by the **cessation** from His physical creation by the absence of work ... He ceased from His labor in creating. God's act of 'Shabat' creates the period when His created image bearers become a new creation in Him for eternity. This period of creation represents the fulfillment of God's purpose in creating anything and everything.

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Genesis 2:2-4

By the seventh day God **completed** His work which He had done, and He **rested** on the seventh day from all His work which He had done. Then God **blessed** the seventh day and **sanctified** it, because in it He **rested** from all His work which God had created and made. This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

God begins this second stage of creation with a statement that all work in creation is completed. God declares as finished stage one of creation meaning no additional tasks need be performed to complete that which God tasked upon Himself to accomplish during periods one through six. Let's commence with our exegete of the verses.

Genesis 2:2 partial exegete

By the seventh <07637 shebî^h> day <03117 yom> God completed <03615 kalâ> His work <04399 melakâ> which He had done, and He **rested** <07673 shabat> on the **seventh** <07637 shebî^h> day <03117 yom> from all His work <04399 melakâ> which He had done.

07637 shebî^h (sheb-ee-ee'); seven, seventh (ordinary number)

04399 melakâ (mel-aw-kaw'); work, business

07673 shabat (shaw-bath'); cease, desist, stop, arrest

There is a number of Sabbath theologies that emerged and rarely do any of these theologies account for the 'Shabat' (shaw-bath') created in this seventh period of creation. Let's begin by disclosing what God's inspired Scripture tells us 'Shabat' is not. Shabat **does not mean the seventh** day for we see shebî^h is the Hebrew word that means seven and seventh being an ordinary number. It also **does not mean rest but cessation**, a stoppage of something that one may be doing or to desist from doing any specified activity. What one does during this period of cessation depends entirely upon what is being stopped and as far as Scripture is concerned what God commands one to do during this period of cessation. For example, death is 'Shabat' in that one ceases to live; imprisonment for a crime is shabat for one ceases to roam freely. In this verse above, when God 'Shabat' he ceased from His active work of creating and by doing so created vacancy that is occupied only by God and His holy angels thereby **making this period holy and sanctified** or set apart by God for His holy purpose.

This holy and sanctified vacancy God created in period seven can only be occupied by that which is holy. This period was **created for man to occupy as a new creation in God but sin prevented man from entering**. The only man to occupy this Creation Shabat is Messiah Jesus, the first man to enter this holy period of creation in His glorified body for He is declared holy by God. This glorified state was always reserved for the first man Adam and it was always God's intent to have this become the eternal glorified state of being for man upon His obedience and service to God. Had Adam obeyed, upon completion of his assigned number of days of temporal being man was to occupy and rule with God over all His creation and enter God's 'Shabat' in his glorified state as a new creation in God without ever having to experience death. Scripture describes with some detail how one may pass from a flesh and blood mortal being to a glorified body as a spirit being without experiencing death. God calls this 'harpazo' (har-pad'-zo) the Greek word translated as 'caught up' and 'taken up' in most English bibles and used to describe God snatching away the human spirit from the temporal body into a glorified body in a moment, in the twinkling of an eye as described in 1 Thessalonians 4:17 and 1 Corinthians 15:21, 50-57. Had Adam not sinned there would never be death; no need for a plan of redemption; no need for a resurrection; though there would still have been a transformation into a new glorified body from the body of flesh we now occupy. **Man and this body of flesh were never intended to be man's permanent or eternal state**. This however is moot, for Adam did sin and God did institute His plan of Redemption through the seed of woman and the seed of Abraham. Christ Jesus our Messiah brings man into God's eternal 'Shabat' to receive his glorified body as a new holy creation in God.

Eternity is implicit in this seventh period by the absence of the phrase 'and there is dusk/evening and there is dawn/morning...' to signify a beginning and end to each period of work in creation ... except for the seventh. This seventh 'yom' in God's creation is the active cessation 'shabat' or arrest from work 'melakâ' and this act of cessation is for man (Mark 2:27-28) and represents the period or 'yom' where man actively ceases from all his labor as a living soul to be with God eternally. This creation 'shabat' is vacant from anything unholy and awaits man's resurrection to eternal life

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when he vacates mortality (flesh) to inhabit immortality (spirit) and God rewards him with his new eternal glorified body as a spirit being upon vacating his old physical body as a mortal being. God creates this period as His ultimate purpose for His ultimate creation. During this period God's image bearers will be at peace and one with God. This **creation cessation** 'shabat' is an arrest of every barrier to the high and holy purpose of God in creating man.

Genesis 2:3 partial exegete

Then God blessed <01288 barak> the seventh day and sanctified <06942 qadash> it, because in it He rested <07673 shabat> from all His work <04399 melakâ> which God had created <01254 bara'> and made <06213 'asah>.

01288 barak (baw-rak'); to kneel, bless, praise, salute, and curse

06942 qadash (kaw-dash'); be hallowed, holy, sanctified; to consecrate, prepare, dedicate

07673 shabat (shaw-bath'); cease, desist, stop, arrest

This is not the first time we see God blessing 'barak' His creation but it is the first time we see God blessing a period of time in creation. God by fiat creates, blesses and sanctifies 'qadash' His 'Shabat' Cessation. The verb 'qadash' is used 172 times in Scripture and connotes the state of that which belongs to the sphere of the sacred and the holy. This Cessation creates the seventh period of creation and belongs to man as God's eternal gift to man and is holy and therefore only holiness shall occupy this period. This 'Shabat' is set apart from all else in creation and stands alone in creation. Holy is the state of everything that is in the very presence of God and we see this represented in God's tent of meeting for His sanctuary (Exodus 29:37) and everything coming into contact with those holy items (Exodus 30:29); including the high priest and his garments (Exodus 40:13); and even the ground becomes holy in the presence of God (Exodus 3:5, Joshua 5:15). The word 'qadash' is used to delineate a line of demarcation between that which is set aside by God as holy and not to be defiled by anything God has not so ordained as holy (Exodus 19:23). The literal verse three could read, "**And blesses God this seventh period and sanctifies it Cessation from all labor which Creator God in doing made.**"

It is better to not translate 'Shabat' than to mistranslate it as rest as is done in six of the 71 occurrences with the NAS95 and 11 times in the AV with two such occurrences being in these two verses in Genesis 2:2-3. In every occurrence of the words, cease, cessation, refrain, stop or other words with similar meaning can and should be used. Here are the four remaining verses where Shabat should be translated as ceased or cease.

- Exodus 16:30 So the people **rested** <shabat> on the seventh day.
- Exodus 34:21 "You shall work six days, but on the seventh day you shall **rested** <shabat>; [even] during plowing time and harvest you shall **rest** <shabat>.
- Leviticus 26:34 'Then the land will enjoy its sabbaths <shabbat> all the days of the desolation, while you are in your enemies' land; then the land will **rest** <shabat> and enjoy its **Sabbaths** <shabbat>.
- Leviticus 26:35 'All the days of its desolation **it will observe the rest** <shabat> which **it did not observe** <shabat> on your **sabbaths** <shabbat>, while you were living on it.

In each verse above, the proper translation as stop, cease, cessation, and desist is appropriate. Upon examining the four definitions for the Hebrew words Shabat; Shebet; Shabbat; and Shabbatôn there is no indication for translating any of these words as rest. All the definitions and verses appear in the final section of this study.

07673 shabat (shaw-bath'); cease, desist, stop, arrest (used 71 times)

07674 shebet (sheh'-beth); cessation (used 3 times)

07676 shabbat (shab-bawth'); cessation though usually untranslated in Scripture as Sabbath (used 108 times)

07677 shabbatôn (shab-baw-thone'); Shabbat/Sabbath observance (used 11 times)

So how has rest come to define 'Shabat' and 'Shabbat'? Never is 'shabat' translated as Sabbath in Scripture as is right and proper. However, 'shabbat' is generally untranslated in its 108 uses in Scripture except for one verse in the AV that translates 'shabbat' *another* in Isaiah 66:23. Concordances usually do not define 'shabbat' but rather describe or list

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Sabbath observances as weekly and annual feast days; as a yearlong land Sabbath; or as repose in that it is an English antonym for work which does not satisfy its meaning for stop, cease and desist. Rest does not define the activity for man for many activities God commands man to do on His Sabbaths do not come within the meaning of repose as we shall soon see. Some teach that 'shabbat' means seven or seventh which it does not; to rest, repose or rejuvenate which it does not; while still others add their own private meanings and interpretations. The four variations for 'Shabat' carry one overriding meaning and that is the stoppage and cessation of work with God not man defining work. The Creation 'shabat' for man is Cessation from sin and the work of the flesh for this is the **holy habitation** God made for man conditioned upon his obedience to God for only holiness may habitate this seventh period of creation with Creator God. All Sabbaths have this meaning underlying its purpose; it is to look forward to redemption through our promised Redeemer and have man enter his holy habitation with God.

Sin defiles man, the image of God and prevents him from fulfilling his purpose to habitate this seventh period of creation (eternal life in God) which is the true Promised Land or better stated the Promised Habitation. All God's Sabbath observances have at its core this redemptive function to remedy, atone and reconcile man to God because of sin. God's first redemptive promise to man is seen upon His conviction for sin (Genesis 3:15) with Messiah Jesus as that Seed of Eve; and again with Messiah as that Seed of Abraham. In fact, Old and New Covenant promises; the Torah (Law); Writings; Prophets; Messiah Jesus and the Holy Spirit all depict man's redemptive history for God to fulfill His creation promise for man to habitate the promised land of this seventh period of creation ... eternal life in God.

