

AN EXAMINATION OF THE SABBATH

Exploring the Sabbath from Old to New Testament Through Early Church History

No Christian, therefore, should rest till he has satisfactorily discovered the mind of God in this matter. If the Christian Sabbath be of divine institution, it is doubtless of great importance to religion that it be well kept, and therefore, that every Christian be well acquainted with the institution. (Jonathan Edwards, The perpetuity and Change of the Sabbath)

(Links to articles in this paper should not be considered an endorsement of the site linked to or their beliefs. Proceed with caution and discernment. Test everything by the word.)

For the last few years I've been studying the scriptures and church history concerning the Sabbath. When I first discovered early in my walk with Christ that Sunday was not the 7th day of the week, I began to wonder why Christians in general are not taught to observe the Sabbath. This subject has been nagging my conscience for many years until I decided to do an in depth study on the topic and as Edwards says, decided not to rest until I "satisfactorily discover the mind of God on this matter." One thing I discovered in my research, compared to the other 9 commandments, there is an abundance of controversy, confusion, ignorance and varying opinions on the subject of The Sabbath. Here are just a few of the types of comments I've heard from Christians concerning the Sabbath:

- The Sabbath was made for man, not man for the Sabbath (Quoting Jesus and insinuating there is no commandment anymore to follow the Sabbath).
- Oh, I didn't know Sunday was not the 7th day of the week?
- You can't know what the 7th day of the week really is.
- The Sabbath, that was only for Israel.
- The Sabbath that was under the Old Covenant we're under the New Covenant now.
- Jews observe the Sabbath; Christians have the Lord's Day.
- The Sabbath is just a 1 in 7 principle so you can observe it any day of the week.
- The Sabbath was changed to the first day of the week.
- I work in ministry and have to work on Sundays so I take another day as a Sabbath.
- There is no more Sabbath rule to follow because Jesus is Lord of the Sabbath.

This study is divided in 5 parts:

- Part 1: A Look at Both Old and New Testament Scriptures on the Sabbath.
- Part 2: The Sabbath History of the First Century Ekklesia.
- Part 3: Summary and Conclusion
- Part 4: List of all Sabbath Related Scriptures From Old Testament and New Testament
- Part 5: Famous Theologians and Denominational Quotes About the Sabbath

PART 1: A look at both Old and New Testament Scriptures on the Sabbath.

FIRST: WHAT THE LAW AND THE PROPHETS TEACH IN REGARD TO THE SABBATH

The 7th day of the week is blessed and set apart as holy. God says this about *the 7th day*

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. (Genesis 2:1-2)

Remember the Sabbath day by keeping it holy. (Exodus 20:8)

Note: In Exodus 16 we see that before the Mosaic teachings of righteousness (aka the law) were given on Mount Sinai, YHWH commanded the Children of Israel to observe the Sabbath.

He said to them, "This is what the Lord commanded: "Tomorrow is to be a day of sabbath rest, a holy sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning. (Exodus 16:23)

THE PURPOSE OF THE SABBATH

The Sabbath is a gift from YHWH and a blessing to all those who honor it, Israelites and non-Israelites alike.

Bear in mind that the LORD has given you the Sabbath... (Exodus 16:29)

Foreigners who bind themselves to the Lord to serve him, to love the name of the Lord, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant— 7 these I will bring to my holy mountain and give them joy in my house of prayer. (Is 56:6-7)

Note: The LORD says that it is “foreigners” aka people outside of the nation of Israel who “keep the Sabbath” that He will bring to “My holy mountain...”

The Sabbath is a weekly time to gather together in a sacred assembly with other covenant keepers.

There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD. (Leviticus 23:3)

Note: One of the words for sacred assembly in the Hebrew is qodesh (holy) miqra (also translated in various places in the Hebrew Scriptures as convocation: an assembly called together, reading, or calling). Gesenius' lexicon says miqra means “to call together an assembly”. Sounds a lot like the church doesn't it? Another word that is used in the Hebrew Scriptures that is translated as “congregation” or “assembly” is the Hebrew word “qahal.” Qahal is the Hebrew word translated as ekklesia in the Greek Septuagint translation of the Hebrew scriptures. Ekklesia is also the Greek word that New Testament translators have grossly translated as church. According to www.Bible-Truth.org it is common knowledge that “the first English Bible translated from Greek did not translate the word “ekklesia” as church. William Tyndale's translation (1526) correctly used the term “congregation.” The 1557 Geneva New Testament, produced by William Whittingham, was the first to translate “ekklesia” as “church.”” <http://www.bible-truth.org/Ekklesia.html>.

The Sabbath is a day of rest

The seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. (Exodus 20:8)

Note: Again we see that the Sabbath command was for not only the children of Israel but for “aliens” as well. Israel was to be YHWH's light bearer (i.e. to be the keeper and the bearer of the light of the Torah) – but all who came to Her to live under the covenant - whether descendants of Israel or foreigners: slave or free - were part of Israel and included in the covenant.

The Sabbath is a weekly day of remembrance

Remember the Sabbath day by keeping it holy. ... For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. (Exodus 20:7-9)

“Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you. ...Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day.” (Deuteronomy 5:12)

Note: Does Christ's death and resurrection somehow negate God's decree that the Sabbath is to be a weekly reminder of the Creator YHWH and what He has done for us as mentioned in Exodus 20 and Deuteronomy 5? Does not the Sabbath within this context of Deuteronomy 5:12 point us to the time when God's people would be delivered from their spiritual Egypt through Jesus the Christ?

The Sabbath is a sign (Sign in Hebrew is owth, SH 226 which means a banner, distinguishing mark or miracle).

“Say to the Israelites, “You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy...” (Exodus 31:13)

Also I gave them my Sabbaths as a sign between us, so they would know that I the Lord made them holy. (Ezekiel 20:12)

Note: Does Christ's death and resurrection negate the need for the Sabbath as a sign to remind us that YHWH is holy and that through Christ He has made His elect holy once and for all?

The Sabbath is a sign and lasting covenant. (Lasting in Hebrew is Owlam - SH 5769- lasting, perpetual, forever, continual)

¹² Then the LORD said to Moses, ¹³ "Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy. (Exodus 31:12)

The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested. (Exodus 31:16-17)

This lasting covenant is a sign between YHWH and His people that serves several purposes:

- Distinguishes God's people from the people of the World. i.e. those He is not in covenant with.
- Reminds His people that YHWH alone is their God.
- Reminds His people that He alone makes them holy
- Reminds God's people that He alone is the source of their redemption
- Ultimately the Sabbath is the sign to God's people of His Covenant of grace as all these signs point to salvation by grace alone.

YHWH's JUDGEMENT AND THE SABBATH

Anyone who does not observe the Sabbath is to be cut off from his people. Desecrating the Sabbath was a very serious transgression resulting in being cut off from the Israelites or death.

Observe the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. (Exodus 31:14)

Note: Thus it seems to reason that to deny and/or forsake the Sabbath is to undermine the covenant of God's grace. Yet no one can perfectly uphold the law, thus Christ who did perfectly show us how to uphold it as well He did it for us and His righteousness is imputed to each of the elect. In our realization that we cannot perfectly uphold the Sabbath as is required by the law, the Sabbath becomes yet another reason to rejoice in the righteousness of Christ – for it is in Him that we find our complete rest from works righteousness. Having an understanding of the righteousness of Christ in no way releases us from observing the torah – the laws of YHWH – for these show us the narrow path that leads to life – The apostle Peter reminded us to be holy as YHWH is holy quoting Lev 11:45 in 1 Peter 1:16.

Forgetting YHWH's Sabbath brings judgment and is in and of itself a form of judgment.

But if you do not obey me to keep the Sabbath day holy by not carrying any load as you come through the gates of Jerusalem on the Sabbath day, then I will kindle an unquenchable fire in the gates of Jerusalem that will consume her fortresses. (Jeremiah 17:27)

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (Daniel 7:25)

He has laid waste his dwelling like a garden; he has destroyed his place of meeting. The Lord has made Zion forget her appointed feasts and her Sabbaths; in his fierce anger he has spurned both king and priest. (Lamentations 2:6)

I will stop all her celebrations: her yearly festivals, her New Moons, her Sabbath days—all her appointed feasts. (Hosea 2:11)

THE SABBATH AND THE COVENANT OF GRACE

There is grace connected with the Sabbaths

Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am the Lord your God. (Ezekiel 20:20)

New Moons and Sabbaths will be observed in The New Heaven and Earth

"As the new heavens and the new earth that I make will endure before me," declares the Lord, "so will your name and descendants endure. 23 From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the Lord. (Isaiah 66:22-23)

Note: It seems to reason that since the Sabbath is rooted in the creation ordinance that while this first creation of the heavens and the earth still stands the Sabbath would also stand for the duration of the creation. Interesting, that Isaiah in speaking of the **new** Heavens and Earth, informs us that the LORD's appointed times, i.e. New Moons and Sabbaths will continue to exist. Why would the LORD institute the Sabbath, not care which day or whether His people observe the Sabbath and then reinstitute it when the new heavens and earth are created?

The Sabbath points us to the eternal Sabbath Rest that one day we will have in Christ.

Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. (Hebrews 4:1)

Note: "The promise still stands of entering his rest", in other words through the persevering grace of YHWH the elect will enter His rest in the future. It is true that Christ is our Sabbath rest, but we have not fully entered into it until we are fully redeemed (Romans 8:23-25 *And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.* ²⁴ *For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?* ²⁵ *But if we hope for what we do not see, we wait for it with patience.*)

SECOND: WHAT THE GOSPELS AND EPISTLES TEACH IN REGARD TO THE SABBATH

Jesus, Paul and others disciples observed the Sabbath

He (Jesus) went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. (Luke 4:16)

As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scripture. (Acts 17:2)

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat...For the Son of man is Lord even of the sabbath day. (Matthew 12:1-8)

Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. (Colossians 2:16)

Note: Jesus' teaching along with Paul's in Colossians 2:16 teaches that there is freedom in how we may observe the Sabbath etc, but the reality is a New Moon cannot be observed on any other day of the month, neither can the Sabbath be observed on any day one chooses, these are times appointed by YHWH.

"It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. 20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. 21 For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath." (Acts 15:19-21)

Note: At the famous Council of Jerusalem it is apparent that the leaders of the Council expected that both Jewish and Gentile believers would be keeping the Sabbath and learning more about the law of Moses at the synagogue "on every Sabbath".

Jesus taught what was lawful to do on the Sabbath

He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? 12 How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath." (Matthew 12:11-12)

Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? 6 I tell you that one greater than the temple is here. 7 If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. 8 For the Son of Man is Lord of the Sabbath." (Matthew 12:5-8)

Then he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath." (Mark 2:27-28)

Note: Clearly it was "lawful" for the priests to offer the required sacrifices on the Sabbath - they didn't take another day of the week for rest and call it "my sabbath." If the "church" worker chooses to take a day of rest because he or she works at their

church on The Sabbath then they are free to do so. However, that does not make it The LORD's Sabbath, as the LORD's Sabbath is on the 7th day of the week – *the Word of the LORD stands forever (Isaiah 40:8)*. (Most Christians who voice this concern are actually working on Sunday which they erroneously refer to as The Sabbath.)

Jesus' teaching about what is lawful to do on the Sabbath uphold's the 4th commandment, it does not diminish it nor suggest in any way that there is another day of the week that a person can make their Sabbath or that the Sabbath ordinance is no longer in effect. That is not to say that a person cannot take a rest for the purpose of worshipping YHWH/Jesus on another day of their choosing...but "The Sabbath" is God's gift to His people. It is not for man to determine or change. As the Westminster Confession says in Chapter XXI:

I. The light of nature shows that there is a God, who has lordship and sovereignty over all, is good, and does good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.[1] But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.[2]

Further, why would Jesus teach his disciples how to observe the Sabbath, specifically teaching them what was lawful to do on the Sabbath, if he did not expect them to observe it? That would be a false, erroneous or at the very least a misleading teaching and would create confusion for His disciples about how they should live and what they should teach to others. The scriptures say that Jesus said, "*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you.*" (Matthew 28:19-20)

Seeing that Jesus observed the Sabbath and taught His disciples to observe it in spirit and truth helps us to understand that the Sabbath was made for man as a gift of grace and mercy not man to be in bondage to the legalism of the Pharisees as it applied to their rules for Sabbath observance. No Jesus said, the son of man (adam) (aka the individual) is lord of the Sabbath. In saying this Jesus likely was not saying so much that He is Lord of the Sabbath (though He is), but that the son of adam (man) is the lord of the Sabbath. Just as David had not sinned when he fed his hungry men with the bread from the table of showbread that was reserved for the Priests.

