

The Sabbath Definition Test

Using the '5th Rule: Rule of Non-Contradiction' from 'The Seven Golden Rules of Bible Interpretation'.

All [172 matches](#) spanning [147 verses](#) for the word 'Sabbath' and 'Sabbaths' have been checked to create **The 'Sabbath' defined by the Bible:**

Over six days work is performed (Exodus 16:26, etc.). On the seventh day, work ends and physical rest begins (Exodus 16:26, etc.). The day is also holy and sanctified unto the LORD (Exodus 16:23, etc.), and is not to be considered like any other day (Ezekiel 22:26). The seventh day is what we have always called Saturday. Sabbath observance was started by God in Genesis 2:2. The first documented observance was in Exodus 16:23. Later God wrote the Sabbath law into stone as a permanent 4th Commandment reminder for the first time in Exodus 20:8. Lord Jesus Christ doesn't deny the Sabbath; he defines and clarifies its observance – condemning the Pharisees' double standard in regards to Sabbath observance (Luke 13:15, etc.). Jesus, the Apostles, and disciples followed the Sabbath law both before and after Christ's resurrection (Matthew 24:20, Luke 4:16, Mark 16:1, Acts 1:12, etc.). The Sabbath will be observed when Lord Jesus Christ returns to reign for one thousand years (Ezekiel 46:1, 3). There are *zero* Bible verses that say the Sabbath(s) have been done away with.

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Genesis 2:2 (KJV) "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

God implements the seventh day Sabbath observance, but it is not called the Sabbath yet in our English Bibles. God himself observes the Sabbath (Saturday) and rests from work. This is the only verse listed that does not contain the word 'Sabbath', but it is later proven to be the first instance of the Sabbath observance. This verse is not counted in the total matches or verses.

(Exodus 16:23 KJV) And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Preparation is done so that work doesn't need to be done on the Sabbath. This is before Moses gives the Ten Commandments to the Israelites.

(Exodus 16:25 KJV) And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

God restricts the available food to be found in order to enforce the observance of the Sabbath.

(Exodus 16:26 KJV) Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

The statement reinforces that there will be no food gathering on the Sabbath.

(Exodus 16:29 KJV) See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

God provided double the amount of food on the sixth day so there would be no need to collect food on the Sabbath.

(Exodus 20:8 KJV) Remember the sabbath day, to keep it holy.

God provides the Ten Commandments in writing, including the command to remember the Sabbath and to keep it holy.

(Exodus 20:10 KJV) 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:

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Not only are the Israelites (Jews) required to keep the seventh day Sabbath holy. It is also commanded that anyone within the “gates” of their territory must do the same, which included servants, strangers, and cattle to do no work. (see also Deuteronomy 5:14)

(Exodus 20:11 KJV) 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.

God reaffirms that in six days he made everything and rested on the seventh (Sabbath) day.

(Exodus 31:13 KJV) Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

Keeping the Sabbaths is a direct sign between God and man, and that he sanctifies the person.

(Exodus 31:14 KJV) Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

How can one observe to keep the seventh day as God kept the seventh day Sabbath if each day of creation and rest were not actual 24-hour days and were millions of years? Would someone be put to death for not resting for a million years, but the literal days of creation is a study for another time. God must have thought that this was important enough to implement the death penalty for violators who do work on that day, and that their soul is cut off from their people. Since the followers of Christ are grafted into the tree and vine of Israel, what does this verse imply? Perhaps something to research further.

(Exodus 31:15 KJV) Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

Again God reaffirms the seventh day Sabbath and the consequences for violating the 4th Commandment.

(Exodus 31:16 KJV) Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

This is a covenant between the Israelites along with all their generations thereafter, and was stated earlier to be observed by those who were servants to the Israelites (the Jews) and those within their gates.

(Exodus 35:2 KJV) Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

The seventh day Sabbath, which is Saturday, is again reaffirmed as are the consequences.

(Exodus 35:3 KJV) Ye shall kindle no fire throughout your habitations upon the sabbath day.

A regulation is described explaining that no fires should be started on the Sabbath.

(Leviticus 16:31 KJV) It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

The observance is reaffirmed, but clarification is added that the Sabbath is to be kept “for ever”.

(Leviticus 19:3 KJV) Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

God leaves no doubt as to who is commanding to “keep my sabbaths,” and it isn’t Moses.