Sabbaths

This section is being added to the book to explore the understanding of Sabbaths via exegesis and their importance for those of us who believe Jesus when He taught obedience to God is to for God (John 14:31) and whether God commands those of the New Covenant to observe one or more Sabbaths commanded under the Old Covenant. Before we proceed with our exegete, let's outline all the Feasts and Sabbaths taught in Scripture. While there are hundreds of verses we can turn to, this list will only include but a few. The Sabbaths are listed in the Appendices. Leviticus 23 is an excellent place to find all the feasts of Yahweh organized and summed in one location.

Creation Shabat	Genesis 2:2-4	Eternal life with God as a new creation in spirit with a glorified body.
Weekly Sabbath	Leviticus 23:3	Reminder of Creation Shabat and deliverance from bondage in Egypt. Sabbath
Passover	Leviticus 23:4-5	Passover is Messiah's crucifixion, propitiation and atonement for sin. Not a Sabbath
Unleavened Bread	Leviticus 23:6-8	7 day feast depicts removal of sin. 1 st and 7 th days are Sabbaths.
First Fruits / Wave Sheaf	Leviticus 23:9-14	Wave sheaf offering pictures resurrection of Messiah. Sabbath
Pentecost / Feast of Weeks	Leviticus 23:15-22	Coming of the Holy Spirit 50 days after Resurrection of Messiah. Sabbath
Feast of Trumpets	Leviticus 23:23-25	2 nd Coming of Messiah. Sabbath
Day of Atonement	Leviticus 23:26-32	1 st resurrection of the saved to receive their glorified body and enter Creation Shabat with Messiah Jesus
Feast of Booths or Tabernacles	Leviticus 23:33-44	8 day feast pictures Millennial reign of Messiah upon Earth. 1 st and 8 th days are Sabbaths.
Last Great Day	Leviticus 23:33-44	8 th day of feast pictures 2 nd resurrection of all remaining saved in Christ. Judgment Day. Sabbath.
Land Sabbath	Lev. 25:2-7	Land Sabbath every 7 th year. No planting or reaping on weekly Sabbath day or the Sabbath year.
Year of Jubilee	Leviticus 25:8-25	Every 50 th year after counting 7 land Sabbaths. Sold land restored to owner. Not a Sabbath
New Moon celebration	Numbers 29:6	Grain offering to keep proper time for appointments with God. Sabbath

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We can see that the Creation Sabbath is God's promise to man to inherit eternal life and that God established His feasts and Sabbaths as His means to picture redemption with all feast day celebrations focused upon the redemptive work of Messiah Jesus. The first question often posed is, "Are Sabbath and feast day observances required from God's people of the New Covenant?" The answer to that question is confounding because many only know of the weekly Sabbath and upon hearing there are many Sabbaths instituted by God confuses most and unfortunately that includes many bible teachers whose knowledge of the Sabbaths are limited and the little they believe they know is usually scripturally unsound for they look to Judaism as their model for guidance and understanding Sabbaths rather than Scripture. The short answer is the feasts and Sabbaths established under Mosaic Law are obsolete but the Creation Shabat remains and therefore a study of Sabbaths is warranted under the New Covenant. Let's begin with reviewing all four definitions for the Hebrew Sabbaths and other key words. The definitions and all Scripture verses that contain these words are included in the Appendices.

07673 shabat (shaw-bath'); cease, desist, stop, arrest (used 71 times)

07674 shebet (sheh'-beth); cessation (used 3 times)

07676 shabbat (shab-bawth'); cessation though usually untranslated in Scripture as Sabbath (used 108 times)

07677 shabbatôn (shab-baw-thone'); shabbat observance (used 11 times)

05117 nûah (noo'-akh); settle down, settle in or upon; a settlement, to stay or remain in place

The first lesson to learn regarding proper Sabbath observance is Scripture alone defines what is Sabbath and the activities to be engaged in Sabbath observance; the second is Judaism never fully understood the spirit of Sabbath observance and that is revealed by the rebuke by Jesus, Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5). We look to Messiah and Scripture for proper understanding of Sabbath observances, not to the Sabbath theologies or Judaism. The Mosaic Sabbath ordinances are **given exclusively to the children of Israel** (Exodus 31:13-17; Ezekiel 20:12-24) meaning the children of Jacob whose name God changed to Israel in Genesis 32:28.

Exodus 31:13

"But as for you, speak to the **sons of Israel**, saying, 'You shall surely observe My **sabbaths** <07676 **shabbat**>; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

The next thing we learn is **all Sabbaths mean cessation** and more specifically **cessation from work and sin** for all **Sabbaths are holy** to God. The clear definitions for Sabbath are included above and we will thoroughly deal with the issue of rest throughout this section for Sabbath does not mean rest for it always mean Cessation. Judaism interprets cessation of work as repose and this meaning is found nowhere in Scripture though most English bibles extensively employ the error of Judaism by translating Sabbaths as rest or repose or by improperly adding the word rest as a descriptive whenever Sabbaths are mentioned in Scripture thus making this a conditioned response rather than a translation. When God demands rest, He commands rest and when God demands cessation, he commands Shabat.

Look at it this way. God first establishes a period of Cessation and then He commands what is to be or not be done during that time. Command one is STOP and command two is whatever activities or non-activities God commands to be done or observed during that period of cessation. Rest is not to be seen as a presumed command for by resting when God commands you to do something other than rest is an act of disobedience and God calls doing anything other than what He commands in His holy time defilement and profaning His Sabbaths, which Israel did often. Rest or repose for the purpose of relaxing and kicking back is nowhere to be found in the inspired language of Scripture as a God commanded observance or duty of the children of God.

One word we listed above that is always translated as rest just like Sabbath is 05117 nûah (noo'-akh) which means settle down, settle in or upon; to occupy and organize as in a settlement, to stay or remain in a designated place. God is saying He occupies that period of Cessation and His presence there makes this a holy place and a holy time. God invites us in to share and occupy this space and time with Him meaning we too are to be holy by ceasing from work and sin and to do the things He wants us to do during this period of Cessation. So let's begin our exegete with 'shabat' and 'shabbatôn' with both have the meaning of cessation. The word 'Shabat' is to be translated as cease, desist, stop, arrest; but never rest

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though it is in a dozen verses in both the AV and NAS bibles because rest and repose is the Hebrew interpretation for no work.

Genesis 2:2-3

By the seventh day God completed His work which He had done, and He **rested** <07673 shabat> on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He **rested** <07673 shabat> from all His work which God had created and made.

Exodus 34:21

“You shall work six days, but on the seventh day you shall **rest** <07673 shabat>; even during plowing time and harvest you shall **rest** <07673 shabat>.

To **cease** or **stop** is the clear definition and meaning of ‘shabat’ and the verses above clearly states God ceases from His work, not rests and in Exodus the command is to cease plowing and harvesting on the day of Cessation even if it’s during the season for such work to be done. In this next verse we see much the same type of thing with the word ‘shabbatôn’ in all its uses in Scripture for this word clearly means **Sabbath observance** or a **solemn observance** and not complete rest for rest is not inherent in its meaning.

Exodus 35:2

“For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest <07677 shabbatôn> to the LORD; whoever does any work on it shall be put to death.

God wants His people to solemnly observe this holy time with God and by inserting rest into the meaning of cease skewers what God expects concerning a *solemn observance*. When God says he has set apart as holy specific times for man to cease what he is doing, is man really going to interpret this as nap time, sleep and repose when not assembled together for worship? I just realized what I wrote in this question because there are some who believe their assembly is indeed for napping. **The Sabbaths are sanctified and declared holy by God for man to actively engage in quality time with our Creator and Redeemer.** God does not declare this time holy so we can sleep. Such time is not restricted to assembly only but for private worship, quiet time for prayer, Scripture reading and study, praise, and to bring the light of God into dark places.

Just as students need a quiet environment to learn, we as students (disciples) of God need an environment conducive to our fellowship with God. As we continue with the activities God commands with Sabbath observance, we will see that resting is not a commanded activity and if that is all one does is engage in that type of rest, that violates the Sabbath command. Let me put it this way, if friends visit with you and regularly nap on your sofa every time they come over, how long will it take for you to disinvite them? Is it really you they want to see if all they do is sleep? Does that behavior indicate you are a person they enjoy knowing and want to spend time with? When God delivered Israel from Egyptian captivity all the adults who wandered in the desert with Moses for 40 years were prevented from entering the Promised Land because they profaned His holy Sabbaths (Ezekiel 20:13). God declares your time with Him holy; do you really believe God set up these holy appointments with Him for you to repose in sleep? Come on now.

The Old Covenant also requires that the children of Israel have their **land cease** from its work as well (Leviticus 25:2,4). There is to be no planting, reaping or harvesting of the land on the weekly Sabbath and that every seventh year the land is not to be cultivated to produce crops. That means no planting, reaping and harvesting the land for a full year and God promises the children of Israel He will provide them with enough produce in the year prior to the land Sabbaths to provide sufficient food for their Sabbatical year. God also promises to provide protection from their enemies during land Sabbaths as well. Not keeping the land Sabbaths is the reason God placed Israel in captivity so as to guarantee the land received its cessation from work.

Leviticus 26:34-35

‘Then the land will enjoy its **sabbaths** all the days of the desolation, while you are in your enemies’ land; then the land will **rest** <07673 shabat> and enjoy its **Sabbaths**. ‘All the days of its desolation it will

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observe the rest <07673 shabat> which it did not **observe <07673 shabat>** on your **Sabbaths**, while you were living on it.