One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. ²⁴The Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" ²⁵He answered, "Have you never read what David did when he and his companions were hungry and in need? ²⁶In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions." ²⁷Then he said to them, "The Sabbath was made for man, not man for the Sabbath. ²⁸So the Son of Man is Lord even of the Sabbath." (Mark 2:23-28)

Jesus taught us to keep the teachings of righteousness, aka "The Law"

The teachers of the law and the Pharisees sit in Moses' seat. ³So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. (Matthew 23:2-3).

For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. (Matthew 5:18-19)

Note: The bible speaks to 2 kinds of righteousness. The first is the righteousness of Christ that is imputed to the believer and is that which makes us legally perfect, blameless and without sin (2 Corinthians 5:21). The second is a righteousness that refers to a life lived rightly (not perfectly) before God. The standard is following the commandments of God. This righteousness is the fruit of salvation not the means to salvation. (1 Corinthians 15:34, 2 Corinthians 9:10)

But didn't Paul teach that we should not observe God's sacred assemblies in Galatians 4?

Formerly, when you did not know God, you were slaves to those who by nature are not gods. ⁹But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again? ¹⁰You are observing special days and months and seasons and years! ¹¹I fear for you, that somehow I have wasted my efforts on you.

Note: The Galatian church was likely made up of well, "Galatians." Galatians were known for their moon god worship and were idol worshippers. If in Biblical interpretation the clear is to interpret the unclear (though IMO it is pretty clear that Paul is

making a reference to the Galatians returning to their pagan religious practices) we would use the clear teaching of the Hebrew scriptures, which explain why Jesus, Paul and others kept the feasts “as was their custom” to understand what Paul is concerned about in Galatians 4: The return of the Galatians to their former pagan idol worshipping practices.

If Christians are not to observe special days and seasons, how do most Christian leaders and believers justify observing such traditions as Sunday, Lent, Advent, Christmas, Easter and personal birthdays?

How are we to make sense of this? Are we to believe that God is well pleased with His people observing these extra Biblical days, but that He is frowning upon His people who would observe His sacred feasts days in spirit and in truth.

For further commentary in Galatians 4 see

<http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/29142/eVerseID/29142>

Martin Luther’s Commentary in Galatians 4 says...

“But why does Paul accuse the Galatians of reverting to the weak and beggarly elements of the Law when they never had the Law? Why does he not say to them: “At one time you Galatians did not know God. You then served idols that were no gods. But now that you have come to know the true God, why do you go back to the worship of idols?” Paul seems to identify their defection from the Gospel to the Law with their former idolatry. Indeed he does. Whoever gives up the article of justification does not know the true God. It is one and the same thing whether a person reverts to the Law or to the worship of idols. When the article of justification is lost, nothing remains except error, hypocrisy, godlessness, and idolatry.”

<http://www.studylight.org/com/mlg/view.cgi?book=ga&chapter=4&verse=10>

Note: Our justification comes not from observing the law – neither following the ceremonial nor moral aspects of the teachings in righteousness – God justifies and God alone. But based on this argument one might posit that he should not bother to “love his neighbor” for fear that he is looking to his own ability to love for personal justification. The fact remains Almighty God and His son Jesus the Christ commanded us to “obey His commands.” Deuteronomy 11:1 and John 14:15 makes it pretty clear...

Love the LORD your God and keep his requirements, his decrees, his laws and his commands always. Deut 11:1

If ye love me, keep my commandments. John 14:15

Isn't the Mosaic Covenant for the Israelite Only?

Foreigners who bind themselves to the Lord to serve him, to love the name of the Lord, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant— 7 these I will bring to my holy mountain and give them joy in my house of prayer. (Is 56:6-7)

Note: Again, as mentioned above, the covenant was extended to all those who took refuge under the wings of YHWH and were obedient to His word. Also consider that the mosaic covenant was not made with gentiles and neither was the new Covenant; it was made with Israel and Judah. Also refer back to Jesus’ words in Matthew 5, 23 and John 14 above.

“The days are coming,” declares the LORD, “when I will make a new covenant with the people of Israel and with the people of Judah. (Jeremiah 31:31)

If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root...(Romans 11:17)

IMPORTANT DISTINCTIONS AND OBSERVATIONS CONCERNING THE SABBATH VERSUS SUNDAY

Before we continue with this exploration of the Sabbath I want to draw attention to a few important distinctions and observations:

First, Many authors, including people like Spurgeon and Jonathan Edwards uphold the observance of the Sabbath, but upon closer inspection it is observed that they use the word “Sabbath” interchangeably with “Sunday” or what they may call the “Lord’s Day”.

Second, it should be obvious that man is free to worship God corporately any day of the week. Many Christians worship together on Sundays and Wednesdays as well as other days of the week. The Father is well pleased with all who worship Him in Spirit and in Truth. The scriptures document that in the first century believers met together frequently. In other words they did not only meet on the Sabbath or the first day of the week but sometimes met together daily.

Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, ⁴⁷ praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. (Acts 1:46-47)

Third, though man can worship God any and every day of the week corporately if he chooses this should not be confused with Sabbath observation and the Sabbath command which states:

There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the Lord. (Leviticus 23:3)

Also, as discussed in Part 1 the Sabbath has several specific purposes:

- Distinguishes God's people from the people of the World. i.e. those He is not in covenant with.
- Reminds His people that YHWH alone is their God.
- Reminds His people that He alone makes them holy
- Reminds God's people that He alone is the source of their redemption
- Ultimately the Sabbath is the sign to God's people of His Covenant of grace as all these signs point to salvation by grace alone.

Fourth, souls are saved by faith through grace (Ephesians 2:10) and not by works. Hebrews 4:10 also teaches, *"for anyone who enters God's rest also rests from their works, just as God did from his."* The next verse goes on to teach in the paradoxical manner which scripture often does...

*Let us, therefore, **make every effort** to enter that rest, so that no one will perish by following their example of disobedience. (Hebrews 4:11) (Emphasis added)*

Well into the first century ekklesia the author of Hebrews is affirming the need for the Christian to walk in obedience. Obedience to what? Obedience to God's commands of course. Would the writer of Hebrews use the Sabbath Rest metaphor with the Hebrews if the Sabbath had been changed to the first day of the week? Would this teaching make sense in that context?

Digging a little deeper we find that the author of Hebrews is using 2 different words for rest...

There remaineth therefore a rest (sabbatismos (aka Sabbath) SH 4520) to the people of God. For he that is entered into his rest (katapousis SG 2663), he also hath ceased (katapauo SG 2664) from his own works, as God [did] from his. Let us labour therefore to enter into that rest (katapousis SG 2663), lest any man fall after the same example of unbelief. (Hebrews 4:9-11 KJV)

The Sabbath rest, through the grace of God and the work of Christ takes on a new meaning for these new believers. The act of resting and worshipping YHWH on the Sabbath is a reminder of the eternal rest they have found through Christ alone.

Some authors, like [John MacArthur](#) have said, "[The Sabbath] is the only one of the Ten Commandments that is non-moral and purely ceremonial." In my opinion, and in respect to the godly and learned men like MacArthur who promote this doctrine, Moses does not seem to make a distinction of moral and non-moral laws given by YHWH. On the contrary it seems that God's Torah, teachings in righteousness, are all-moral. Moral according to Webster's 1828 dictionary means in part...

Relating to the practice, manners or conduct of men as social beings in relation to each other, and with reference to right and wrong. The word moral is applicable to actions that are good or evil, virtuous or vicious, and has reference to the law of God as the standard by which their character is to be determined. The word however may be applied to actions which affect only, or primarily and principally, a person's own happiness.

In fact upon closer inspection there are obvious moral aspects to observing the Sabbath:

But the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. (Exodus 20:10)

The Sabbath is a foundational part of the so-called "moral" law teaching us how to live well, by extending the grace and mercy of God in relation to our family members, workers, strangers and even farm animals. Not to mention that those who observe the Sabbath point people by their example and lifestyle to God and the work of Christ – how much more moral can we get than that?

As mentioned above many claim [Colossians 2:16](#) and [Galatians 4:10](#) as arguments that believers should not observe or set apart any particular day as holy...

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath [days]...(Colossians 2:16)

Ye observe days, and months, and times, and years But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? (Galatians 4:9)

To teach that...

"Jesus has freed us from all "Sabbath keeping", both day Sabbaths and Feast Day Sabbaths. Now, every day is a Sabbath where we rest from our own works, and allow God to work through us." <http://www.biblestudymanuals.net/sabbaths.htm>

Digging a little deeper, there are 4 points to consider as we try to understand what these scriptures convey.

First, let's look at a few scriptures that describe the freedom and power of the law of God:

- Psalm 19:7 The law of the LORD is perfect converting the soul.
- Psalm 19:9 The decrees of the LORD are firm, and all of them are righteous.
- Psalm 119:45 I will walk about in freedom for I have sought out your precepts.

Since the word does not contradict itself, and the clear interprets the unclear, is it the law that creates bondage or is something else going on? To the regenerated heart, like King David's, the law of God was refreshing, trustworthy, joy giving, radiant, pure, firm and righteous (Psalm 19). On the contrary, Jesus railed against the Pharisees and teachers of the law who placed their converts in bondage by teaching extra Biblical rules and mandates. Jesus said,

Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are. (Matthew 23:15)

Second, does it really make sense to think of Sabbath keeping as "works" any more than "loving your neighbor" or "not bearing false witness" is works? The Sabbath is a gift of grace from God that foreshadows the eternal rest we can have in Christ because of His works. How much more precious a gift and remembrance the Sabbath is for believers in Yehoshua who have come to understand that Jesus/Yehoshua ha Masschiah is our Sabbath, is our righteousness, is the reason we can, yeah is the reason we must, rest in Him to find eternal salvations.

CONTINUING ON WITH: WHAT THE GOSPELS AND EPISTLES TEACH IN REGARD TO THE SABBATH

Wasn't the Sabbath Changed to the First Day of the Week?

The Old Testament scriptures mention Sabbath keeping (The Sabbath and sabbaths which were days of rest and worship associated with YHWH's Feasts) in a positive light no less than 62 times and approximately 15 times in the context of YHWH rebuking the Israelites for desecrating the Sabbath.

There is no dispute about what the Torah and the Prophets taught regarding the Sabbath, but what do the New Testament Scriptures teach? Another common explanation or reason for assembling on Sunday as well as intimating that Sunday is the new Sabbath is the history of the first century church. One common argument for Sunday worship is that it is said that the first century church began to meet on the first day of the week rather than on the 7th day. Peter wrote in 2 Peter 1:3 that within holy scripture (OT and NT) we would find everything we need for life and godliness. Paul wrote to Timothy that, "*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷so that the servant of God may be thoroughly equipped for every good work.*" (2 Tim 3:16-17). Further "*Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures...*" (Acts 17:2). Keep in mind that when Paul referred to "scripture" he undoubtedly was referring to the Septuagint (Greek)/Tanak (Hebrew) – The Hebrew Scriptures which Christians named The Old Testament. Additionally the Bereans were commended for looking into the scriptures (OT) daily to "*see if what Paul was teaching was true.*" (Acts 17:11). Likewise, in order to understand whether we are to observe the traditional Sabbath and How to observe it since the resurrection of Christ we too must be able to reconcile the Law and the prophets with what is said in the New Testament.

New Testament Scriptures on the first day of the week

First, we will take a look at the New Testament Scriptures to see what they say about believers gathering together on the first day of the week. (Keep in mind that because believers gathered together on the first day of the week this in and of itself is not a confirmation that they had done away with the Sabbath, or thought that it had changed to the first day.)

Let's see what the New Testament Scriptures have to say about the matter. There are approximately 8 references to the "first day of the week" in the NT.