(Leviticus 19:30 KJV) Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

Many times God reminds people to ‘keep’ his Sabbaths. (see also Leviticus 26:2)

(Leviticus 23:3 KJV) Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

This verse is interesting since it states it is, “the sabbath of the LORD”, or you could say, based upon the definition that we are proving, that the Sabbath is the *rest* of the LORD.

(Leviticus 23:11 KJV) And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow

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after the sabbath the priest shall wave it.

We will not get into the meaning of the waving of the sheaf, since that would be another study.

(Leviticus 23:15 KJV) And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

The importance of the observance of the Sabbaths is revealed more.

(Leviticus 23:16 KJV) Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Offerings are made for the Feast of Weeks.

(Leviticus 23:24 KJV) Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Another Sabbath is implemented.

(Leviticus 23:32 KJV) It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

It's affirmed again that there is to be rest on any Sabbaths.

(Leviticus 23:38 KJV) Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

God lists the Sabbaths amongst offerings, gifts, and vows.

(Leviticus 23:39 KJV) Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

Additional Sabbath observances are added, or days of rest without work.

(Leviticus 24:8 KJV) Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

Every Sabbath is to be continually observed by the children of Israel by an everlasting covenant. Another study on this topic would be to dive into the implications of becoming a spiritual child of Abraham and Israel, once you are grafted into the Jewish tree and vine as a follower of Jesus. (see Romans 11:11-24, Galatians 3:7, John 15:1-27, etc.)

(Leviticus 25:2 KJV) Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

The land given by God is to keep a repeated Sabbath year of rest. (see Ezekiel 46:1 demonstrating the normal seventh day Sabbath will still be active when Lord Jesus Christ physically returns to reign for a thousand years of peace from his temple in the land of Israel. See also below for more information).

(Leviticus 25:4 KJV) But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

This is another form of Sabbath, which is the seventh year Sabbath. (Why a seventh year Sabbath? see the 'End of the Bride and Bridegroom Mystery' contained within the course 'B501 Pure Torchbearer Doctrine – Session 3' by Peter D. Arvo.)

(Leviticus 25:6 KJV) And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

The word Sabbath is very interchangeable with the word rest, meaning physical rest.

(Leviticus 25:8 KJV) And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Seven years comes up numerous times as it relates to the Sabbath.

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(Leviticus 26:2 KJV) Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

This same message was also delivered by God in Leviticus 19:30.

(Leviticus 26:34 KJV) Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

Every seven years the land is to rest and not be farmed. If it is farmed during the Sabbath year, then eventually God's people will have to pay back the Sabbaths that were missed.

(Leviticus 26:35 KJV) As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

This verse is adding clarification to the prior verse. The land must have a Sabbath rest every seven years.

(Leviticus 26:43 KJV) The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Ignoring Sabbaths can be potentially linked to a person's soul abhorring God statutes.

(Numbers 15:32 KJV) And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

Although it is not listed here, Moses asked God what to do with the man, and "the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." (Numbers 15:35 KJV) God takes the Sabbath extremely seriously.

(Numbers 28:9 KJV) And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

More details of Sabbath observance.

(Numbers 28:10 KJV) *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

There is a specific burnt offering and drink offering for Sabbath observance.

(Deuteronomy 5:12 KJV) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

God reaffirms to keep the Sabbath holy as he commanded.

(Deuteronomy 5:14 KJV) 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

See also Exodus 20:10, where these statements are first made. In this verse, an additional detail is provided.

(Deuteronomy 5:15 KJV) And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

God saved his people from physical death in Egypt and commanded them to keep the Sabbath.

(2 Kings 4:23 KJV) And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

Some of the customs concerning no long travel during the Sabbath are implicated in this verse.

(2 Kings 11:5 KJV) And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

The Sabbath was considered when making plans even within a king's household.

(2 Kings 11:7 KJV) And two parts of all you that go forth on the sabbath, even they shall keep the watch of

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the house of the LORD about the king.

This is a continuation of the previous verse.

(2 Kings 11:9 KJV) And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

Shortly after this verse in 2 Kings 11:12, we hear the famous saying, “God save the king.”

(2 Kings 16:18 KJV) And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

This is another verse demonstrating the importance of the Sabbath, with certain places being built specifically for the day of rest.

(1 Chronicles 9:32 KJV) And *other* of their brethren, of the sons of the Kohathites, *were* over the shewbread, to prepare *it* every sabbath.