The exegesis reveals a regular and consistent pattern of translation that skews the proper meaning of 'Shabat' based upon Hebraic tradition rather than translation. Even the land shall cease and enjoy its Sabbath ... it will cease what it did not cease on your Sabbaths... is how this verses above should read. Does that mean God's people of the New Covenant are to observe all these Sabbaths including land Sabbaths? The short answer is no, for all the ordinances of Mosaic Law are given to Israel exclusively to lead them to their Messiah when He comes, but we all know how that worked out. What we need to understand is the Creation Shabat that God created in period seven of Genesis is central to all the Sabbath observances contained in Torah, the Laws given to Moses for the children of Israel. The Mosaic ordinances and feast day observances are all fulfilled in Christ for they are all redemptive ordinances and now that Messiah has come in the person of Jesus there is no longer any performance or observance requirements for those redeemed in Messiah for redemption and salvation is the work of God, not man.

The **Creation Shabat** is central to all Sabbaths for in it is found the true Promised Land made to all the people of God which is eternal life in God. Redemption is not seen in Moses but in the promise made to the Seed of Eve and again to that same Seed through Abraham which is Messiah Jesus and not through the workings of Mosaic Law. The fullness of the Creation Shabat has not yet come and therefore remains as our true Promised Land with Messiah Jesus as the first man to enter into that Promised Land as a glorified spirit being making Him the First Fruits of God's Harvest of His image bearers i.e. man. What Mosaic Law, Circumcision and Feast observances were to the Old Covenant looking to the first advent of Messiah Jesus; the Holy Spirit, baptisms and Lord's Supper are to the New Covenant believers looking forward to their resurrection in Christ Jesus. All the saved of both Covenants are saved by grace through faith in Messiah Jesus. All saved enter God's Creation Shabat with Him immediately upon death but do not receive their glorified body until He returns and resurrects the dead and 'harpazo' the living at His one and only second coming when He rewards the faithful with their glorified bodies after the dead receive theirs. This is taught extensively under the New Covenant for in Him we enter our Creation Shabat upon being 'born again' as a type of down payment for God's guarantee that He will deliver on His promise of eternal life.

Unfortunately Sabbath theologies disregard the Creation Shabat as the fundamental understanding for all Sabbaths and elevate rest, repose and calendar day observances based upon Judaic practice and interpretations to prevail and use eisegesis rather than exegesis to justify invoking the Hebraic understandings of Sabbath with rest and repose. Some invoke a weekly Sabbath 'day of rest and repose' using the seventh day as their period of observance while others advocate Sunday as a New Covenant Sabbath day of rest based upon the resurrection of Jesus. None of these positions are founded upon a sound understanding of Scripture. We'll continue to exegete Scripture to formulate our understanding of the only remaining Sabbath observance under the New Covenant.

Upon our being saved by grace through faith we in part enter our Creation Shabat and are commanded to **cease from sin** and **dedicate our lives as holy** unto Yahweh or Jehovah God as our **daily obligation of worship** because through the saving work of Jesus and the Holy Spirit do we become sanctified and holy (Romans 6:13-14).

Romans 12:1

¶ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

Under the New Covenant there are no feast day observances; none. Not any carryover from the Old Covenant nor any new feast day observances like a Sunday Sabbath, Christmas, Easter or any other day. The Creation Shabat is all that remains for the people of God and its meaning for us is the cessation of sin and death for it is the promise of God that He offers eternal life to those He saves. The Creation Shabat is eternal life and that life begins with Salvation in the here and now as a flesh and blood creation. It is the life we live every day to the Lord for our Creation Shabat is kept today!

Hebrews 4:7

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He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

We **observe the Creation Shabat every day** with how we live, serve and worship God by ceasing from sin and walking in the path of righteousness. That understanding of Shabat will never be understood for those who see Sabbath as rest and repose. Is rest and repose what we are to do every day of our lives or walk as holy servants of our living God as we abide and abode with God? Let's go to New Covenant Scripture and exegete the key words and teachings to glean a clearer understanding. The three Greek words for Sabbaths are as follows:

4315 prosabbaton (pros-ab'-bat-on); the day before any Sabbath, the day of preparation

4520 sabbatismos (sab-bat-is-mos'); Sabbath observance

4521 sabbaton (sab'-bat-on); Sabbath

The gospels have Jesus teaching the true meaning and intent of the Mosaic Sabbaths and that is not seen as rest and repose but as walking in the spirit of Yahweh. That is also how the New Covenant Scripture proclaims the Creation Shabat as the only remaining Sabbath observance. Scripture teaches no single calendar day Sabbath observances like there was under the Old Covenant but that every day believers walk in their Creation Shabat. Hebrews chapter four is targeted to this very discussion and we will exegete the verses, paying particular attention to any words translated as rest.

This section of Scripture is written specifically to the church who were mainly Jews with many struggling in letting go of the Old Covenant patterns of worship, Sabbaths, and feast day observances they've been reared in since birth. They are begging for needed clarification and teaching for how and why those old patterns of worship God now renders obsolete (Hebrews 8:13). In fact the entire book of Hebrews is a treatise on that subject of how and why the New Covenant renders the Old Covenant obsolete because Messiah Jesus is superior to Moses; is the very fulfillment of Mosaic Law; is our eternal High Priest; is the promised Seed of Eve and Abraham; is our Redeemer and the first man to enter the Creation Shabat in His glorified state; and that both Jew and Gentile are heirs to God's promise of eternal life through faith and not by the works of the Law.

Hebrews 4:1

Therefore, let us fear if, while a promise **remains <2641 kataleipo > of entering <1525 eiserchomai> <1519 eis> <3588 ho> His rest <2663 katapausis>**, any one of you may seem to have come short of it.

2641 kataleipo (kat-al-i'-po); leave behind, depart from

1525 eiserchomai (ice-er'-khom-ahee); to come into, go into, enter

1519 eis (ice); in, into, until

3588 ho (ho); this, that, these

2663 katapausis (kat-ap'-ow-sis); abode, stay, stopping place, occupied place

The literal verse reads, "We might fear therefore lest we ever depart from the promise to enter into this abode ourselves believing anyone of you miss it." The Greek 'katapausis' is used in Scripture nine times, eight of which is in Hebrews chapters three and four, and once in Acts 7:49 and is always in the context of the Creation Shabat as the true **abode** or Promised Land for man and why observing the Sabbaths of Mosaic Law is no longer observed in the New Covenant. The root for 'katapausis' is 'katapauo' (kat-ap-ow'-o) which means 'cause to cease' and both words are used in this section of Hebrews for Sabbaths and explains why they are unfortunately translated as rest rather than its correct meaning of abode, destination, cessation, stop and the like because Sabbath theology is anchored in the Hebraic rest and repose. The full definitions are listed in the New Covenant Appendices and in every instance abode is the preferred and more accurate meaning for katapausis.

The intent and meaning of Hebrews 4:1 is God communicating to His people that they are to leave behind the observances of days because Messiah is fulfillment and eternal life commences while we yet occupy this body of flesh as born again believers. Our faith is based upon God raising us up to occupy our glorified body as new spirit creations in Christ Jesus when we enter in earnest our true Promised Land, the Creation Shabat occupied by God in the 3rd Heaven: eternal life in

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God is our ultimate destination (abode) and fulfillment of His Promised Land for man He created in period seven. The fear is that just like those who wandered in the wilderness with Moses and missed entering their Promised Land because they defiled the Sabbaths; so too may those who remain in the Old Covenant miss entering eternal life in God and such an outcome is too grievous a consideration for leaving anyone behind to not enter. This is Paul's impassioned plea, the presumed author of Hebrews, in articulating his fear that should any of his countrymen not enter eternal life he should not enter in either for he sees that as his failure to them. Sabbath theology's demand that Sabbaths be translated and taught as rest and repose which obscures the inspired language of Scripture for it does not carry such meaning. The sum of Shabat and the Sabbaths is to **enter holiness** by **ceasing to sin** so we can be **in the presence of God** for God occupies Shabat as His abode; to **cease our work** and **do His work** as our gracious service and duty to God as His priests and kings. When we study this topic of Sabbaths in the New Covenant Scriptures, we will notice that rest and repose is an improper application to the Sabbaths here and anywhere in Scripture, Old Covenant or New.

Hebrews 4:2

For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

The gospel was preached and heard by all; but it is of no use to those who believe that the gospel promise is speaking of salvation through the workings of Mosaic Law rather than by faith through the Seed of Eve and Abraham which is Messiah Jesus. The true Promised Land is the inheritance of eternal life from God to all His image bearers who **walk by faith** and it is they who become heirs to the covenant promise made to Eve and Abraham. The promise is not inherited via ethnic blood lines and Mosaic Law given to the descendants of Isaac but is a spiritual inheritance through faith in the Seed who become heirs to the covenant promise. This gospel is the good news; the gospel is Messiah who is fully God and fully man; the gospel is this Jesus, born of a virgin who Redeems man; Propitiation for sin; Savior; King; and Eternal High Priest and available to all who by grace through faith inherit the promise.

Hebrews 4:3

For we who have believed enter that **rest**, <2663 katapausis> just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY **REST**, <2663 katapausis> " although His works were finished from the foundation of the **world** <2889 kosmos>.

Once again we see 'katapausis' is translated as rest rather than **abode**, the more direct meaning of the word. It should read, 'For we who have believed enter that **abode** ... and they shall not enter my **abode**.' If this is read as abode rather than rest, the meaning becomes crystal clear that the subject is our entering the Creation Shabat and not the Sabbaths of Mosaic Law which are mere shadows of the substance. Since the time of Messiah, all the shadows have dissipated because the substance is Jesus. We also revisit how the word 'kosmos' is always translated as world where in this verse we once again see cosmos or the universe is the primary meaning for it brings us back to the Creation Shabat God made in period seven by cessation from His work in creating. God's cession created the true Promised Land for man for God's holiness occupies this Shabat. The key phrases in the next two verses below should also read 'and God **ceased** on the seventh from all His work ... they shall not enter My **abode**.'