- **Five** of those references refer to the account of the tomb being found empty the first day of the week (Matthew 28:1, Mark 16:2,9, Luke 4:1, John 20:1).
- **One** account of meeting with Jesus the evening of the first day when the tomb was found empty. (John 20:19)
- **One** possible account of meeting with Jesus 1 week after the resurrection (John 20:26) (I say "possible account" because it is not clear whether Jesus met with them 1 week after they told Thomas about the risen Christ or 1 week after the risen Christ met with them. Although it could be one and the same day we cannot assume.)
- **Two** references to meeting on the first day of the week sometime after Jesus ascended and the Holy Spirit had come.
 - *Acts 20:7 On the first day of the week we came together to break bread. Paul spoke to the people because he intended to leave the next day, kept talking until midnight.*
 - *1 Corinthians 16:2 On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.*

One matter that can complicate our understanding of what the scriptures mean by first day of the week is the fact that the Jews start their day at Sundown (Genesis 1:5, Lev 23:32). That means that the first day of the week actually starts Saturday evening at Sundown. According to Marvin R. Wilson, author of *Our Father Abraham*, traditionally, the Jews closed the Sabbath with the Habdalah ceremony – on the evening of the evening of 1st day of the week (Saturday night for our understanding).

Though John 20:19 leads us to believe that this passage is referring to Sunday evening – as it was the same day that Mary Magdalene and others saw the risen Jesus for the first time we cannot say this for sure about Acts 20:7. It may have been that the disciples had gathered together for the Sabbath and continued on together after the Habdalah to hear Paul share since he "*intended to leave the next day.*"

However assuming that Luke is referring to the disciples getting together to break bread on the first day of the week, it seems likely that it was an evening gathering that went on very late. This one example in no way indicates that Paul or other Apostles were teaching that the Sabbath had been changed to the first day of the week. There were many reasons to gather besides corporate Sabbath worship. One can only imagine how exciting the times were, (especially those 40 days before the ascension) and how often they would want to get together.

None of these scriptures, which speak of meeting on the first day of the week suggest that they are observing the Sabbath.

Further, the fact that it is recorded in the New Testament that Jesus, during the 40 days he walked the earth after his resurrection and before His ascension, revealed Himself more than once (ok twice) on the first day of the week, does not mean we can conclude ...

- That he did not reveal Himself on other days
- The disciples were not meeting together other days
- That Jesus changed the Sabbath to the first day of the week
- That Jesus did away with the Sabbath

Part 2: The Sabbath History of the First Century Ekklesia and Beyond

As we saw from the scriptures in the gospels and epistles, there is not a clear and convincing instruction demonstrating the Sabbath commandment was changed or eliminated. We did see clearly that Jesus instructed His followers in how to observe the Sabbath. The Sabbath was deeply engrained not only in the Hebrew culture but according to Jewish Historian Flavius Josephus, the Hebrew Sabbath had been adopted by other cultures as well:

"The multitude of mankind itself have had a great inclination for a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come . . . As God himself pervades all the world, so hath our law passed through all the world also" (*Against Apion*, Book 2, chap. 40)

The next scripture that is often used as a proof text for teaching that the Sabbath was changed to the first day of the week, is 1 Corinthians 16:2. In this passage Paul is requesting that "each one of you" should set aside money so when Paul comes back to Corinth he will not have to take up a collection.

On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made. (1 Corinthians 16:2)

There is no consensus as to what Paul might have been meaning here. Was he encouraging individuals to set aside money in their homes that he would come and collect at a later time? Was he asking the disciples to do this corporately during a weekly gathering of believers? Was He referring to a gathering on the evening of the Sabbath during or after the Habdalah (this would technically be the first day of the week)? Either way, there is no explicit indication in this obscure passage that Paul was indicating that believers were no longer suppose to observe the Sabbath.

Christians and Jews Worship Together for first 40 years or so

For about the first 40 years after Jesus ascended Christians and Jews continued to worship together in the synagogue. Clearly they observed the Sabbath according to the Holy Scriptures as they had always done. <http://www.ctlibrary.com/ch/1993/issue37/3726.html>

At the Jerusalem council usually dated to 50 AD the apostles, in addressing the concerns of gentile believers joining the faith, clearly state that they will be learning about the teachings of Moses in the Synagogue referring to the weekly Sabbath gatherings (Acts 15:21).

For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. (Acts 15:21)

This seems to indicate that those on the Jerusalem Council were expecting the gentile believers to be joining the Jews in the synagogue and continue to learn about the law of Moses. That law that begins with "*Shema (hear and put into action) O Israel YHWH our God, YHWH is one...these commandments I give you today are to be upon your heart...tie them on your hands, bind them on your foreheads, write them on your doorposts and on your gates.*" (Deuteronomy 6:4-9)

Sabbath Observance Second Century and Beyond

If the Sabbath had been changed and they were no longer "suppose" to observe it would Jesus not have been clear about it in the scriptures? The extra biblical historical record shows there was a gradual change that occurred – over time, some (but certainly not all) Christians transitioned from observing the Sabbath to gathering in worship on the first day of the week due to a number of religious and political forces. Some of those forces may include:

- The growing division between the non believing Jews and believing Jews
- Synagogue leaders rejecting Christ in first century and stirring up dissension (Just as Jesus warned His disciples would happen, "*They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God.*" (John 16:2)
- Some also have posited that followers of The Way wanted fellowship together outside of their synagogues and did this on first day of week.
- Political forces, i.e. although some Christians in the Roman Empire were worshipping on the first day of the week
 - "For although almost all churches throughout the world celebrate the sacred mysteries on the sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this." [Church History \(Socrates Scholasticus\)](#) Book V Chapter 22

- Ignatius, Bishop of Antioch, round 115 AD, noted that this change from Sabbath to the 1st day of the week began to happen as early as 115.
 - “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new [hope](#), no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death.” (Ignatius of Antioch, Letter to the Magnesians)
- The Didache (aka known as the *Teachings of the 12 Apostles*) thought to be written approximately the late 1st or early 2nd century and mentioned by Eusebius in his history of the church:
 - “Let there be placed among the spuria the writing of the Acts of Paul, the so-called Shepherd and the Apocalypse of Peter, and besides these the Epistle known as that of Barnabas, and what are called the Teachings of the Apostles, and also . . . the Apocalypse of John, if this be thought fit . . .” <http://www.newadvent.org/cathen/04779a.htm>
- In the Diache the writers mention that believers are to fast on the preparation day (that is the 6th day, presumably in preparation for the Sabbath) and also “on the Lord’s own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure.” <http://www.newadvent.org/fathers/0714.htm>
- In 321 AD Constantine the new emperor of the Roman Empire who embraced Christianity made it law that Roman citizens must not worship on the Sabbath or they would be guilty of being a judaizer. Additionally they were not allowed to work on Sunday, the first day of the week. The first day of the week, Sunday (named after the “sun” god) has been considered a day of rest ever since Constantine made it law in 321 AD and ordered those in the Church to observe Sunday rather than The Sabbath.
 - “On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed...” (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time [A.D. 321].)
- In 364 the Church Council of Laodecia made Sabbath observance a religious crime.
 - Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord’s Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ. <http://www.newadvent.org/fathers/3806.htm>

Whether Christians observed the Sabbath or not also seemed to depend on where they were living. Those closest to Rome tended to set the first day of the week aside (Sunday). Those closer to Jerusalem continued to observe the traditional Sabbath. It makes sense that Christians living closer to Rome, the see of political and religious power would be more intimidated by the power of Rome and thus conform to its edicts. Even so, we must be reminded that changes in custom or secular laws for whatever reason do not change the Word of God that endures forever.

Consider that one of the main problems YHWH had with the Israelites was their disobedience in adhering to the word of God; rather they preferred to interpret and add to it as they saw fit like Saul the King of Israel. God’s people have been rebuked and severely chastised by God for this from day one (YHWH severely rebuked His people because of their lack of understanding and because “*they have rejected the law of the LORD Almighty and spurned the word of the Holy One of Israel*” (Isaiah 5) and “*they do what they please*” on the Sabbath. (Isaiah 58:13). No wonder God hated the New Moon festivals and Sabbaths of Israel because they desecrated the days. (Isaiah 1:14)

Since it is in man’s nature to change the word of God, and since there is very little consensus in modern day Christendom about the Sabbath (it seems that the overwhelming majority believe the Sabbath has been change to Sunday, that it is not in effect for today or believe it is only a 1 day in 7 principle) suggests that man has taken what is in the plain reading of YHWH’s word and displayed in Jesus life and rejected it for his own interpretation of holy scripture based on some kind of human reasoning which suits his own desires. *We are all like sheep who have gone astray each of us has turned to our own way* (Isaiah 53).

The Sabbath looks forward to the time of Christ when our eyes would be open to the reality that our justification is by faith in the work of Christ alone. The Sabbath reminds us that when we rest from ALL our works we rest in the One who worked on our behalf, the One Who accomplished by His efforts and will what we could never accomplish by ours: perfect obedience. The weekly Sabbath is God’s gift to His people that point us to our great need for a Savior – One in whom we can rest with all assurance of salvation.

The fact that Jesus said

Samuele Bacchiocchi, From Sabbath to Sunday

Samuele Bacchiocchi, who grew up a stone's throw away from the Vatican in Rome, the son of Christian parents, spent 5 years pursuing his doctoral degree from the Pontifical Gregorian University in Rome – an honor and privilege ascribed to only one man outside of the Catholic church – Bacchiocchi. This privilege gave him access to the renowned Vatican library, in which for 5 years he studied the topic of the Sabbath Sunday controversy.

In his thesis Bacchiocchi points his readers to 2 main historical events that resulted in the change from Sabbath to Sunday.

- The anti-judaism influence. Specifically Hadrian's Legislation issued by Roman Emperor Hadrian in 135 AD which outlawed the practice of Judaism in general and the Sabbath in particular.
- A Theology of contempt was developed against the Jews. The Christians maintained that Sabbath keeping was a sign of Jewish depravity. One of the sources for this sentiment is Justin Martyr's work as well as other church fathers like Ignatius.

Bacchiocchi also dismisses on the basis of early historical writings the idea that Sunday worship came about because of Christ's resurrection on the first day of the week.

"The earliest explicit references to Sunday keeping are found in the writings of Barnabas (about A. D. 135)and Justin Martyr (about A.D. 150). Both writers do mention the Resurrection but only as the second of two reasons, important but not predominant. Barnabas' first theological motivation for Sunday keeping is eschatological, namely, that Sunday as "the eighth day" represents "the beginning of another world." The notion of Sunday as "the eighth day," was later abandoned because it is senseless to speak of "the eighth day" in a seven days week. Justin's first reason for the Christians' assembly on Dies Solis—the Day of the Sun, is the inauguration of creation: "Sunday is the first day on which God, transforming the darkness and prime matter, created the world." These reasons were eventually abandoned in favor of the Resurrection which became the primary reason for Sunday observance." Samuele Bacchiocchi, From Sabbath to Sunday
http://www.biblicalperspectives.com/endtimeissues/eti_64.pdf

Bacchiocchi's conclusion after a 5-year exhaustive study in the Vatican's Library:

"For the sake of clarity, let me state at the outset the conclusion of my investigation. Simply stated, my analysis of the biblical and historical texts indicate that the change from Sabbath to Sunday did not come about at the beginning of Christianity by the authority of Christ or the Apostles who allegedly chose the first day of the week as the new Christian Sabbath to celebrate Christ's resurrection. Rather the change began about a century after Christ's death during the reign of the Roman Emperor Hadrian (about A. D.135), as a result of an interplay of political, social, pagan and religious factors to be mentioned shortly. Essentially, it was the necessity to avoid the repressive anti-Jewish and anti-Sabbath legislation promulgated in A. D. 135 by Emperor Hadrian that caused the Bishop of Rome to pioneer the change from Sabbath to Sunday and from Passover to Easter-Sunday. These changes were designed to show the Christian separation and differentiation from the Jews at a time when Jewish religious practices were outlawed by the Roman government. The implications of this conclusion is that the change from Saturday to Sun." http://www.biblicalperspectives.com/endtimeissues/eti_64.pdf

Further historical information supports that some leaders in the church believed the Sabbath was perpetual:

- There is no consistency in the 2nd century church – Irenaeus for example is in Rome and worshipping on Sunday and he and Polycarp debate the issue, since Polycarp follows the traditions handed down to him from the apostle John which was to observe the Sabbath and feast days.
- Anicetus [bishop of Rome] could not persuade Polycarp [bishop of Smyrna, an eastern church] to forego the observance [of Nisan 14], since these things had always been observed by John the disciple of the Lord and by the other apostles with whom [Polycarp] had been conversant. On the other hand, Polycarp couldn't persuade Anicetus to keep [Nisan 14] either. For [Anicetus] maintained that he was bound to adhere to the usage of the elders who preceded him. In this state of affairs they held fellowship with each other. ("Fragments from the Lost Writings of Irenaeus" from *The Ante-Nicene Fathers*, vol. I) <http://www.christian-history.org/sabbath-to-sunday.html#sthash.rdTZP77e.dpbs>

Part 3: Summary and Conclusion

One rebuttal from part 1 that has not yet been sufficiently addressed in the above so I will attempt to clarify my thoughts on it here in the conclusion.

- You can't know what the 7th day of the week really is.
If counting from day one of creation, that is absolutely true, we cannot know what day of the week is actually the "7th day". Using the same principal neither can we know what day is the first or any another day of the week for that matter. The fact is, we are called to walk by faith and not sight. And we have been taught that the 7th day is no longer the acceptable day for worshipping God corporately. In fact there is doctrine taught that is meant to instruct the believer into believing that the day for God's weekly sacred assembly is now on Sunday (We do not question whether Sunday is really the first day of the week based on the possibility that it really is not. No we worship on Sunday because at the very least it represents the first day of the week.) And so at the very least, the best we can do if we want to honor God's word that says keep the Sabbath day holy, is to set aside the 7th day of the week as we know it and keep it holy. There is an order to the week and everyone knows what day Saturday (7th day) is and what day Sunday (1st day) is and people worship on Sunday because it is the first day of the week not the 7th.

In Summary and Conclusion

It appears that the scriptures teach that the Sabbath is a perpetual ordinance and is a symbol of the covenant God made with His people. Further it seems that Jesus came to clarify the Father's heart concerning the teachings of righteousness aka the Law and impartially taught through the parable of His life the Father's heart concerning the Sabbath. There do not appear to be any clear and concise scriptures that point to the ending or changing of the scriptures with the advent of the messiah or even the new heaven and earth that would lead one to conclude that the Sabbath was changed to another day of the week or a 1 in 7 principal. Rather we see Jesus clarifying for us how to worship the Father in spirit and in truth on the Sabbath. Finally we see that in the new heaven and new earth we will continue to observe at least some of the feasts.

Some may wonder why the Sabbath is such a big deal to me. In reading the scriptures over the years it became evident to me that the Sabbath(s) is a big deal to YHWH (He speaks of it over 180 times through His holy word) and so it became a big deal to me. And I believe as Jonathan Edwards said, *"If the Christian Sabbath be of divine institution, it is doubtless of great importance to religion that it be well kept"* and that *"No Christian, therefore, should rest till he has satisfactorily discovered the mind of God in this matter."*

Part 4: List of all Sabbath Related Scriptures From Old and New Testament

This document provides all the scripture references for the words/phrases “Sabbath”, “sabbaths”, “Lord’s day”, “eighth day” and “first day”. These scriptures were gathered from www.biblegateway.com

Scripture verses for the word “Sabbath”

1. [Exodus 16:23](#)

He said to them, “This is what the Lord commanded: “Tomorrow is to be a day of rest, a holy **Sabbath** to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.”

[Exodus 16:22-24](#) (in Context) [Exodus 16](#) (Whole Chapter) [Other Translations](#)

2. [Exodus 16:25](#)

“Eat it today,” Moses said, “because today is a **Sabbath** to the Lord. You will not find any of it on the ground today.

[Exodus 16:24-26](#) (in Context) [Exodus 16](#) (Whole Chapter) [Other Translations](#)

3. [Exodus 16:26](#)

Six days you are to gather it, but on the seventh day, the **Sabbath**, there will not be any.”

[Exodus 16:25-27](#) (in Context) [Exodus 16](#) (Whole Chapter) [Other Translations](#)

4. [Exodus 16:29](#)

Bear in mind that the Lord has given you the **Sabbath**; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out.”

[Exodus 16:28-30](#) (in Context) [Exodus 16](#) (Whole Chapter) [Other Translations](#)

5. [Exodus 20:8](#)

“Remember the **Sabbath** day by keeping it holy.

[Exodus 20:7-9](#) (in Context) [Exodus 20](#) (Whole Chapter) [Other Translations](#)

6. [Exodus 20:10](#)

but the seventh day is a **Sabbath** to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.

[Exodus 20:9-11](#) (in Context) [Exodus 20](#) (Whole Chapter) [Other Translations](#)

7. [Exodus 20:11](#)

For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the **Sabbath** day and made it holy.

[Exodus 20:10-12](#) (in Context) [Exodus 20](#) (Whole Chapter) [Other Translations](#)

8. [Exodus 23:10](#)

[**Sabbath Laws**] “For six years you are to sow your fields and harvest the crops,

[Exodus 23:9-11](#) (in Context) [Exodus 23](#) (Whole Chapter) [Other Translations](#)

9. [Exodus 31:12](#)

[*The Sabbath*] Then the Lord said to Moses,

[Exodus 31:11-13](#) (in Context) [Exodus 31](#) (Whole Chapter) [Other Translations](#)

10. [Exodus 31:14](#)

“Observe the **Sabbath**, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people.

[Exodus 31:13-15](#) (in Context) [Exodus 31](#) (Whole Chapter) [Other Translations](#)

11. [Exodus 31:15](#)

For six days, work is to be done, but the seventh day is a **Sabbath** of rest, holy to the Lord. Whoever does any work on the **Sabbath** day must be put to death.

[Exodus 31:14-16](#) (in Context) [Exodus 31](#) (Whole Chapter) [Other Translations](#)

12. [Exodus 31:16](#)

The Israelites are to observe the **Sabbath**, celebrating it for the generations to come as a lasting covenant.

[Exodus 31:15-17](#) (in Context) [Exodus 31](#) (Whole Chapter) [Other Translations](#)

13. [Exodus 35:1](#)

[*Sabbath Regulations*] Moses assembled the whole Israelite community and said to them, “These are the things the Lord has commanded you to do:

[Exodus 35:1-3](#) (in Context) [Exodus 35](#) (Whole Chapter) [Other Translations](#)

14. [Exodus 35:2](#)

For six days, work is to be done, but the seventh day shall be your holy day, a **Sabbath** of rest to the Lord. Whoever does any work on it must be put to death.

[Exodus 35:1-3](#) (in Context) [Exodus 35](#) (Whole Chapter) [Other Translations](#)

15. [Exodus 35:3](#)

Do not light a fire in any of your dwellings on the **Sabbath** day.”

[Exodus 35:2-4](#) (in Context) [Exodus 35](#) (Whole Chapter) [Other Translations](#)

16. [Leviticus 16:31](#)

It is a **sabbath** of rest, and you must deny yourselves; it is a lasting ordinance.

[Leviticus 16:30-32](#) (in Context) [Leviticus 16](#) (Whole Chapter) [Other Translations](#)

17. [Leviticus 23:3](#)

[*The Sabbath*] “There are six days when you may work, but the seventh day is a **Sabbath** of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a **Sabbath** to the Lord.

[Leviticus 23:2-4](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

18. [Leviticus 23:11](#)

He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the **Sabbath**.

[Leviticus 23:10-12](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

19. [Leviticus 23:15](#)

[*Feast of Weeks*] “From the day after the **Sabbath**, the day you brought the sheaf of the wave offering, count off seven full weeks.

[Leviticus 23:14-16](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

20. [Leviticus 23:16](#)

Count off fifty days up to the day after the seventh **Sabbath**, and then present an offering of new grain to the Lord.

[Leviticus 23:15-17](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

21. [Leviticus 23:32](#)

It is a **sabbath** of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your **sabbath**.”

[Leviticus 23:31-33](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

22. [Leviticus 24:8](#)

This bread is to be set out before the Lord regularly, **Sabbath** after **Sabbath**, on behalf of the Israelites, as a lasting covenant.

[Leviticus 24:7-9](#) (in Context) [Leviticus 24](#) (Whole Chapter) [Other Translations](#)

23. [Leviticus 25:1](#)

[*The Sabbath Year*] The Lord said to Moses on Mount Sinai,

[Leviticus 25:1-3](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)

24. [Leviticus 25:2](#)

“Speak to the Israelites and say to them: ‘When you enter the land I am going to give you, the land itself must observe a **sabbath** to the Lord.

[Leviticus 25:1-3](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)

25. [Leviticus 25:4](#)

But in the seventh year the land is to have a **sabbath** of rest, a **sabbath** to the Lord. Do not sow your fields or prune your vineyards.

[Leviticus 25:3-5](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)

26. [Leviticus 25:6](#)

Whatever the land yields during the **sabbath** year will be food for you—for yourself, your manservant and maidservant, and the hired worker and temporary resident who live among you,

[Leviticus 25:5-7](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)

27. [Leviticus 26:34](#)

Then the land will enjoy its **sabbath** years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its **sabbaths**.

[Leviticus 26:33-35](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

28. [Numbers 15:32](#)

[*The Sabbath-Breaker Put to Death*] While the Israelites were in the desert, a man was found gathering wood on the **Sabbath** day.

[Numbers 15:31-33](#) (in Context) [Numbers 15](#) (Whole Chapter) [Other Translations](#)

29. [Numbers 28:9](#)

[*Sabbath Offerings*] “On the **Sabbath** day, make an offering of two lambs a year old without defect, together with its drink offering and a grain offering of two-tenths of an ephah of fine flour mixed with oil.

[Numbers 28:8-10](#) (in Context) [Numbers 28](#) (Whole Chapter) [Other Translations](#)

30. [Numbers 28:10](#)

This is the burnt offering for every **Sabbath**, in addition to the regular burnt offering and its drink offering.

[Numbers 28:9-11](#) (in Context) [Numbers 28](#) (Whole Chapter) [Other Translations](#)

31. [Deuteronomy 5:12](#)

“Observe the **Sabbath** day by keeping it holy, as the Lord your God has commanded you.

[Deuteronomy 5:11-13](#) (in Context) [Deuteronomy 5](#) (Whole Chapter) [Other Translations](#)

32. [Deuteronomy 5:14](#)

but the seventh day is a **Sabbath** to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do.

[Deuteronomy 5:13-15](#) (in Context) [Deuteronomy 5](#) (Whole Chapter) [Other Translations](#)

33. [Deuteronomy 5:15](#)

Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the **Sabbath** day.

[Deuteronomy 5:14-16](#) (in Context) [Deuteronomy 5](#) (Whole Chapter) [Other Translations](#)

34. [2 Kings 4:23](#)

“Why go to him today?” he asked. “It’s not the New Moon or the **Sabbath**.” “It’s all right,” she said.

[2 Kings 4:22-24](#) (in Context) [2 Kings 4](#) (Whole Chapter) [Other Translations](#)

35. [2 Kings 11:5](#)

He commanded them, saying, “This is what you are to do: You who are in the three companies that are going on duty on the **Sabbath**—a third of you guarding the royal palace,

[2 Kings 11:4-6](#) (in Context) [2 Kings 11](#) (Whole Chapter) [Other Translations](#)

36. [2 Kings 11:7](#)

and you who are in the other two companies that normally go off **Sabbath** duty are all to guard the temple for the king.

[2 Kings 11:6-8](#) (in Context) [2 Kings 11](#) (Whole Chapter) [Other Translations](#)

37. [2 Kings 11:9](#)

The commanders of units of a hundred did just as Jehoiada the priest ordered. Each one took his men—those who were going on duty on the **Sabbath** and those who were going off duty—and came to Jehoiada the priest.

[2 Kings 11:8-10](#) (in Context) [2 Kings 11](#) (Whole Chapter) [Other Translations](#)

38. [2 Kings 16:18](#)

He took away the **Sabbath** canopy that had been built at the temple and removed the royal entryway outside the temple of the Lord, in deference to the king of Assyria.

[2 Kings 16:17-19](#) (in Context) [2 Kings 16](#) (Whole Chapter) [Other Translations](#)

39. [1 Chronicles 9:32](#)

Some of their Kohathite brothers were in charge of preparing for every **Sabbath** the bread set out on the table.

[1 Chronicles 9:31-33](#) (in Context) [1 Chronicles 9](#) (Whole Chapter) [Other Translations](#)

40. [2 Chronicles 23:4](#)

Now this is what you are to do: A third of you priests and Levites who are going on duty on the **Sabbath** are to keep watch at the doors,

[2 Chronicles 23:3-5](#) (in Context) [2 Chronicles 23](#) (Whole Chapter) [Other Translations](#)

41. [2 Chronicles 23:8](#)

The Levites and all the men of Judah did just as Jehoiada the priest ordered. Each one took his men—those who were going on duty on the **Sabbath** and those who were going off duty—for Jehoiada the priest had not released any of the divisions.

[2 Chronicles 23:7-9](#) (in Context) [2 Chronicles 23](#) (Whole Chapter) [Other Translations](#)

42. [2 Chronicles 36:21](#)

The land enjoyed its **sabbath** rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the Lord spoken by Jeremiah.