Hebrews 4:4-5

For He has said somewhere concerning the seventh *day*: "AND GOD **RESTED** <2664 katapauo> ON THE SEVENTH DAY FROM ALL HIS WORKS"; and again in this passage, "THEY SHALL NOT ENTER MY **REST** <2663 katapausis>."

2664 katapauo (kat-ap-ow'-o); cease, end, restrain, dismiss

2663 katapausis (kat-ap'-ow-sis); abode, stay, stopping place

God is inspiring remembrance to the time of Moses where it was Joshua, Yeshua in Hebrew which means Jesus that brings the remnants of those God delivered from Egyptian captivity into the Promised Land because all adults died in the desert wilderness and Moses did not enter the Promised Land which is the shadow of the true Creation Shabat; the Promised Land of eternal life. God ceased work and the absence of work is not to be understood as rest and repose.

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Hebrews 4:6-7

Therefore, since it **remains** <620 apoleipo> for some to enter it, and those who formerly had good news preached to them **failed to enter because of disobedience**, He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

620 apoleipo (ap-ol-ipe'-o); left behind, remained behind, forgotten

These two verses above have God proclaiming that Adam and Eve left behind the Creation Shabat as the one true Promised Land that God created for man to enter; and that the Gospel was preached to His people who wandered the wilderness with Moses and they too failed to enter that the promised land which is a foreshadowing of Jesus leading His people into the Creation Shebat; that Today is the time of the Creation Shebat, because the Holy Spirit is available today as that guarantee of eternal life, do not harden your hearts again to disobey God and be denied entry into the true Promised Land of God. Not obeying God is the fruit of the unsaved regardless of whether they shout Jesus, Jesus.

Hebrews 4:8

For if **Joshua** <2424 Iesous> had given them **rest**, <2664 katapauo> He would not have spoken of another day after that.

2424 Iesous (ee-ay-sooce'); Jesus, Joshua in Hebrew; Deliverance, Salvation

2664 katapauo (kat-ap-ow'-o); cease, end, restrain, dismiss

I believe the translators and commentators and Sabbath theologies due to their insatiable obsession with Sabbath meaning rest rather than cessation completely miss what is being stated in this verse and the next three. Creation Shabat is eternal life, not eternal rest or eternal death for rest and sleep is often used to describe death. Rest implies death not life and Jesus, the Apostles and Scripture and even our culture use rest and sleep to describe death of the soul (the dead body that returns to the earth and decomposes) because a body at rest no longer has movement and is like sleep. Rest is a euphemism for death (John 11:13; Ephesians 5:14; 1Corinthians 15:20) as so it is also when used to describe Sabbath as a one day observance activity of rest rather than showing Sabbath as a cessation of sin and the workings of the flesh to occupy holiness with God. When we enter in part our Creation Shabat, this is an **everyday activity of eternal life**. Therefore a single calendar day Sabbath rest is a dead theology observed by the spiritually dead.

Hebrews 4:8 is indeed speaking of Jesus for He is the first man to receive eternal life in His glorified body and speaks to the day of Pentecost when the Holy Spirit continues to build upon Messiah's ministry to make eternal life available to man now while still in this body of flesh. The fullness of eternal life is not until His second advent when He glorifies the bodies of the saved at the first resurrection. It is then we fully enter God's Creation Shabat, His true Promised Land as a new spirit creation in Christ when we habitate eternal life in our glorified bodies. Jesus speaks of another day for there is another day, Resurrection Day!

Hebrews 4:9

So <686 ara> there remains <620 apoleipo> a Sabbath <4520 sabbatismos> rest <inserted word> for the <3588 ho> people <2992 laos> of <3588 ho> God <2316 theos>.

686 ara (ar'-ah); therefore, so then (used as a conclusion of a matter)

620 apoleipo (ap-ol-ipe'-o); leave, leave behind, desert, forsake

4520 sabbatismos (sab-bat-is-mos'); Sabbath keeping, Sabbath observance

3588 ho (ho); this, that, these

2992 laos (lah-os'); people, tribe, nation, population

2316 theos (teh'-os); God

The literal should read, "Therefore leave behind Sabbath keeping for these people of God" which is stating there are no more one-day Sabbath day observances for those who have received eternal life for we are to cease from sin every day of

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our lives. The Greek word 'Sabbatismos' is akin to the Old Covenant term 'shabbatôn' and should be translated as Sabbath observance or Sabbath keeping. Rest is inserted by the translators and mandated by Sabbath theologies but not Scripture. Sabbath theologies mandate rest as the meaning of Sabbath and it is unfortunate that whenever the word Sabbath appears it is usually followed with the bible translators inserting the word rest which is now a conditioned response.

Hebrews 4:10

For the one who has entered <1525 eiserchomai> His rest <2663 katapausis> has himself also rested <2664 katapauo> from his works, as God did from His.

1525 eiserchomai (ice-er'-khom-ahee); to come into, go into, enter

2663 katapausis (kat-ap'-ow-sis); abode, stay, stopping place

2664 katapauo (kat-ap-ow'-o); cease, end, restrain, dismiss

The literal verse reads, 'For this entering into that abode Himself and His ceasing from that work Himself just as God did from His.' This verse is teaching us that since Jesus has entered His **abode**, His Creation Shabat, He has **ceased** from His earthly Messianic work just as God did from His work in creation. Jesus is very clearly the focus of this verse for He is the only man to enter the fullness of His abode as a glorified spirit being. His Messianic work is complete and now Jesus performs the work God has prepared for Him to do as the first resurrected and glorified spirit being in the Kingdom of God, the Creation Shabat. Work continues but not the work performed as a flesh and blood human being.

Hebrews 4:11

Therefore let us be **diligent** <4704 spoudazo> to enter that **rest** <2663 katapausis>, so that no one will fall, through following the same example of disobedience.

4704 spoudazo (spoo-dad'-zo); make haste, be zealous

2663 katapausis (kat-ap'-ow-sis); abode, stay, stopping place

The literal beginning of this verse reads, 'Make haste therefore to enter into His abode...' which again references back to the obedience of Messiah to enter into His Creation Shabat with God; and immediately follows with a warning to not be disobedient like Adam in the Garden and the children of Israel in the desert wilderness who failed to enter their Promised Land. **Eternal life is a conditional promise of God.**

This next verse of Scripture is the transitional verse to demonstrate the preeminence of Jesus as our guardian; Judge and Eternal High Priest that follows through with the same command of obedience to Messiah Jesus in the previous verses.

Hebrews 4:12-13

For the **word** <3056 logos> of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there **is** <1510 eimi> **no creature** <2937 ktisis> hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

3056 logos (log'-os); word, speech, of Messiah

1510 eimi (i-mee'); exists, am, I AM, being

2937 ktisis (ktis'-is); creating, creation, anything created

The word in verse 12 is not referring to Scripture or to general speech but to Messiah as the Logos. While I and many others often taught this to mean Scripture, the exegesis of the verse is clearly referencing Christ. This verse should read as follows: 'Live for this Word, this God is active and sharper than all double-edged swords and pierces until dividing both soul and spirit and both joint and marrow and judging thoughts and intents of the heart.' The verse is commanding us to live for Jesus, the Logos, God in the flesh, the incarnate God who has entered into His Creation Shabat and is able to penetrate and separate the soul (body that decomposes) from the spirit; the joints from the interior marrow of bone; all thoughts and intentions of the heart. While Scripture is the God-breathed word of God that is not what this verse is

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teaching for it is Jesus in His glorified state of being that we are to live for because when He returns as righteous judge all the faithful in Him will receive their just reward for He can see us as we truly are.

Verse 13 is saying, 'and no being created is unseen before Him, all are naked and exposed in that eye of His, whom I stand before this Word.' Paul is saying we shall all stand before Jesus in Judgment where nothing can be hidden from Him because we are fully exposed to His seeing and knowing every nuance of our being. What man among us can remain standing before such a Judge without the fearful expectation of condemnation? Though that be just judgment for each and every human created at conception, Paul goes on to say in verse 16 that Jesus very well understands our frailties and weaknesses for Jesus fully lived His life as a man and God incarnate. For we who hunger and thirst for righteousness need not have 'paranoia' as we stand before our Judge, but 'parrhesia' (par-rhay-see'-ah) which means openness, candor and not trying to hide anything from Him who sees everything in regards to not only our deeds in the flesh, but also our very thoughts and intentions even those not acted upon. Boldness is not the best word to translate 'parrhesia' because though we can fool ourselves into believing we are righteous let us not be presumptuous to demand grace for that is a gift and simply not something we have any right to demand. Claiming Salvation and not bearing its fruit is a very dangerous state of being because the heart of man is full of lies and deceit and man is so pathetic to believe his own lies that he may boldly believe God does also. Humility and grace is the flavor of eternal life so let's walk peaceably and placidly into our Creation Shabat.

Psalms 118:24

This is the day which the LORD has made; Let us rejoice and be glad in it.

This is another verse proponents use to signify a Sunday observance. Let's also look at this verse in context.

Psalm 118:14-29 tetragrammaton YHWY translated Yahwey

Yahwey is my strength and song, And **He has become my salvation**. The **sound of joyful shouting and salvation** is in the tents of the righteous; The right hand of Yahwey does valiantly. The **right hand of Yahwey is exalted**; The right hand of Yahwey does valiantly. I will not die, but live, And tell of the works of Yahwey. Yahwey has disciplined me severely, But He has not given me over to death. **Open to me the gates of righteousness**; I shall enter through them, I shall give thanks to Yahwey. **This is the gate of Yahwey**; The righteous will enter through it. I shall give thanks to You, for You have answered me, And **You have become my salvation**. **The stone which the builders rejected has become the chief corner stone**. This is Yahwey's doing; It is marvelous in our eyes. **This is the day which Yahwey has made**; Let us rejoice and be glad in it. **O Yahwey, do save**, we beseech You; O Yahwey, we beseech You, do send prosperity! Blessed is the one who comes in the name of Yahwey; We have blessed you from the house of Yahwey. Yahwey is God, and He has given us light; Bind the **festival** sacrifice with cords to the horns of the altar. You are my God, and I give thanks to You; You are my God, I extol You. Give thanks to Yahwey for He is good; For His lovingkindness is everlasting.