[2 Chronicles 36:20-22](#) (in Context) [2 Chronicles 36](#) (Whole Chapter) [Other Translations](#)

43. [Nehemiah 9:14](#)

You made known to them your holy **Sabbath** and gave them commands, decrees and laws through your servant Moses.

[Nehemiah 9:13-15](#) (in Context) [Nehemiah 9](#) (Whole Chapter) [Other Translations](#)

44. [Nehemiah 10:31](#)

“When the neighboring peoples bring merchandise or grain to sell on the **Sabbath**, we will not buy from them on the **Sabbath** or on any holy day. Every seventh year we will forgo working the land and will cancel all debts.

[Nehemiah 10:30-32](#) (in Context) [Nehemiah 10](#) (Whole Chapter) [Other Translations](#)

45. [Nehemiah 13:15](#)

In those days I saw men in Judah treading winepresses on the **Sabbath** and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the **Sabbath**. Therefore I warned them against selling food on that day.

[Nehemiah 13:14-16](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

46. [Nehemiah 13:16](#)

Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the **Sabbath** to the people of Judah.

[Nehemiah 13:15-17](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

47. [Nehemiah 13:17](#)

I rebuked the nobles of Judah and said to them, “What is this wicked thing you are doing—desecrating the **Sabbath** day?”

[Nehemiah 13:16-18](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

48. [Nehemiah 13:18](#)

Didn’t your forefathers do the same things, so that our God brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the **Sabbath**.”

[Nehemiah 13:17-19](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

49. [Nehemiah 13:19](#)

When evening shadows fell on the gates of Jerusalem before the **Sabbath**, I ordered the doors to be shut and not opened until the **Sabbath** was over. I stationed some of my own men at the gates so that no load could be brought in on the **Sabbath** day.

[Nehemiah 13:18-20](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

50. [Nehemiah 13:21](#)

But I warned them and said, “Why do you spend the night by the wall? If you do this again, I will lay hands on you.” From that time on they no longer came on the **Sabbath**.

[Nehemiah 13:20-22](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

51. [Nehemiah 13:22](#)

Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the **Sabbath** day holy. Remember me for this also, O my God, and show mercy to me according to your great love.

[Nehemiah 13:21-23](#) (in Context) [Nehemiah 13](#) (Whole Chapter) [Other Translations](#)

52. [Psalm 92:1](#)

[*Psalm 92*] [*A psalm. A song. For the **Sabbath** day.*] It is good to praise the Lord and make music to your name, O Most High,

[Psalm 92:1-3](#) (in Context) [Psalm 92](#) (Whole Chapter) [Other Translations](#)

53. [Isaiah 56:2](#)

Blessed is the man who does this, the man who holds it fast, who keeps the **Sabbath** without desecrating it, and keeps his hand from doing any evil.”

[Isaiah 56:1-3](#) (in Context) [Isaiah 56](#) (Whole Chapter) [Other Translations](#)

54. [Isaiah 56:6](#)

And foreigners who bind themselves to the Lord to serve him, to love the name of the Lord, and to worship him, all who keep the **Sabbath** without desecrating it and who hold fast to my covenant—

[Isaiah 56:5-7](#) (in Context) [Isaiah 56](#) (Whole Chapter) [Other Translations](#)

55. [Isaiah 58:13](#)

“If you keep your feet from breaking the **Sabbath** and from doing as you please on my holy day, if you call the **Sabbath** a delight and the Lord’s holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words,

[Isaiah 58:12-14](#) (in Context) [Isaiah 58](#) (Whole Chapter) [Other Translations](#)

56. [Isaiah 66:23](#)

From one New Moon to another and from one **Sabbath** to another, all mankind will come and bow down before me,” says the Lord.

[Isaiah 66:22-24](#) (in Context) [Isaiah 66](#) (Whole Chapter) [Other Translations](#)

57. [Jeremiah 17:19](#)

[*Keeping the **Sabbath** Holy*] This is what the Lord said to me: “Go and stand at the gate of the people, through which the kings of Judah go in and out; stand also at all the other gates of Jerusalem.

[Jeremiah 17:18-20](#) (in Context) [Jeremiah 17](#) (Whole Chapter) [Other Translations](#)

58. [Jeremiah 17:21](#)

This is what the Lord says: Be careful not to carry a load on the **Sabbath** day or bring it through the gates of Jerusalem.

[Jeremiah 17:20-22](#) (in Context) [Jeremiah 17](#) (Whole Chapter) [Other Translations](#)

59. [Jeremiah 17:22](#)

Do not bring a load out of your houses or do any work on the **Sabbath**, but keep the **Sabbath** day holy, as I commanded your forefathers.

[Jeremiah 17:21-23](#) (in Context) [Jeremiah 17](#) (Whole Chapter) [Other Translations](#)

60. [Jeremiah 17:24](#)

But if you are careful to obey me, declares the Lord, and bring no load through the gates of this city on the **Sabbath**, but keep the **Sabbath** day holy by not doing any work on it,

[Jeremiah 17:23-25](#) (in Context) [Jeremiah 17](#) (Whole Chapter) [Other Translations](#)

61. [Jeremiah 17:27](#)

But if you do not obey me to keep the **Sabbath** day holy by not carrying any load as you come through the gates of Jerusalem on the **Sabbath** day, then I will kindle an unquenchable fire in the gates of Jerusalem that will consume her fortresses.”

[Jeremiah 17:26-27](#) (in Context) [Jeremiah 17](#) (Whole Chapter) [Other Translations](#)

62. [Ezekiel 46:1](#)

“This is what the Sovereign Lord says: The gate of the inner court facing east is to be shut on the six working days, but on the **Sabbath** day and on the day of the New Moon it is to be opened.

[Ezekiel 46:1-3](#) (in Context) [Ezekiel 46](#) (Whole Chapter) [Other Translations](#)

63. [Ezekiel 46:4](#)

The burnt offering the prince brings to the Lord on the **Sabbath** day is to be six male lambs and a ram, all without defect.

[Ezekiel 46:3-5](#) (in Context) [Ezekiel 46](#) (Whole Chapter) [Other Translations](#)

64. [Ezekiel 46:12](#)

When the prince provides a freewill offering to the Lord—whether a burnt offering or fellowship offerings—the gate facing east is to be opened for him. He shall offer his burnt offering or his fellowship offerings as he does on the **Sabbath** day. Then he shall go out, and after he has gone out, the gate will be shut.

[Ezekiel 46:11-13](#) (in Context) [Ezekiel 46](#) (Whole Chapter) [Other Translations](#)

65. [Hosea 2:11](#)

I will stop all her celebrations: her yearly festivals, her New Moons, her **Sabbath** days—all her appointed feasts.

[Hosea 2:10-12](#) (in Context) [Hosea 2](#) (Whole Chapter) [Other Translations](#)

66. [Amos 8:5](#)

saying, “When will the New Moon be over that we may sell grain, and the **Sabbath** be ended that we may market wheat?”—skimping the measure, boosting the price and cheating with dishonest scales,

[Amos 8:4-6](#) (in Context) [Amos 8](#) (Whole Chapter) [Other Translations](#)

67. [Matthew 12:1](#)

[*Lord of the Sabbath*] At that time Jesus went through the grainfields on the **Sabbath**. His disciples were hungry and began to pick some heads of grain and eat them.

[Matthew 12:1-3](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

68. [Matthew 12:2](#)

When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the **Sabbath**.”

[Matthew 12:1-3](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

69. [Matthew 12:5](#)

Or haven't you read in the Law that on the **Sabbath** the priests in the temple desecrate the day and yet are innocent?

[Matthew 12:4-6](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

70. [Matthew 12:8](#)

For the Son of Man is Lord of the **Sabbath**.”

[Matthew 12:7-9](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

71. [Matthew 12:10](#)

and a man with a shriveled hand was there. Looking for a reason to accuse Jesus, they asked him, “Is it lawful to heal on the **Sabbath**?”

[Matthew 12:9-11](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

72. [Matthew 12:11](#)

He said to them, “If any of you has a sheep and it falls into a pit on the **Sabbath**, will you not take hold of it and lift it out?

[Matthew 12:10-12](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

73. [Matthew 12:12](#)

How much more valuable is a man than a sheep! Therefore it is lawful to do good on the **Sabbath**.”

[Matthew 12:11-13](#) (in Context) [Matthew 12](#) (Whole Chapter) [Other Translations](#)

74. [Matthew 24:20](#)

Pray that your flight will not take place in winter or on the **Sabbath**.

[Matthew 24:19-21](#) (in Context) [Matthew 24](#) (Whole Chapter) [Other Translations](#)

75. [Matthew 28:1](#)

[*The Resurrection*] After the **Sabbath**, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

[Matthew 28:1-3](#) (in Context) [Matthew 28](#) (Whole Chapter) [Other Translations](#)

76. [Mark 1:21](#)

[*Jesus Drives Out an Evil Spirit*] They went to Capernaum, and when the **Sabbath** came, Jesus went into the synagogue and began to teach.

[Mark 1:20-22](#) (in Context) [Mark 1](#) (Whole Chapter) [Other Translations](#)

77. [Mark 2:23](#)

[*Lord of the Sabbath*] One **Sabbath** Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain.

[Mark 2:22-24](#) (in Context) [Mark 2](#) (Whole Chapter) [Other Translations](#)

78. [Mark 2:24](#)

The Pharisees said to him, "Look, why are they doing what is unlawful on the **Sabbath**?"

[Mark 2:23-25](#) (in Context) [Mark 2](#) (Whole Chapter) [Other Translations](#)

79. [Mark 2:27](#)

Then he said to them, "The **Sabbath** was made for man, not man for the **Sabbath**."

[Mark 2:26-28](#) (in Context) [Mark 2](#) (Whole Chapter) [Other Translations](#)

80. [Mark 2:28](#)

So the Son of Man is Lord even of the **Sabbath**."

[Mark 2:27-28](#) (in Context) [Mark 2](#) (Whole Chapter) [Other Translations](#)

81. [Mark 3:2](#)

Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the **Sabbath**.

[Mark 3:1-3](#) (in Context) [Mark 3](#) (Whole Chapter) [Other Translations](#)

82. [Mark 3:4](#)

Then Jesus asked them, "Which is lawful on the **Sabbath**: to do good or to do evil, to save life or to kill?" But they remained silent.

[Mark 3:3-5](#) (in Context) [Mark 3](#) (Whole Chapter) [Other Translations](#)

83. [Mark 6:2](#)

When the **Sabbath** came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles!"

[Mark 6:1-3](#) (in Context) [Mark 6](#) (Whole Chapter) [Other Translations](#)

84. [Mark 15:42](#)

[*The Burial of Jesus*] It was Preparation Day (that is, the day before the **Sabbath**). So as evening approached,

[Mark 15:41-43](#) (in Context) [Mark 15](#) (Whole Chapter) [Other Translations](#)

85. [Mark 16:1](#)

[*The Resurrection*] When the **Sabbath** was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body.

[Mark 16:1-3](#) (in Context) [Mark 16](#) (Whole Chapter) [Other Translations](#)

86. [Luke 4:16](#)

He went to Nazareth, where he had been brought up, and on the **Sabbath** day he went into the synagogue, as was his custom. And he stood up to read.

[Luke 4:15-17](#) (in Context) [Luke 4](#) (Whole Chapter) [Other Translations](#)

87. [Luke 4:31](#)

[*Jesus Drives Out an Evil Spirit*] Then he went down to Capernaum, a town in Galilee, and on the **Sabbath** began to teach the people.

[Luke 4:30-32](#) (in Context) [Luke 4](#) (Whole Chapter) [Other Translations](#)

88. [Luke 6:1](#)

[*Lord of the Sabbath*] One **Sabbath** Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels.

[Luke 6:1-3](#) (in Context) [Luke 6](#) (Whole Chapter) [Other Translations](#)

89. [Luke 6:2](#)

Some of the Pharisees asked, "Why are you doing what is unlawful on the **Sabbath**?"

[Luke 6:1-3](#) (in Context) [Luke 6](#) (Whole Chapter) [Other Translations](#)

90. [Luke 6:5](#)

Then Jesus said to them, "The Son of Man is Lord of the **Sabbath**."

[Luke 6:4-6](#) (in Context) [Luke 6](#) (Whole Chapter) [Other Translations](#)

91. [Luke 6:6](#)

On another **Sabbath** he went into the synagogue and was teaching, and a man was there whose right hand was shriveled.