The above section of Psalms is clearly showing that David, is praising God for anointing him king of Israel, but more importantly to Jehovah or Yahwey God for Salvation; the One True King; and for the soon to come Kingdom of God which is rejected by Israel. This day is represented by the all the feast day Sabbaths which point to Messiah Jesus and includes the weekly Sabbath observance which points to our coming rest from sin and death when we are united together in worship and in fellowship with God.

Genesis 2:3

Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

God blessed and sanctified the seventh day. Blessings and sanctification represent our unity with God and our oneness with Him.

Exodus 31:13

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"But as for you, speak to the sons of Israel, saying, '**You shall surely observe My sabbaths**; for [this] is a **sign between Me and you** throughout your generations, **that you may know that I am the LORD who sanctifies you.**'"

All the feast day Sabbaths point to Messiah Jesus and the work of Jesus at Calvary including His resurrection to life and ascension. The weekly Sabbath as seen by the creation event represents our eternal life with God through Messiah Jesus. God separates and sanctifies His people to Himself as an eternal rest from their bondage of sin just like He separated and sanctified the seventh day from the all of creation. The seventh day has always represented a period of time that stands alone.

Genesis 2:2-3

By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God **blessed** the seventh day and **sanctified** it, because in it He rested from all His work which God had created and made.

God ceased from work and did not need rest for God does not grow weary nor does He tire. God sanctified this period of time not to be changed later by man. This seventh day sanctification is fully consistent with biblical theology and does in no way necessitate a changing of the day for some weekly observance. This day was created for man for it represents the time when man will be at one with God in eternity. Jesus confirms this.

Mark 2:27

Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath.

Jesus is Lord of eternal life, the true Sabbath and offers eternal life for the people of God.

Matthew 12:8

"For the Son of Man is Lord of the Sabbath."

For the regenerate Christian with an in-dwelling of the Holy Spirit, the Sabbath is always **today**. I say in part because the Holy Spirit is God's down payment, earnest money so to speak of God's guarantee of eternal rest in Him when we shed this body of flesh and Christ returns with our eternal reward and we are one with Him.

2Corinthians 1:22

who also **sealed** us and gave [us] the **Spirit** in our hearts as a **pledge**.

Those sealed by the Holy Spirit, today is our Sabbath Day. Does *today* fall on a Sunday? Yes, it does. Does *today* fall on the 7th day Sabbath? Yes, it does. How about days that mystics, pagans, cretans and other false religions use for their time of worship? Yup, our Sabbath is on those days too. The reason being that under the New Covenant, our entire lives are presented to God as our minimum opportunity to worship God in spirit and truth

Romans 12:1

Therefore I urge you, brethren, by the mercies of God, to **present your bodies a living and holy sacrifice**, acceptable to God, [which is] your **spiritual service of worship**.

Other biblical phrases to express this same thing are to walk and to live in the Spirit; in the newness of life; in the Light and other such teachings. All Old Covenant Law ordinances are fulfilled through Jesus for one of the major purposes of the Law was to bring His people to Messiah. The ordinances are no longer meant to represent the pattern of worship for God's people. We do not observe a seventh day, nor the other Sabbaths of the Old Covenant for Jesus has fulfilled the ordinances in His coming; nor did Jesus replace the Old Covenant system of laws and ordinances with a new system of laws and ordinances for there is no commanded day of worship. The Sabbath is fulfilled through Jesus and the indwelling of God's Holy Spirit. We have already entered our rest ... Eternal Life as represented by Creation Shabat ... through God with us, "Jesus" and God in us the "Holy Spirit."

Sabbath Definitions & Scripture

All the definitions will include rest in the meaning, but this is due more to the influence of theology is defining the terms rather than the linguistic meaning of the terms. Rest as is to be "at ease" and not in work mode is acceptable, but rest as in repose and sleep is not.

07673 shabath (shaw-bath')

a primitive root; v; [BDB-991b, BDB-992b] {See TWOT on 2323 } {See TWOT on 2323 @@ "2323c" }

AV-cease 47, rest 11, away 3, fail 2, celebrate 1, misc 7; 71

NAS-brought to an end (1), cease (21), ceased (7), ceases (3), did away (2), disappear (1), do away (1), eliminate (3), gone (1), hear ... more (1), lacking (1), left you without (1), made an end (1), make an end (1), no* (1), observe (1), observe the rest (1), put a stop (3), put an end (3), puts an end (1), remove (2), removed (1), rest (3), rested (3), silence (1), stop (2), stopped (1).

1) to cease, desist, rest

1a) (Qal)

1a1) to cease

1a2) to rest, desist (from labour)

1b) (Niphal) to cease

1c) (Hiphil)

1c1) to cause to cease, put an end to

1c2) to exterminate, destroy

1c3) to cause to desist from

1c4) to remove

1c5) to cause to fail

2) (Qal) to keep or observe the Sabbath

Scripture

Ge 2:2 By the seventh day God completed His work which He had done, and He rested <07673 shabath> on the seventh day from all His work which He had done.

Ge 2:3 Then God blessed the seventh day and sanctified it, because in it He rested <07673 shabath> from all His work which God had created and made.

Ge 8:22 "While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease <07673 shabath>."

Ex 5:5 Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease <07673 shabath> from their labors!"

Ex 12:15 'Seven days you shall eat unleavened bread, but on the first day you shall remove <07673 shabath> leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

Ex 16:30 So the people rested <07673 shabath> on the seventh day.

Ex 23:12 "Six days you are to do your work, but on the seventh day you shall cease <07673 shabath> from labor so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves.

Ex 31:17 "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased <07673 shabath> from labor, and was refreshed."

Ex 34:21 "You shall work six days, but on the seventh day you shall rest <07673 shabath>; even during plowing time and harvest you shall rest <07673 shabath>."

Le 2:13 'Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking <07673 shabath> from your grain offering; with all your offerings you shall offer salt.

Le 23:32 "It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep <07673 shabath> your sabbath."

Le 25:2 "Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have <07673 shabath> a sabbath to the LORD.

The Lord's Day

Le 26:6 'I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate <07673 shabath> harmful beasts from the land, and no sword will pass through your land.

Le 26:34 'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest <07673 shabath> and enjoy its sabbaths.

Le 26:35 'All the days of its desolation it will observe <07673 shabath> the rest <07673 shabath> which it did not observe <07673 shabath> on your sabbaths, while you were living on it.

De 32:26 'I would have said, "I will cut them to pieces, I will remove <07673 shabath> the memory of them from men,"

Jos 5:12 The manna ceased <07673 shabath> on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.

Ru 4:14 Then the women said to Naomi, "Blessed is the LORD who has not left <07673 shabath> you without <07673 shabath> a redeemer today, and may his name become famous in Israel.

2Ki 23:5 He did <07673 shabath> away <07673 shabath> with the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah and in the surrounding area of Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the constellations and to all the host of heaven.

2Ki 23:11 He did <07673 shabath> away <07673 shabath> with the horses which the kings of Judah had given to the sun, at the entrance of the house of the LORD, by the chamber of Nathan-melech the official, which was in the precincts; and he burned the chariots of the sun with fire.

2Ch 16:5 When Baasha heard of it, he ceased fortifying Ramah and stopped <07673 shabath> his work.

2Ch 36:21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept <07673 shabath> sabbath <07673 shabath> until seventy years were complete.

Ne 4:11 Our enemies said, "They will not know or see until we come among them, kill them and put <07673 shabath> a stop <07673 shabath> to the work."

Ne 6:3 So I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop <07673 shabath> while I leave it and come down to you?"

Job 32:1 Then these three men ceased <07673 shabath> answering Job, because he was righteous in his own eyes.

Ps 8:2 From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease <07673 shabath>.

Ps 46:9 He makes wars to cease <07673 shabath> to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariots with fire.

Ps 89:44 You have made his splendor to cease <07673 shabath> And cast his throne to the ground.

Ps 119:119 You have removed <07673 shabath> all the wicked of the earth like dross; Therefore I love Your testimonies.

Pr 18:18 The cast lot puts <07673 shabath> an end <07673 shabath> to strife And decides between the mighty ones.

Pr 22:10 Drive out the scoffer, and contention will go out, Even strife and dishonor will cease <07673 shabath>.

Isa 13:11 Thus I will punish the world for its evil And the wicked for their iniquity; I will also put <07673 shabath> an end <07673 shabath> to the arrogance of the proud And abase the haughtiness of the ruthless.

Isa 14:4 that you will take up this taunt against the king of Babylon, and say, "How the oppressor has ceased <07673 shabath>, And how fury has ceased <07673 shabath>!"

Isa 16:10 Gladness and joy are taken away from the fruitful field; In the vineyards also there will be no cries of joy or jubilant shouting, No treader treads out wine in the presses, For I have made the shouting to cease <07673 shabath>.

Isa 17:3 "The fortified city will disappear <07673 shabath> from Ephraim, And sovereignty from Damascus And the remnant of Aram; They will be like the glory of the sons of Israel," Declares the LORD of hosts.

Isa 21:2 A harsh vision has been shown to me; The treacherous one still deals treacherously, and the destroyer still destroys. Go up, Elam, lay siege, Media; I have made <07673 shabath> an end <07673 shabath> of all the groaning she has caused.

Isa 24:8 The gaiety of tambourines ceases <07673 shabath>, The noise of revelers stops, The gaiety of the harp ceases <07673 shabath>.