[Luke 6:5-7](#) (in Context) [Luke 6](#) (Whole Chapter) [Other Translations](#)

92. [Luke 6:7](#)

The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the **Sabbath**.

[Luke 6:6-8](#) (in Context) [Luke 6](#) (Whole Chapter) [Other Translations](#)

93. [Luke 6:9](#)

Then Jesus said to them, "I ask you, which is lawful on the **Sabbath**: to do good or to do evil, to save life or to destroy it?"

[Luke 6:8-10](#) (in Context) [Luke 6](#) (Whole Chapter) [Other Translations](#)

94. [Luke 13:10](#)

[*A Crippled Woman Healed on the **Sabbath***] On a **Sabbath** Jesus was teaching in one of the synagogues,

[Luke 13:9-11](#) (in Context) [Luke 13](#) (Whole Chapter) [Other Translations](#)

95. [Luke 13:14](#)

Indignant because Jesus had healed on the **Sabbath**, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the **Sabbath**."

[Luke 13:13-15](#) (in Context) [Luke 13](#) (Whole Chapter) [Other Translations](#)

96. [Luke 13:15](#)

The Lord answered him, "You hypocrites! Doesn't each of you on the **Sabbath** untie his ox or donkey from the stall and lead it out to give it water?"

[Luke 13:14-16](#) (in Context) [Luke 13](#) (Whole Chapter) [Other Translations](#)

97. [Luke 13:16](#)

Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the **Sabbath** day from what bound her?"

[Luke 13:15-17](#) (in Context) [Luke 13](#) (Whole Chapter) [Other Translations](#)

98. [Luke 14:1](#)

[*Jesus at a Pharisee's House*] One **Sabbath**, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.

[Luke 14:1-3](#) (in Context) [Luke 14](#) (Whole Chapter) [Other Translations](#)

99. [Luke 14:3](#)

Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the **Sabbath** or not?"

[Luke 14:2-4](#) (in Context) [Luke 14](#) (Whole Chapter) [Other Translations](#)

100. [Luke 14:5](#)

Then he asked them, "If one of you has a son or an ox that falls into a well on the **Sabbath** day, will you not immediately pull him out?"

[Luke 14:4-6](#) (in Context) [Luke 14](#) (Whole Chapter) [Other Translations](#)

101. [Luke 23:54](#)

It was Preparation Day, and the **Sabbath** was about to begin.

[Luke 23:53-55](#) (in Context) [Luke 23](#) (Whole Chapter) [Other Translations](#)

102. [Luke 23:56](#)

Then they went home and prepared spices and perfumes. But they rested on the **Sabbath** in obedience to the commandment.

[Luke 23:55-56](#) (in Context) [Luke 23](#) (Whole Chapter) [Other Translations](#)

103. [John 5:9](#)

At once the man was cured; he picked up his mat and walked. The day on which this took place was a **Sabbath**,

[John 5:8-10](#) (in Context) [John 5](#) (Whole Chapter) [Other Translations](#)

104. [John 5:10](#)

and so the Jews said to the man who had been healed, "It is the **Sabbath**; the law forbids you to carry your mat."

[John 5:9-11](#) (in Context) [John 5](#) (Whole Chapter) [Other Translations](#)

105. [John 5:16](#)

[*Life Through the Son*] So, because Jesus was doing these things on the **Sabbath**, the Jews persecuted him.

[John 5:15-17](#) (in Context) [John 5](#) (Whole Chapter) [Other Translations](#)

106. [John 5:18](#)

For this reason the Jews tried all the harder to kill him; not only was he breaking the **Sabbath**, but he was even calling God his own Father, making himself equal with God.

[John 5:17-19](#) (in Context) [John 5](#) (Whole Chapter) [Other Translations](#)

107. [John 7:22](#)

Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the **Sabbath**.

[John 7:21-23](#) (in Context) [John 7](#) (Whole Chapter) [Other Translations](#)

108. [John 7:23](#)

Now if a child can be circumcised on the **Sabbath** so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the **Sabbath**?

[John 7:22-24](#) (in Context) [John 7](#) (Whole Chapter) [Other Translations](#)

109. [John 9:14](#)

Now the day on which Jesus had made the mud and opened the man's eyes was a **Sabbath**.

[John 9:13-15](#) (in Context) [John 9](#) (Whole Chapter) [Other Translations](#)

110. [John 9:16](#)

Some of the Pharisees said, "This man is not from God, for he does not keep the **Sabbath**." But others asked, "How can a sinner do such miraculous signs?" So they were divided.

[John 9:15-17](#) (in Context) [John 9](#) (Whole Chapter) [Other Translations](#)

111. [John 19:31](#)

Now it was the day of Preparation, and the next day was to be a special **Sabbath**. Because the Jews did not want the bodies left on the crosses during the **Sabbath**, they asked Pilate to have the legs broken and the bodies taken down.

[John 19:30-32](#) (in Context) [John 19](#) (Whole Chapter) [Other Translations](#)

112. [Acts 1:12](#)

[*Matthias Chosen to Replace Judas*] Then they returned to Jerusalem from the hill called the Mount of Olives, a **Sabbath** day's walk from the city.

[Acts 1:11-13](#) (in Context) [Acts 1](#) (Whole Chapter) [Other Translations](#)

113. [Acts 13:14](#)

From Perga they went on to Pisidian Antioch. On the **Sabbath** they entered the synagogue and sat down.

[Acts 13:13-15](#) (in Context) [Acts 13](#) (Whole Chapter) [Other Translations](#)

114. [Acts 13:27](#)

The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every **Sabbath**.

[Acts 13:26-28](#) (in Context) [Acts 13](#) (Whole Chapter) [Other Translations](#)

115. [Acts 13:42](#)

As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next **Sabbath**.

[Acts 13:41-43](#) (in Context) [Acts 13](#) (Whole Chapter) [Other Translations](#)

116. [Acts 13:44](#)

On the next **Sabbath** almost the whole city gathered to hear the word of the Lord.

[Acts 13:43-45](#) (in Context) [Acts 13](#) (Whole Chapter) [Other Translations](#)

117. [Acts 15:21](#)

For Moses has been preached in every city from the earliest times and is read in the synagogues on every **Sabbath**."

[Acts 15:20-22](#) (in Context) [Acts 15](#) (Whole Chapter) [Other Translations](#)

118. [Acts 16:13](#)

On the **Sabbath** we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there.

[Acts 16:12-14](#) (in Context) [Acts 16](#) (Whole Chapter) [Other Translations](#)

119. [Acts 17:2](#)

As his custom was, Paul went into the synagogue, and on three **Sabbath** days he reasoned with them from the Scriptures,

[Acts 17:1-3](#) (in Context) [Acts 17](#) (Whole Chapter) [Other Translations](#)

120. [Acts 18:4](#)

Every **Sabbath** he reasoned in the synagogue, trying to persuade Jews and Greeks.

[Acts 18:3-5](#) (in Context) [Acts 18](#) (Whole Chapter) [Other Translations](#)

121. [Colossians 2:16](#)

Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a **Sabbath** day.

[Colossians 2:15-17](#) (in Context) [Colossians 2](#) (Whole Chapter) [Other Translations](#)

122. [Hebrews 4:1](#)

[*A Sabbath-Rest for the People of God*] Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

[Hebrews 4:1-3](#) (in Context) [Hebrews 4](#) (Whole Chapter) [Other Translations](#)

123. [Hebrews 4:9](#)

There remains, then, a **Sabbath**-rest for the people of God;

[Hebrews 4:8-10](#) (in Context) [Hebrews 4](#) (Whole Chapter) [Other Translations](#)

Scripture verses for the word "Sabbaths"

1. [Exodus 31:13](#)

"Say to the Israelites, 'You must observe my **Sabbaths**. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy.

[Exodus 31:12-14](#) (in Context) [Exodus 31](#) (Whole Chapter) [Other Translations](#)

2. [Leviticus 19:3](#)

"Each of you must respect his mother and father, and you must observe my **Sabbaths**. I am the Lord your God.

[Leviticus 19:2-4](#) (in Context) [Leviticus 19](#) (Whole Chapter) [Other Translations](#)

3. [Leviticus 19:30](#)

"Observe my **Sabbaths** and have reverence for my sanctuary. I am the Lord.

[Leviticus 19:29-31](#) (in Context) [Leviticus 19](#) (Whole Chapter) [Other Translations](#)

4. [Leviticus 23:38](#)

These offerings are in addition to those for the Lord's **Sabbaths** and in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the Lord.)

[Leviticus 23:37-39](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

5. [Leviticus 25:8](#)

[*The Year of Jubilee*] “Count off seven **sabbaths** of years—seven times seven years—so that the seven **sabbaths** of years amount to a period of forty-nine years.

[Leviticus 25:7-9](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)

6. [Leviticus 26:2](#)

“Observe my **Sabbaths** and have reverence for my sanctuary. I am the Lord.

[Leviticus 26:1-3](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

7. [Leviticus 26:34](#)

Then the land will enjoy its sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its **sabbaths**.

[Leviticus 26:33-35](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

8. [Leviticus 26:35](#)

All the time that it lies desolate, the land will have the rest it did not have during the **sabbaths** you lived in it.

[Leviticus 26:34-36](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

9. [Leviticus 26:43](#)

For the land will be deserted by them and will enjoy its **sabbaths** while it lies desolate without them. They will pay for their sins because they rejected my laws and abhorred my decrees.

[Leviticus 26:42-44](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

10. [1 Chronicles 23:31](#)

and whenever burnt offerings were presented to the Lord on **Sabbaths** and at New Moon festivals and at appointed feasts. They were to serve before the Lord regularly in the proper number and in the way prescribed for them.

[1 Chronicles 23:30-32](#) (in Context) [1 Chronicles 23](#) (Whole Chapter) [Other Translations](#)

11. [2 Chronicles 2:4](#)

Now I am about to build a temple for the Name of the Lord my God and to dedicate it to him for burning fragrant incense before him, for setting out the consecrated bread regularly, and for making burnt offerings every morning and evening and on **Sabbaths** and New Moons and at the appointed feasts of the Lord our God. This is a lasting ordinance for Israel.

[2 Chronicles 2:3-5](#) (in Context) [2 Chronicles 2](#) (Whole Chapter) [Other Translations](#)

12. [2 Chronicles 8:13](#)

according to the daily requirement for offerings commanded by Moses for **Sabbaths**, New Moons and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles.

[2 Chronicles 8:12-14](#) (in Context) [2 Chronicles 8](#) (Whole Chapter) [Other Translations](#)

13. [2 Chronicles 31:3](#)

The king contributed from his own possessions for the morning and evening burnt offerings and for the burnt offerings on the **Sabbaths**, New Moons and appointed feasts as written in the Law of the Lord.

[2 Chronicles 31:2-4](#) (in Context) [2 Chronicles 31](#) (Whole Chapter) [Other Translations](#)

14. [Nehemiah 10:33](#)

for the bread set out on the table; for the regular grain offerings and burnt offerings; for the offerings on the **Sabbaths**, New Moon festivals and appointed feasts; for the holy offerings; for sin offerings to make atonement for Israel; and for all the duties of the house of our God.

[Nehemiah 10:32-34](#) (in Context) [Nehemiah 10](#) (Whole Chapter) [Other Translations](#)

15. [Isaiah 1:13](#)

Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, **Sabbaths** and convocations— I cannot bear your evil assemblies.

[Isaiah 1:12-14](#) (in Context) [Isaiah 1](#) (Whole Chapter) [Other Translations](#)

16. [Isaiah 56:4](#)

For this is what the Lord says:“To the eunuchs who keep my **Sabbaths**, who choose what pleases me and hold fast to my covenant—

[Isaiah 56:3-5](#) (in Context) [Isaiah 56](#) (Whole Chapter) [Other Translations](#)

17. [Lamentations 2:6](#)

He has laid waste his dwelling like a garden; he has destroyed his place of meeting. The Lord has made Zion forget her appointed feasts and her **Sabbaths**; in his fierce anger he has spurned both king and priest.

[Lamentations 2:5-7](#) (in Context) [Lamentations 2](#) (Whole Chapter) [Other Translations](#)

18. [Ezekiel 20:12](#)

Also I gave them my **Sabbaths** as a sign between us, so they would know that I the Lord made them holy.

[Ezekiel 20:11-13](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

19. [Ezekiel 20:13](#)

“Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected my laws—although the man who obeys them will live by them—and they utterly desecrated my **Sabbaths**. So I said I would pour out my wrath on them and destroy them in the desert.