Isa 30:11 "Get out of the way, turn aside from the path, Let us hear <07673 shabath> no <07673 shabath> more <07673 shabath> about the Holy One of Israel."

Isa 33:8 The highways are desolate, the traveler has ceased <07673 shabath>, He has broken the covenant, he has despised the cities, He has no regard for man.

Jer 7:34 "Then I will make to cease <07673 shabath> from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a ruin.

The Lord's Day

Jer 16:9 For thus says the LORD of hosts, the God of Israel: "Behold, I am going to eliminate <07673 shabath> from this place, before your eyes and in your time, the voice of rejoicing and the voice of gladness, the voice of the groom and the voice of the bride.

Jer 31:36 "If this fixed order departs From before Me," declares the LORD, "Then the offspring of Israel also will cease <07673 shabath> From being a nation before Me forever."

Jer 36:29 "And concerning Jehoiakim king of Judah you shall say, 'Thus says the LORD, "You have burned this scroll, saying, 'Why have you written on it that the king of Babylon will certainly come and destroy this land, and will make man and beast to cease <07673 shabath> from it?'"

Jer 48:33 "So gladness and joy are taken away From the fruitful field, even from the land of Moab. And I have made the wine to cease <07673 shabath> from the wine presses; No one will tread them with shouting, The shouting will not be shouts of joy.

Jer 48:35 "I will make <07673 shabath> an end <07673 shabath> of Moab," declares the LORD, "the one who offers sacrifice on the high place and the one who burns incense to his gods.

La 5:14 Elders are gone <07673 shabath> from the gate, Young men from their music.

La 5:15 The joy of our hearts has ceased <07673 shabath>; Our dancing has been turned into mourning.

Eze 6:6 "In all your dwellings, cities will become waste and the high places will be desolate, that your altars may become waste and desolate, your idols may be broken and brought <07673 shabath> to an end <07673 shabath>, your incense altars may be cut down, and your works may be blotted out.

Eze 7:24 'Therefore, I will bring the worst of the nations, and they will possess their houses. I will also make the pride of the strong ones cease <07673 shabath>, and their holy places will be profaned.

Eze 12:23 "Therefore say to them, 'Thus says the Lord GOD, "I will make this proverb cease <07673 shabath> so that they will no longer use it as a proverb in Israel." But tell them, "The days draw near as well as the fulfillment of every vision.

Eze 16:41 "They will burn your houses with fire and execute judgments on you in the sight of many women. Then I will stop <07673 shabath> you from playing the harlot, and you will also no longer pay your lovers.

Eze 23:27 'Thus I will make your lewdness and your harlotry brought from the land of Egypt to cease <07673 shabath> from you, so that you will not lift up your eyes to them or remember Egypt anymore.'

Eze 23:48 'Thus I will make lewdness cease <07673 shabath> from the land, that all women may be admonished and not commit lewdness as you have done.

Eze 26:13 "So I will silence <07673 shabath> the sound of your songs, and the sound of your harps will be heard no more.

Eze 30:10 'Thus says the Lord GOD, "I will also make the hordes of Egypt cease <07673 shabath> By the hand of Nebuchadnezzar king of Babylon.

Eze 30:13 'Thus says the Lord GOD, "I will also destroy the idols And make the images cease <07673 shabath> from Memphis. And there will no longer be a prince in the land of Egypt; And I will put fear in the land of Egypt.

Eze 30:18 "In Tehaphnehes the day will be dark When I break there the yoke bars of Egypt. Then the pride of her power will cease <07673 shabath> in her; A cloud will cover her, And her daughters will go into captivity.

Eze 33:28 "I will make the land a desolation and a waste, and the pride of her power will cease <07673 shabath>; and the mountains of Israel will be desolate so that no one will pass through.

Eze 34:10 'Thus says the Lord GOD, "Behold, I am against the shepherds, and I will demand My sheep from them and make them cease <07673 shabath> from feeding sheep. So the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them.'"

Eze 34:25 "I will make a covenant of peace with them and eliminate <07673 shabath> harmful beasts from the land so that they may live securely in the wilderness and sleep in the woods.

Da 9:27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put <07673 shabath> a stop <07673 shabath> to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Da 11:18 "Then he will turn his face to the coastlands and capture many. But a commander will put <07673 shabath> a stop <07673 shabath> to his scorn against him; moreover, he will repay him for his scorn.

Ho 1:4 And the LORD said to him, "Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put <07673 shabath> an end <07673 shabath> to the kingdom of the house of Israel.

The Lord's Day

Ho 2:11 "I will also put <07673 shabath> an end <07673 shabath> to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.

Ho 7:4 They are all adulterers, Like an oven heated by the baker Who ceases <07673 shabath> to stir up the fire From the kneading of the dough until it is leavened.

Am 8:4 Hear this, you who trample the needy, to do <07673 shabath> away <07673 shabath> with the humble of the land,

07674 shebeth (sheh'- beth)

from 07673; n f; [BDB-992a] {See TWOT on 2323 @@ "2323a" }

AV-loss of time 1, sit still 1, cease 1; 3

NAS-exterminated (1), keeping away (1), loss of time (1).

1) cessation, a sitting still

1a) meaning dubious

Scriptures

Ex 21:19 if he gets up and walks around outside on his staff, then he who struck him shall go unpunished; he shall only pay for his loss <07674 shebeth> of time <07674 shebeth>, and shall take care of him until he is completely healed.

Pr 20:3 Keeping <07674 shebeth> away <07674 shebeth> from strife is an honor for a man, But any fool will quarrel.

Isa 30:7 Even Egypt, whose help is vain and empty. Therefore, I have called her "Rahab who has been exterminated <07674 shebeth>."

07676 shabbath (shab-bawth')

intensive from 07673, Greek 4521 σαββατον; n f/m; [BDB-992a] {See TWOT on 2323 @@ "2323b" }

AV-sabbath 107, another 1; 108

NAS-every sabbath (2), sabbath (73), sabbaths (32).

1) Sabbath

1a) sabbath

1b) day of atonement

1c) sabbath year

1d) week

1e) produce (in sabbath year)

This word is never translated into English except once in the King James bible (another) as discussed earlier in this study. The word means cease, cessation, and desist and the root for this word is <07673 shabath> though it will frequently and inappropriately have the word rest inserted by the translators immediately after it to condition the reader to associate cessation with repose and sleep.

Scriptures

Ex 16:23 then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath <07676 shabbath> to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."

Ex 16:25 Moses said, "Eat it today, for today is a sabbath <07676 shabbath> to the LORD; today you will not find it in the field.

Ex 16:26 "Six days you shall gather it, but on the seventh day, the sabbath <07676 shabbath>, there will be none."

Ex 16:29 "See, the LORD has given you the sabbath <07676 shabbath>; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day."

Ex 20:8 "Remember the sabbath <07676 shabbath> day, to keep it holy.

Ex 20:10 but the seventh day is a sabbath <07676 shabbath> of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.

The Lord's Day

Ex 20:11 "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath <07676 shabbath> day and made it holy.

Ex 31:13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths <07676 shabbath>; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

Ex 31:14 'Therefore you are to observe the sabbath <07676 shabbath>, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

Ex 31:15 'For six days work may be done, but on the seventh day there is a sabbath <07676 shabbath> of complete rest, holy to the LORD; whoever does any work on the sabbath <07676 shabbath> day shall surely be put to death.

Ex 31:16 'So the sons of Israel shall observe the sabbath <07676 shabbath>, to celebrate the sabbath <07676 shabbath> throughout their generations as a perpetual covenant.'

Ex 35:2 "For six days work may be done, but on the seventh day you shall have a holy day, a sabbath <07676 shabbath> of complete rest to the LORD; whoever does any work on it shall be put to death.

Ex 35:3 "You shall not kindle a fire in any of your dwellings on the sabbath <07676 shabbath> day."

Le 16:31 "It is to be a sabbath <07676 shabbath> of solemn rest for you, that you may humble your souls; it is a permanent statute.

Le 19:3 'Every one of you shall reverence his mother and his father, and you shall keep My sabbaths <07676 shabbath>; I am the LORD your God.

Le 19:30 'You shall keep My sabbaths <07676 shabbath> and revere My sanctuary; I am the LORD.

Le 23:3 'For six days work may be done, but on the seventh day there is a sabbath <07676 shabbath> of complete rest, a holy convocation. You shall not do any work; it is a sabbath <07676 shabbath> to the LORD in all your dwellings.

Le 23:11 'He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath <07676 shabbath> the priest shall wave it.

Le 23:15 'You shall also count for yourselves from the day after the sabbath <07676 shabbath>, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths <07676 shabbath>.

Le 23:16 'You shall count fifty days to the day after the seventh sabbath <07676 shabbath>; then you shall present a new grain offering to the LORD.

Le 23:32 "It is to be a sabbath <07676 shabbath> of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath <07676 shabbath>."

Le 23:38 besides those of the sabbaths <07676 shabbath> of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

Le 24:8 "Every sabbath <07676 shabbath> day he shall set it in order before the LORD continually; it is an everlasting covenant for the sons of Israel.

Le 25:2 "Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath <07676 shabbath> to the LORD.

Le 25:4 but during the seventh year the land shall have a sabbath <07676 shabbath> rest, a sabbath <07676 shabbath> to the LORD; you shall not sow your field nor prune your vineyard.

Le 25:6 'All of you shall have the sabbath <07676 shabbath> products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you.

Le 25:8 'You are also to count off seven sabbaths <07676 shabbath> of years for yourself, seven times seven years, so that you have the time of the seven sabbaths <07676 shabbath> of years, namely, forty-nine years.

Le 26:2 'You shall keep My sabbaths <07676 shabbath> and reverence My sanctuary; I am the LORD.

Le 26:34 'Then the land will enjoy its sabbaths <07676 shabbath> all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths <07676 shabbath>.

Le 26:35 'All the days of its desolation it will observe the rest which it did not observe on your sabbaths <07676 shabbath>, while you were living on it.

Le 26:43 'For the land will be abandoned by them, and will make up for its sabbaths <07676 shabbath> while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

Nu 15:32 Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath <07676 shabbath> day.

The Lord's Day

Nu 28:9 'Then on the sabbath <07676 shabbath> day two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its drink offering:

Nu 28:10 'This is the burnt offering of every <07676 shabbath> sabbath <07676 shabbath> in addition to the continual burnt offering and its drink offering.

De 5:12 'Observe the sabbath <07676 shabbath> day to keep it holy, as the LORD your God commanded you.

De 5:14 but the seventh day is a sabbath <07676 shabbath> of the LORD your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.

De 5:15 'You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath <07676 shabbath> day.

2Ki 4:23 He said, "Why will you go to him today? It is neither new moon nor sabbath <07676 shabbath>." And she said, "It will be well."

2Ki 11:5 He commanded them, saying, "This is the thing that you shall do: one third of you, who come in on the sabbath <07676 shabbath> and keep watch over the king's house

2Ki 11:7 "Two parts of you, even all who go out on the sabbath <07676 shabbath>, shall also keep watch over the house of the LORD for the king.

2Ki 11:9 So the captains of hundreds did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath <07676 shabbath>, with those who were to go out on the sabbath <07676 shabbath>, and came to Jehoiada the priest.

2Ki 16:18 The covered way for the sabbath <07676 shabbath> which they had built in the house, and the outer entry of the king, he removed from the house of the LORD because of the king of Assyria.

1Ch 9:32 Some of their relatives of the sons of the Kohathites were over the showbread to prepare it every <07676 shabbath> sabbath <07676 shabbath>.

1Ch 23:31 and to offer all burnt offerings to the LORD, on the sabbaths <07676 shabbath>, the new moons and the fixed festivals in the number set by the ordinance concerning them, continually before the LORD.

2Ch 2:4 "Behold, I am about to build a house for the name of the LORD my God, dedicating it to Him, to burn fragrant incense before Him and to set out the showbread continually, and to offer burnt offerings morning and evening, on sabbaths <07676 shabbath> and on new moons and on the appointed feasts of the LORD our God, this being required forever in Israel.

2Ch 8:13 and did so according to the daily rule, offering them up according to the commandment of Moses, for the sabbaths <07676 shabbath>, the new moons and the three annual feasts — the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.

2Ch 23:4 "This is the thing which you shall do: one third of you, of the priests and Levites who come in on the sabbath <07676 shabbath>, shall be gatekeepers,

2Ch 23:8 So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath <07676 shabbath>, with those who were to go out on the sabbath <07676 shabbath>, for Jehoiada the priest did not dismiss any of the divisions.

2Ch 31:3 He also appointed the king's portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths <07676 shabbath> and for the new moons and for the fixed festivals, as it is written in the law of the LORD.

2Ch 36:21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths <07676 shabbath>. All the days of its desolation it kept sabbath until seventy years were complete.

Ne 9:14 "So You made known to them Your holy sabbath <07676 shabbath>, And laid down for them commandments, statutes and law, Through Your servant Moses.

Ne 10:31 As for the peoples of the land who bring wares or any grain on the sabbath <07676 shabbath> day to sell, we will not buy from them on the sabbath <07676 shabbath> or a holy day; and we will forego the crops the seventh year and the exaction of every debt.

Ne 10:33 for the showbread, for the continual grain offering, for the continual burnt offering, the sabbaths <07676 shabbath>, the new moon, for the appointed times, for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our God.

The Lord's Day

Ne 13:15 In those days I saw in Judah some who were treading wine presses on the sabbath <07676 shabbath>, and bringing in sacks of grain and loading them on donkeys, as well as wine, grapes, figs and all kinds of loads, and they brought them into Jerusalem on the sabbath <07676 shabbath> day. So I admonished them on the day they sold food.

Ne 13:16 Also men of Tyre were living there who imported fish and all kinds of merchandise, and sold them to the sons of Judah on the sabbath <07676 shabbath>, even in Jerusalem.

Ne 13:17 Then I reprimanded the nobles of Judah and said to them, "What is this evil thing you are doing, by profaning the sabbath <07676 shabbath> day?"

Ne 13:18 "Did not your fathers do the same, so that our God brought on us and on this city all this trouble? Yet you are adding to the wrath on Israel by profaning the sabbath <07676 shabbath>."

Ne 13:19 It came about that just as it grew dark at the gates of Jerusalem before the sabbath <07676 shabbath>, I commanded that the doors should be shut and that they should not open them until after the sabbath <07676 shabbath>. Then I stationed some of my servants at the gates so that no load would enter on the sabbath <07676 shabbath> day.

Ne 13:21 Then I warned them and said to them, "Why do you spend the night in front of the wall? If you do so again, I will use force against you." From that time on they did not come on the sabbath <07676 shabbath>.

Ne 13:22 And I commanded the Levites that they should purify themselves and come as gatekeepers to sanctify the sabbath <07676 shabbath> day. For this also remember me, O my God, and have compassion on me according to the greatness of Your lovingkindness.

Isa 1:13 "Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath <07676 shabbath>, the calling of assemblies — I cannot endure iniquity and the solemn assembly.

Isa 56:2 "How blessed is the man who does this, And the son of man who takes hold of it; Who keeps from profaning the sabbath <07676 shabbath>, And keeps his hand from doing any evil."

Isa 56:4 For thus says the LORD, "To the eunuchs who keep My sabbaths <07676 shabbath>, And choose what pleases Me, And hold fast My covenant,

Isa 56:6 "Also the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD, To be His servants, every one who keeps from profaning the sabbath <07676 shabbath> And holds fast My covenant;

Isa 58:13 "If because of the sabbath <07676 shabbath>, you turn your foot From doing your own pleasure on My holy day, And call the sabbath <07676 shabbath> a delight, the holy day of the LORD honorable, And honor it, desisting from your own ways, From seeking your own pleasure And speaking your own word,

Isa 66:23 "And it shall be from new moon to new moon And from sabbath <07676 shabbath> to sabbath <07676 shabbath>, All mankind will come to bow down before Me," says the LORD.

Jer 17:21 'Thus says the LORD, "Take heed for yourselves, and do not carry any load on the sabbath <07676 shabbath> day or bring anything in through the gates of Jerusalem.

Jer 17:22 "You shall not bring a load out of your houses on the sabbath <07676 shabbath> day nor do any work, but keep the sabbath <07676 shabbath> day holy, as I commanded your forefathers.

Jer 17:24 "But it will come about, if you listen attentively to Me," declares the LORD, "to bring no load in through the gates of this city on the sabbath <07676 shabbath> day, but to keep the sabbath <07676 shabbath> day holy by doing no work on it,

Jer 17:27 "But if you do not listen to Me to keep the sabbath <07676 shabbath> day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath <07676 shabbath> day, then I will kindle a fire in its gates and it will devour the palaces of Jerusalem and not be quenched.'"

La 2:6 And He has violently treated His tabernacle like a garden booth; He has destroyed His appointed meeting place. The LORD has caused to be forgotten The appointed feast and sabbath <07676 shabbath> in Zion, And He has despised king and priest In the indignation of His anger.

Eze 20:12 "Also I gave them My sabbaths <07676 shabbath> to be a sign between Me and them, that they might know that I am the LORD who sanctifies them.

Eze 20:13 "But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances, by which, if a man observes them, he will live; and My sabbaths <07676 shabbath> they greatly profaned. Then I resolved to pour out My wrath on them in the wilderness, to annihilate them.

Eze 20:16 because they rejected My ordinances, and as for My statutes, they did not walk in them; they even profaned My sabbaths <07676 shabbath>, for their heart continually went after their idols.

Eze 20:20 'Sanctify My sabbaths <07676 shabbath>; and they shall be a sign between Me and you, that you may know that I am the LORD your God.'

The Lord's Day

Eze 20:21 "But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, if a man observes them, he will live; they profaned My sabbaths <07676 shabbath>. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness.

Eze 20:24 because they had not observed My ordinances, but had rejected My statutes and had profaned My sabbaths <07676 shabbath>, and their eyes were on the idols of their fathers.

Eze 22:8 "You have despised My holy things and profaned My sabbaths <07676 shabbath>.

Eze 22:26 "Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths <07676 shabbath>, and I am profaned among them.

Eze 23:38 "Again, they have done this to Me: they have defiled My sanctuary on the same day and have profaned My sabbaths <07676 shabbath>.

Eze 44:24 "In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths <07676 shabbath>.

Eze 45:17 "It shall be the prince's part to provide the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the new moons and on the sabbaths <07676 shabbath>, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel."

Eze 46:1 'Thus says the Lord GOD, "The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath <07676 shabbath> day and opened on the day of the new moon.

Eze 46:3 "The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths <07676 shabbath> and on the new moons.

Eze 46:4 "The burnt offering which the prince shall offer to the LORD on the sabbath <07676 shabbath> day shall be six lambs without blemish and a ram without blemish;

Eze 46:12 "When the prince provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath <07676 shabbath> day. Then he shall go out, and the gate shall be shut after he goes out.

Ho 2:11 "I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths <07676 shabbath> And all her festal assemblies.

Am 8:5 saying, "When will the new moon be over, So that we may sell grain, And the sabbath <07676 shabbath>, that we may open the wheat market, To make the bushel smaller and the shekel bigger, And to cheat with dishonest scales,

07677 shabbathown (shab-baw-thone')

from 07676; n m; [BDB-992b] {See TWOT on 2323 @@ "2323d" }

AV-rest 8, sabbath 3, 11

NAS-complete rest (4), rest (4), sabbath observance (1), sabbatical (1), solemn rest (1).