[Ezekiel 20:12-14](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

20. [Ezekiel 20:16](#)

because they rejected my laws and did not follow my decrees and desecrated my **Sabbaths**. For their hearts were devoted to their idols.

[Ezekiel 20:15-17](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

21. [Ezekiel 20:20](#)

Keep my **Sabbaths** holy, that they may be a sign between us. Then you will know that I am the Lord your God.”

[Ezekiel 20:19-21](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

22. [Ezekiel 20:21](#)

“But the children rebelled against me: They did not follow my decrees, they were not careful to keep my laws—although the man who obeys them will live by them—and they desecrated my **Sabbaths**. So I said I would pour out my wrath on them and spend my anger against them in the desert.

[Ezekiel 20:20-22](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

23. [Ezekiel 20:24](#)

because they had not obeyed my laws but had rejected my decrees and desecrated my **Sabbaths**, and their eyes lusted after their fathers’ idols.

[Ezekiel 20:23-25](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

24. [Ezekiel 22:8](#)

You have despised my holy things and desecrated my **Sabbaths**.

[Ezekiel 22:7-9](#) (in Context) [Ezekiel 22](#) (Whole Chapter) [Other Translations](#)

25. [Ezekiel 22:26](#)

Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and they shut their eyes to the keeping of my **Sabbaths**, so that I am profaned among them.

[Ezekiel 22:25-27](#) (in Context) [Ezekiel 22](#) (Whole Chapter) [Other Translations](#)

Scripture verses for the phrase “Lord’s day”

1. [Revelation 1:10](#)

On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet,

[Revelation 1:9-11](#) (in Context) [Revelation 1](#) (Whole Chapter) [Other Translations](#)

Scripture verses for the phrase “8th day”

1. [Exodus 22:30](#)

Do the same with your cattle and your sheep. Let them stay with their mothers for seven days, but give them to me on the **eighth day**.

[Exodus 22:29-31](#) (in Context) [Exodus 22](#) (Whole Chapter) [Other Translations](#)

2. [Leviticus 9:1](#)

[*The Priests Begin Their Ministry*] On the **eighth day** Moses summoned Aaron and his sons and the elders of Israel.

[Leviticus 9:1-3](#) (in Context) [Leviticus 9](#) (Whole Chapter) [Other Translations](#)

3. [Leviticus 12:3](#)

On the **eighth day** the boy is to be circumcised.

[Leviticus 12:2-4](#) (in Context) [Leviticus 12](#) (Whole Chapter) [Other Translations](#)

4. [Leviticus 14:10](#)

“On the **eighth day** he must bring two male lambs and one ewe lamb a year old, each without defect, along with three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil.

[Leviticus 14:9-11](#) (in Context) [Leviticus 14](#) (Whole Chapter) [Other Translations](#)

5. [Leviticus 14:23](#)

“On the **eighth day** he must bring them for his cleansing to the priest at the entrance to the Tent of Meeting, before the Lord.

[Leviticus 14:22-24](#) (in Context) [Leviticus 14](#) (Whole Chapter) [Other Translations](#)

6. [Leviticus 15:14](#)

On the **eighth day** he must take two doves or two young pigeons and come before the Lord to the entrance to the Tent of Meeting and give them to the priest.

[Leviticus 15:13-15](#) (in Context) [Leviticus 15](#) (Whole Chapter) [Other Translations](#)

7. [Leviticus 15:29](#)

On the **eighth day** she must take two doves or two young pigeons and bring them to the priest at the entrance to the Tent of Meeting.

[Leviticus 15:28-30](#) (in Context) [Leviticus 15](#) (Whole Chapter) [Other Translations](#)

8. [Leviticus 22:27](#)

“When a calf, a lamb or a goat is born, it is to remain with its mother for seven days. From the **eighth day** on, it will be acceptable as an offering made to the Lord by fire.

[Leviticus 22:26-28](#) (in Context) [Leviticus 22](#) (Whole Chapter) [Other Translations](#)

9. [Leviticus 23:36](#)

For seven days present offerings made to the Lord by fire, and on the **eighth day** hold a sacred assembly and present an offering made to the Lord by fire. It is the closing assembly; do no regular work.

[Leviticus 23:35-37](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

10. [Leviticus 23:39](#)

“So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the first day is a day of rest, and the **eighth day** also is a day of rest.

[Leviticus 23:38-40](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

11. [Numbers 6:10](#)

Then on the **eighth day** he must bring two doves or two young pigeons to the priest at the entrance to the Tent of Meeting.

[Numbers 6:9-11](#) (in Context) [Numbers 6](#) (Whole Chapter) [Other Translations](#)

12. [Numbers 7:54](#)

On the **eighth day** Gamaliel son of Pedahzur, the leader of the people of Manasseh, brought his offering.

[Numbers 7:53-55](#) (in Context) [Numbers 7](#) (Whole Chapter) [Other Translations](#)

13. [Numbers 29:35](#)

“On the **eighth day** hold an assembly and do no regular work.

[Numbers 29:34-36](#) (in Context) [Numbers 29](#) (Whole Chapter) [Other Translations](#)

14. [2 Chronicles 7:9](#)

On the **eighth day** they held an assembly, for they had celebrated the dedication of the altar for seven days and the festival for seven days more.

[2 Chronicles 7:8-10](#) (in Context) [2 Chronicles 7](#) (Whole Chapter) [Other Translations](#)

15. [2 Chronicles 29:17](#)

They began the consecration on the first day of the first month, and by the **eighth day** of the month they reached the portico of the Lord. For eight more days they consecrated the temple of the Lord itself, finishing on the sixteenth day of the first month.

[2 Chronicles 29:16-18](#) (in Context) [2 Chronicles 29](#) (Whole Chapter) [Other Translations](#)

16. [Nehemiah 8:18](#)

Day after day, from the first day to the last, Ezra read from the Book of the Law of God. They celebrated the feast for seven days, and on the **eighth day**, in accordance with the regulation, there was an assembly.

[Nehemiah 8:17-18](#) (in Context) [Nehemiah 8](#) (Whole Chapter) [Other Translations](#)

17. [Ezekiel 43:27](#)

At the end of these days, from the **eighth day** on, the priests are to present your burnt offerings and fellowship offerings on the altar. Then I will accept you, declares the Sovereign Lord.”

[Ezekiel 43:26-27](#) (in Context) [Ezekiel 43](#) (Whole Chapter) [Other Translations](#)

18. [Luke 1:59](#)

On the **eighth day** they came to circumcise the child, and they were going to name him after his father Zechariah,

[Luke 1:58-60](#) (in Context) [Luke 1](#) (Whole Chapter) [Other Translations](#)

19. [Luke 2:21](#)

[*Jesus Presented in the Temple*] On the **eighth day**, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived.

[Luke 2:20-22](#) (in Context) [Luke 2](#) (Whole Chapter) [Other Translations](#)

20. [Philippians 3:5](#)

circumcised on the **eighth day**, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee;

[Philippians 3:4-6](#) (in Context) [Philippians 3](#) (Whole Chapter) [Other Translations](#)

All scripture references for the phrase "first day"

1. [Genesis 1:5](#)

God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the **first day**.

[Genesis 1:4-6](#) (in Context) [Genesis 1](#) (Whole Chapter) [Other Translations](#)

2. [Genesis 8:5](#)

The waters continued to recede until the tenth month, and on the **first day** of the tenth month the tops of the mountains became visible.

[Genesis 8:4-6](#) (in Context) [Genesis 8](#) (Whole Chapter) [Other Translations](#)

3. [Genesis 8:13](#)

By the **first day** of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry.

[Genesis 8:12-14](#) (in Context) [Genesis 8](#) (Whole Chapter) [Other Translations](#)

4. [Exodus 12:15](#)

For seven days you are to eat bread made without yeast. On the **first day** remove the yeast from your houses, for whoever eats anything with yeast in it from the **first day** through the seventh must be cut off from Israel.

[Exodus 12:14-16](#) (in Context) [Exodus 12](#) (Whole Chapter) [Other Translations](#)

5. [Exodus 12:16](#)

On the **first day** hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat—that is all you may do.

[Exodus 12:15-17](#) (in Context) [Exodus 12](#) (Whole Chapter) [Other Translations](#)

6. [Exodus 12:18](#)

In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-**first day**.

[Exodus 12:17-19](#) (in Context) [Exodus 12](#) (Whole Chapter) [Other Translations](#)

7. [Exodus 40:2](#)

“Set up the tabernacle, the Tent of Meeting, on the **first day** of the first month.

[Exodus 40:1-3](#) (in Context) [Exodus 40](#) (Whole Chapter) [Other Translations](#)

8. [Exodus 40:17](#)

So the tabernacle was set up on the **first day** of the first month in the second year.

[Exodus 40:16-18](#) (in Context) [Exodus 40](#) (Whole Chapter) [Other Translations](#)

9. [Leviticus 23:7](#)

On the **first day** hold a sacred assembly and do no regular work.

[Leviticus 23:6-8](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

10. [Leviticus 23:24](#)

“Say to the Israelites: ‘On the **first day** of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts.

[Leviticus 23:23-25](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

11. [Leviticus 23:35](#)

The **first day** is a sacred assembly; do no regular work.

[Leviticus 23:34-36](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

12. [Leviticus 23:39](#)

“So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the **first day** is a day of rest, and the eighth day also is a day of rest.

[Leviticus 23:38-40](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

13. [Leviticus 23:40](#)

On the **first day** you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the Lord your God for seven days.

[Leviticus 23:39-41](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

14. [Numbers 1:1](#)

[*The Census*] The Lord spoke to Moses in the Tent of Meeting in the Desert of Sinai on the **first day** of the second month of the second year after the Israelites came out of Egypt. He said:

[Numbers 1:1-3](#) (in Context) [Numbers 1](#) (Whole Chapter) [Other Translations](#)

15. [Numbers 1:18](#)

and they called the whole community together on the **first day** of the second month. The people indicated their ancestry by their clans and families, and the men twenty years old or more were listed by name, one by one,

[Numbers 1:17-19](#) (in Context) [Numbers 1](#) (Whole Chapter) [Other Translations](#)

16. [Numbers 7:12](#)

The one who brought his offering on the **first day** was Nahshon son of Amminadab of the tribe of Judah.

[Numbers 7:11-13](#) (in Context) [Numbers 7](#) (Whole Chapter) [Other Translations](#)

17. [Numbers 28:18](#)

On the **first day** hold a sacred assembly and do no regular work.

[Numbers 28:17-19](#) (in Context) [Numbers 28](#) (Whole Chapter) [Other Translations](#)

18. [Numbers 29:1](#)

[*Feast of Trumpets*] “On the **first day** of the seventh month hold a sacred assembly and do no regular work. It is a day for you to sound the trumpets.

[Numbers 29:1-3](#) (in Context) [Numbers 29](#) (Whole Chapter) [Other Translations](#)

19. [Numbers 33:38](#)

At the Lord’s command Aaron the priest went up Mount Hor, where he died on the **first day** of the fifth month of the fortieth year after the Israelites came out of Egypt.

[Numbers 33:37-39](#) (in Context) [Numbers 33](#) (Whole Chapter) [Other Translations](#)

20. [Deuteronomy 1:3](#)

In the fortieth year, on the **first day** of the eleventh month, Moses proclaimed to the Israelites all that the Lord had commanded him concerning them.

[Deuteronomy 1:2-4](#) (in Context) [Deuteronomy 1](#) (Whole Chapter) [Other Translations](#)

21. [Deuteronomy 16:4](#)

Let no yeast be found in your possession in all your land for seven days. Do not let any of the meat you sacrifice on the evening of the **first day** remain until morning.

[Deuteronomy 16:3-5](#) (in Context) [Deuteronomy 16](#) (Whole Chapter) [Other Translations](#)

22. [Judges 20:22](#)

But the men of Israel encouraged one another and again took up their positions where they had stationed themselves the **first day**.

[Judges 20:21-23](#) (in Context) [Judges 20](#) (Whole Chapter) [Other Translations](#)

23. [2 Chronicles 29:17](#)

They began the consecration on the **first day** of the first month, and by the eighth day of the month they reached the portico of the Lord. For eight more days they consecrated the temple of the Lord itself, finishing on the sixteenth day of the first month.