1) Sabbath observance, sabbatism

1a) of weekly sabbath

1b) day of atonement

1c) sabbatical year

1d) of Feast of Trumpets

1e) of the 1st and last days of the Feast of Tabernacles

Scriptures

Ex 16:23 then he said to them, "This is what the LORD meant: Tomorrow is a sabbath <07677 shabbathown> observance <07677 shabbathown>, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."

Ex 31:15 'For six days work may be done, but on the seventh day there is a sabbath of complete <07677 shabbathown> rest <07677 shabbathown>, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death.

Ex 35:2 "For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete <07677 shabbathown> rest <07677 shabbathown> to the LORD; whoever does any work on it shall be put to death.

The Lord's Day

Le 16:31 "It is to be a sabbath of solemn <07677 shabathown> rest <07677 shabathown> for you, that you may humble your souls; it is a permanent statute.

Le 23:3 'For six days work may be done, but on the seventh day there is a sabbath of complete <07677 shabathown> rest <07677 shabathown>, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

Le 23:24 "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest <07677 shabathown>, a reminder by blowing of trumpets, a holy convocation.

Le 23:32 "It is to be a sabbath of complete <07677 shabathown> rest <07677 shabathown> to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath."

Le 23:39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest <07677 shabathown> on the first day and a rest <07677 shabathown> on the eighth day.

Le 25:4 but during the seventh year the land shall have a sabbath rest <07677 shabathown>, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

Le 25:5 'Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical <07677 shabathown> year.

4315 prosabbaton (pros-ab'-bat-on)

from 4253 and 4521; n n; { See TDNT 666 }

AV-day before the sabbath 1; 1

NAS-day before (1), day before the Sabbath (1).

1) the day before the Sabbath

Scriptures

Mr 15:42 When evening had already come, because it was the preparation day, that is, the day <4315> before <4315> the Sabbath <4315 prosabbaton>,

4520 sabbatismos (sab-bat-is-mos')

from a derivative of 4521; n m; TDNT-7:34,989; { See TDNT 694 }

AV-rest 1; 1

NAS-Sabbath rest (1).

1) a keeping sabbath

2) the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians

Scriptures

Heb 4:9 So there remains a Sabbath <4520 sabbatismos> rest <4520 sabbatismos> for the people of God.

4521 sabbaton (sab'-bat-on)

of Hebrew origin 07676 שַׁבָּת; n n; TDNT-7:1,989; { See TDNT 694 }

AV-sabbath day 37, sabbath 22, week 9; 68

NAS-Sabbath (58), Sabbaths (1), week (9).

1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work

1a) the institution of the sabbath, the law for keeping holy every seventh day of the week

1b) a single sabbath, sabbath day

2) seven days, a week

Scriptures

Mt 12:1 At that time Jesus went through the grainfields on the Sabbath <4521 sabbaton>, and His disciples became hungry and began to pick the heads of grain and eat.

The Lord's Day

Mt 12:2 But when the Pharisees saw this, they said to Him, "Look, Your disciples do what is not lawful to do on a Sabbath <4521 sabbaton>."

Mt 12:5 "Or have you not read in the Law, that on the Sabbath <4521 sabbaton> the priests in the temple break the Sabbath <4521 sabbaton> and are innocent?"

Mt 12:8 "For the Son of Man is Lord of the Sabbath <4521 sabbaton>."

Mt 12:10 And a man was there whose hand was withered. And they questioned Jesus, asking, "Is it lawful to heal on the Sabbath <4521 sabbaton>?" — so that they might accuse Him.

Mt 12:11 And He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath <4521 sabbaton>, will he not take hold of it and lift it out?"

Mt 12:12 "How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath <4521 sabbaton>."

Mt 24:20 "But pray that your flight will not be in the winter, or on a Sabbath <4521 sabbaton>."

Mt 28:1 Now after the Sabbath <4521 sabbaton>, as it began to dawn toward the first day of the week <4521 sabbaton>, Mary Magdalene and the other Mary came to look at the grave.

Mr 1:21 They *went into Capernaum; and immediately on the Sabbath <4521 sabbaton> He entered the synagogue and began to teach.

Mr 2:23 And it happened that He was passing through the grainfields on the Sabbath <4521 sabbaton>, and His disciples began to make their way along while picking the heads of grain.

Mr 2:24 The Pharisees were saying to Him, "Look, why are they doing what is not lawful on the Sabbath <4521 sabbaton>?"

Mr 2:27 Jesus said to them, "The Sabbath <4521 sabbaton> was made for man, and not man for the Sabbath <4521 sabbaton>."

Mr 2:28 "So the Son of Man is Lord even of the Sabbath <4521 sabbaton>."

Mr 3:2 They were watching Him to see if He would heal him on the Sabbath <4521 sabbaton>, so that they might accuse Him.

Mr 3:4 And He *said to them, "Is it lawful to do good or to do harm on the Sabbath <4521 sabbaton>, to save a life or to kill?" But they kept silent.

Mr 6:2 When the Sabbath <4521 sabbaton> came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?"

Mr 16:1 When the Sabbath <4521 sabbaton> was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him.

Mr 16:2 Very early on the first day of the week <4521 sabbaton>, they *came to the tomb when the sun had risen.

Mr 16:9 [[Now after He had risen early on the first day of the week <4521 sabbaton>, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

Lu 4:16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath <4521 sabbaton>, and stood up to read.

Lu 4:31 And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath <4521 sabbaton>;

Lu 6:1 Now it happened that He was passing through some grainfields on a Sabbath <4521 sabbaton>; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain.

Lu 6:2 But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath <4521 sabbaton>?"

Lu 6:5 And He was saying to them, "The Son of Man is Lord of the Sabbath <4521 sabbaton>."

Lu 6:6 On another Sabbath <4521 sabbaton> He entered the synagogue and was teaching; and there was a man there whose right hand was withered.

Lu 6:7 The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath <4521 sabbaton>, so that they might find reason to accuse Him.

Lu 6:9 And Jesus said to them, "I ask you, is it lawful to do good or to do harm on the Sabbath <4521 sabbaton>, to save a life or to destroy it?"

Lu 13:10 And He was teaching in one of the synagogues on the Sabbath <4521 sabbaton>.

The Lord's Day

Lu 13:14 But the synagogue official, indignant because Jesus had healed on the Sabbath <4521 sabbaton>, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath <4521 sabbaton> day."

Lu 13:15 But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath <4521 sabbaton> untie his ox or his donkey from the stall and lead him away to water him?"

Lu 13:16 "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath <4521 sabbaton> day?"

Lu 14:1 It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath <4521 sabbaton> to eat bread, they were watching Him closely.

Lu 14:3 And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath <4521 sabbaton>, or not?"

Lu 14:5 And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath <4521 sabbaton> day?"

Lu 18:12 'I fast twice a week <4521 sabbaton>; I pay tithes of all that I get.'

Lu 23:54 It was the preparation day, and the Sabbath <4521 sabbaton> was about to begin.

Lu 23:56 Then they returned and prepared spices and perfumes. And on the Sabbath <4521 sabbaton> they rested according to the commandment.

Lu 24:1 But on the first day of the week <4521 sabbaton>, at early dawn, they came to the tomb bringing the spices which they had prepared.

Joh 5:9 Immediately the man became well, and picked up his pallet and began to walk. Now it was the Sabbath <4521 sabbaton> on that day.

Joh 5:10 So the Jews were saying to the man who was cured, "It is the Sabbath <4521 sabbaton>, and it is not permissible for you to carry your pallet."

Joh 5:16 For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath <4521 sabbaton>.

Joh 5:18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath <4521 sabbaton>, but also was calling God His own Father, making Himself equal with God.

Joh 7:22 "For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath <4521 sabbaton> you circumcise a man.

Joh 7:23 "If a man receives circumcision on the Sabbath <4521 sabbaton> so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath <4521 sabbaton>?"

Joh 9:14 Now it was a Sabbath <4521 sabbaton> on the day when Jesus made the clay and opened his eyes.

Joh 9:16 Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath <4521 sabbaton>." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them.

Joh 19:31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath <4521 sabbaton> (for that Sabbath <4521 sabbaton> was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

Joh 20:1 Now on the first day of the week <4521 sabbaton> Mary Magdalene *came early to the tomb, while it *was still dark, and *saw the stone already taken away from the tomb.

Joh 20:19 So when it was evening on that day, the first day of the week <4521 sabbaton>, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "Peace be with you."

Ac 1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath <4521 sabbaton> day's journey away.

Ac 13:14 But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath <4521 sabbaton> day they went into the synagogue and sat down.

Ac 13:27 "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath <4521 sabbaton>, fulfilled these by condemning Him.

Ac 13:42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath <4521 sabbaton>.

Ac 13:44 The next Sabbath <4521 sabbaton> nearly the whole city assembled to hear the word of the Lord.

The Lord's Day

Ac 15:21 "For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath <4521 sabbaton>."

Ac 16:13 And on the Sabbath <4521 sabbaton> day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

Ac 17:2 And according to Paul's custom, he went to them, and for three Sabbaths <4521 sabbaton> reasoned with them from the Scriptures,

Ac 18:4 And he was reasoning in the synagogue every Sabbath <4521 sabbaton> and trying to persuade Jews and Greeks.

Ac 20:7 On the first day of the week <4521 sabbaton>, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

1Co 16:2 On the first day of every week <4521 sabbaton> each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

Col 2:16 Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath <4521 sabbaton> day —