[2 Chronicles 29:16-18](#) (in Context) [2 Chronicles 29](#) (Whole Chapter) [Other Translations](#)

24. [Ezra 3:6](#)

On the **first day** of the seventh month they began to offer burnt offerings to the Lord, though the foundation of the Lord's temple had not yet been laid.

[Ezra 3:5-7](#) (in Context) [Ezra 3](#) (Whole Chapter) [Other Translations](#)

25. [Ezra 7:9](#)

He had begun his journey from Babylon on the **first day** of the first month, and he arrived in Jerusalem on the **first day** of the fifth month, for the gracious hand of his God was on him.

[Ezra 7:8-10](#) (in Context) [Ezra 7](#) (Whole Chapter) [Other Translations](#)

26. [Ezra 10:16](#)

So the exiles did as was proposed. Ezra the priest selected men who were family heads, one from each family division, and all of them designated by name. On the **first day** of the tenth month they sat down to investigate the cases,

[Ezra 10:15-17](#) (in Context) [Ezra 10](#) (Whole Chapter) [Other Translations](#)

27. [Ezra 10:17](#)

and by the **first day** of the first month they finished dealing with all the men who had married foreign women.

[Ezra 10:16-18](#) (in Context) [Ezra 10](#) (Whole Chapter) [Other Translations](#)

28. [Nehemiah 8:2](#)

So on the **first day** of the seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand.

[Nehemiah 8:1-3](#) (in Context) [Nehemiah 8](#) (Whole Chapter) [Other Translations](#)

29. [Nehemiah 8:18](#)

Day after day, from the **first day** to the last, Ezra read from the Book of the Law of God. They celebrated the feast for seven days, and on the eighth day, in accordance with the regulation, there was an assembly.

[Nehemiah 8:17-18](#) (in Context) [Nehemiah 8](#) (Whole Chapter) [Other Translations](#)

30. [Ezekiel 26:1](#)

[*A Prophecy Against Tyre*] In the eleventh year, on the **first day** of the month, the word of the Lord came to me:

[Ezekiel 26:1-3](#) (in Context) [Ezekiel 26](#) (Whole Chapter) [Other Translations](#)

31. [Ezekiel 29:17](#)

In the twenty-seventh year, in the first month on the **first day**, the word of the Lord came to me:

[Ezekiel 29:16-18](#) (in Context) [Ezekiel 29](#) (Whole Chapter) [Other Translations](#)

32. [Ezekiel 31:1](#)

[*A Cedar in Lebanon*] In the eleventh year, in the third month on the **first day**, the word of the Lord came to me:

[Ezekiel 31:1-3](#) (in Context) [Ezekiel 31](#) (Whole Chapter) [Other Translations](#)

33. [Ezekiel 32:1](#)

[*A Lament for Pharaoh*] In the twelfth year, in the twelfth month on the **first day**, the word of the Lord came to me:

[Ezekiel 32:1-3](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

34. [Ezekiel 45:18](#)

“This is what the Sovereign Lord says: In the first month on the **first day** you are to take a young bull without defect and purify the sanctuary.

[Ezekiel 45:17-19](#) (in Context) [Ezekiel 45](#) (Whole Chapter) [Other Translations](#)

35. [Daniel 10:12](#)

Then he continued, “Do not be afraid, Daniel. Since the **first day** that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.

[Daniel 10:11-13](#) (in Context) [Daniel 10](#) (Whole Chapter) [Other Translations](#)

36. [Jonah 3:4](#)

On the **first day**, Jonah started into the city. He proclaimed: “Forty more days and Nineveh will be overturned.”

[Jonah 3:3-5](#) (in Context) [Jonah 3](#) (Whole Chapter) [Other Translations](#)

37. [Haggai 1:1](#)

[*A Call to Build the House of the Lord*] In the second year of King Darius, on the **first day** of the sixth month, the word of the Lord came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest:

[Haggai 1:1-3](#) (in Context) [Haggai 1](#) (Whole Chapter) [Other Translations](#)

38. [Haggai 2:1](#)

[*The Promised Glory of the New House*] On the twenty-**first day** of the seventh month, the word of the Lord came through the prophet Haggai:

[Haggai 2:1-3](#) (in Context) [Haggai 2](#) (Whole Chapter) [Other Translations](#)

39. [Matthew 26:17](#)

[*The Lord's Supper*] On the **first day** of the Feast of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

[Matthew 26:16-18](#) (in Context) [Matthew 26](#) (Whole Chapter) [Other Translations](#)

40. [Matthew 28:1](#)

[*The Resurrection*] After the Sabbath, at dawn on the **first day** of the week, Mary Magdalene and the other Mary went to look at the tomb.

[Matthew 28:1-3](#) (in Context) [Matthew 28](#) (Whole Chapter) [Other Translations](#)

41. [Mark 14:12](#)

[*The Lord's Supper*] On the **first day** of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"

[Mark 14:11-13](#) (in Context) [Mark 14](#) (Whole Chapter) [Other Translations](#)

42. [Mark 16:2](#)

Very early on the **first day** of the week, just after sunrise, they were on their way to the tomb

[Mark 16:1-3](#) (in Context) [Mark 16](#) (Whole Chapter) [Other Translations](#)

43. [Mark 16:9](#)

When Jesus rose early on the **first day** of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons.

[Mark 16:8-10](#) (in Context) [Mark 16](#) (Whole Chapter) [Other Translations](#)

44. [Luke 24:1](#)

[*The Resurrection*] On the **first day** of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.

[Luke 24:1-3](#) (in Context) [Luke 24](#) (Whole Chapter) [Other Translations](#)

45. [John 20:1](#)

[*The Empty Tomb*] Early on the **first day** of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

[John 20:1-3](#) (in Context) [John 20](#) (Whole Chapter) [Other Translations](#)

46. [John 20:19](#)

[*Jesus Appears to His Disciples*] On the evening of that **first day** of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!"

[John 20:18-20](#) (in Context) [John 20](#) (Whole Chapter) [Other Translations](#)

47. [Acts 20:7](#)

[*Eutychus Raised From the Dead at Troas*] On the **first day** of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

[Acts 20:6-8](#) (in Context) [Acts 20](#) (Whole Chapter) [Other Translations](#)

48. [Acts 20:18](#)

When they arrived, he said to them: "You know how I lived the whole time I was with you, from the **first day** I came into the province of Asia.

[Acts 20:17-19](#) (in Context) [Acts 20](#) (Whole Chapter) [Other Translations](#)

49. [1 Corinthians 16:2](#)

On the **first day** of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

[1 Corinthians 16:1-3](#) (in Context) [1 Corinthians 16](#) (Whole Chapter) [Other Translations](#)

50. [Philippians 1:5](#)

because of your partnership in the gospel from the **first day** until now,

[Philippians 1:4-6](#) (in Context) [Philippians 1](#) (Whole Chapter) [Other Translations](#)

Part 5: Famous Theologians and Denominational Quotes About the Sabbath

Westminster Confession of Faith:

http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/westminster_conf_of_faith.html

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.

VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

Quotes from Jonathan Edwards, *The Perpetuity and Change of the Sabbath*

<http://www.apuritansmind.com/puritan-worship/the-lords-day/the-perpetuity-and-change-of-the-sabbath-by-jonathan-edwards/>

"A further argument for the perpetuity of the Sabbath we have in [Matthew 24:20](#), Pray ye that your flight be not in the winter neither on the Sabbath day. But the final destruction of Jerusalem was after the Christian dispensation was fully set up (AD 70). Yet it is plainly implied in these words of the Lord that even then Christians were bound to strict observation of the Sabbath." **Works of Jonathon Edwards, (Presby.) Vol. 4, p. 621.**

The Christian Sabbath, in the sense of the fourth command, is as much the seventh day as the Jewish Sabbath, because it is kept after six days of labor as well as that. It is the seventh reckoning from the beginning of our first working-day, as well as that was the seventh from the beginning of their first working day. All the difference is that the seven days formerly began from the day after God's rest from the creation, and now they begin the day after that. It is no matter by what names the days are called: if our nation had, for instance, called Wednesday the first day of the week, it would have been all one as to this argument.

And the dissolution of the Jewish state was often spoken of in the Old Testament as the end of the world. — But we who belong to the gospel-church, belong to the new creation. Therefore there seems to be at least as much reason that we should commemorate the work of this creation, as that the members of the ancient Jewish church should commemorate the work of the old creation.

Dr. E. T. Hiscox, author of the 'Baptist Manual'

"There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found: Not in the New Testament— absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."

American Presbyterian Board of Publication, Tract No. 175

"God instituted the Sabbath at the creation of man, setting apart the seventh day for the purpose, and imposed its observance as a universal and perpetual moral obligation upon the race."

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/993/presbyterian.aspx>

The Lord's Day: *Excerpts from Archibald Alexander's A Brief Compend of Bible Truth (1846).*

<http://www.westminsterconfession.org/worship/the-lords-day.php>

When the Sabbath is first mentioned by Moses, after the exodus, there is no appearance of its being a new institution; but it is referred to as a day accustomed to be observed; or, at least, as one on which it was not lawful to perform the common labours of the week. The mention of it occurs in the account of the descent of the manna.

American Presbyterian Church

http://www.americanpresbyterianchurch.org/?page_id=216

A common error with respect to the sabbath is the belief that it originated with the laws of Moses and therefore expired with passing of the Sinaitic Covenant and the Mosaic economy.

Joseph Hudson Taylor, 'The Sabbatic Question', p. 14-17, 41.

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/995/southern-baptist.aspx>

The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10 quoted]... on this point the plain teaching of the Word has been admitted in all ages... Not once did the disciples apply the Sabbath law to the first day of the week, - that folly was left for a later age, nor did they pretend that the first day supplanted the seventh."

Adult Quarterly, Southern Baptist Convention series, Aug. 15, 1937

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/995/southern-baptist.aspx>

"The first four commandments set forth man's obligations directly toward God... But when we keep the first four commandments, we are likely to keep the other six. . . . The fourth commandment sets forth God's claim on man's time and thought... The six days of labour and the rest on the Sabbath are to be maintained as a witness to God's toil and rest in the creation. . . . No one of the ten words is of merely racial significance... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of God's rest after the six days of creation It was designed for all the descendants of Adam."

Priest Brady, in an address, reported in the Elizabeth, NJ 'News' on March 18, 1903.

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church."

Our Sunday Visitor, February 5th, 1950

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

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

This Rock, The Magazine of Catholic Apologetics and Evangelization, p.8, June 1997

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

"Of course these two old quotations are exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit - or blame - for the change."

From Charles Spurgeon's Catechism <http://www.spurgeon.org/catechis.htm#Q49>

49 Q Which is the fourth commandment?

A The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

50 Q What is required in the fourth commandment?

A The fourth commandment requires the keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself (Le 19:30 De 5:12).

Martin Luther <http://www.reformedreader.org/history/dugger/ch19.htm>

Luther himself, while it is said believed in and practiced the observance of the seventh-day Sabbath, did not prescribe it in his articles of faith for his followers, in the copies that we now have access to. However, it has been said that in his original thesis, Luther advocated the observance of the seventh-day Sabbath, but that his colleagues objected on the grounds that it was an unpopular doctrine, which would have a tendency to repulse supporters of the Reformation who were not as pious as they should have been, but were of great assistance against the usurpations of the papacy.

Luther in his works has written of his belief in the Sabbath as follows:

"The Sabbath was before the Law of Moses came, and has existed from the beginning of the world. Especially have the devout, who have preserved the true faith, met together and called upon God on this day." -- Luther's Work, XXXV, p. 330.

Council of Laodicea (363-364 AD) Canon 29 <http://www.newadvent.org/fathers/3806.htm>

Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.

Catholic Stephen Keenan Referring to Protestants observing Sunday worship:

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

"They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John; —they should keep, not the Sunday, but the Saturday, according to the commandment, "Remember thou keep holy the SABBATH-day;" for this commandment has not, *in Scripture*, been changed or abrogated;... **Rev. Stephen Keenan, A Doctrinal Catechism; New York in 1857, page 101 Imprimatur**"

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

Q. *In what manner can we show a Protestant, that he speaks unreasonably against fasts and abstinences?*

A. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or to abstain. If he reply, that the Scripture orders him to keep the Sunday, but says nothing as to fasting and abstinence, tell him the Scripture speaks of Saturday or the Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If, then he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient Church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient Church so ordained? Rev. Stephen Keenan, *A Doctrinal Catechism; New York in 1857*, page 181

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

The Catholic Universe Bulletin, August 14, 1942, p. 4.

<http://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic.aspx>

"The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."