Preparations are made for the observance of the Sabbath.

(1 Chronicles 23:31 KJV) And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

Sabbaths are mentioned along with new moons and set feasts, and the burnt sacrifices associated with them are to be offered continually before God.

(2 Chronicles 2:4 KJV) Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is* an ordinance for ever to Israel.

Again Sabbaths and new moons are mentioned as it relates to continual offerings before God as an ordinance forever.

(2 Chronicles 8:13 KJV) Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

It mentions Sabbaths along with three feasts: the feast of unleavened bread, the feast of weeks, and the feast of tabernacles.

(2 Chronicles 23:4 KJV) This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

This is another explanation of the events spoken of in 2 Kings 11:7.

(2 Chronicles 23:8 KJV) So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

This is a continuation of the explanation above. The mention of the Sabbath here appears to be more of a side note, but all things in the Bible always have importance.

(2 Chronicles 31:3 KJV) *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.

Sabbaths are mentioned in connection with the law of the LORD, as are burnt offerings.

(2 Chronicles 36:21 KJV) To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

When God's people ignore keeping the land Sabbath holy, God appears to keep a running tally of all the times it was ignored, and God eventually gives the land the ability to catch up on its long overdue rest

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away from interference. In this case, it was 70 years.

(Nehemiah 9:14 KJV) And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

This is in reference to those who have hardened themselves away from obeying God despite receiving clear instruction.

(Nehemiah 10:31 KJV) And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

The verse is continuing with what people should and should not be doing concerning the Sabbath.

(Nehemiah 10:33 KJV) For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

Sabbaths and new moons are mentioned.

(Nehemiah 13:15 KJV) In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

Nehemiah provides an account of the violations against God's Sabbath.

(Nehemiah 13:16 KJV) There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Nehemiah continues providing an account of the violations against God's Sabbath.

(Nehemiah 13:17 KJV) Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

To profane the Sabbath is mentioned here as evil.

(Nehemiah 13:18 KJV) Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

It is clearly denoted by Nehemiah that God's people are storing up God's wrath that is then brought on them for profaning the Sabbath.

(Nehemiah 13:19 KJV) And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

The gates were shut to Jerusalem to make it more difficult for people to profane the Sabbath by preventing trade from commencing.

(Nehemiah 13:21 KJV) Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

Merchants were loitering around the outside of the shut gates to still try to conduct business on the Sabbath, and so a threat was made, which was proven effective.

(Nehemiah 13:22 KJV) And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

Nehemiah is pleading his case with God, and to not lump him in with those to be punished for violating God's 4th Commandment of keeping the Sabbath holy.

(Psalms 92:1 KJV) A Psalm *or* Song for the sabbath day. *It is a good thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

A Psalm for the Sabbath day.

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(Isaiah 1:13 KJV) Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

God wants his people to follow his commandments out of love, not out of mundane solemn duty that is begrudged. God desires both genuine love and obedience that comes from that love.

(Isaiah 56:2 KJV) Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Blessed is the man that keeps the Sabbath.

(Isaiah 56:4) For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

The next verse, Isaiah 56:5, goes on to say the following, which describes how beneficial it is for Gentiles to observe the Sabbath. *“Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.”*

(Isaiah 56:6 KJV) Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Anyone Israelite (Jew) and non-Israelite who follows God and his ways will benefit greatly, more than any who are born an Israelite that doesn't follow God and his ways.

(Isaiah 58:13 KJV) If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

The following verse, Isaiah 58:14, provides additional details as to the reward for those that honor the Sabbath. *“...I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.”*

(Isaiah 66:23 KJV) And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Speaking of after the new heavens and the new earth that all will worship the LORD.

(Jeremiah 17:21 KJV) Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

There should be nothing that is a burden to you, or burdens caused to another, on the Sabbath day.

(Jeremiah 17:22 KJV) Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

God commands no burdens and no work on the Sabbath day.

(Jeremiah 17:24 KJV) And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

The following verse, Jeremiah 17:25, describes the reward for cities that obey the observance of the Sabbath. *“Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.”*

(Jeremiah 17:27 KJV) But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Not keeping the Sabbath would result in judgment upon Jerusalem.

(Lamentations 1:7 KJV) Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did

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help her: the adversaries saw her, *and* did mock at her sabbaths.

Those that are the adversaries “mock” the sabbaths.

(Lamentations 2:6 KJV) And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

During this time in the Bible, God caused “sabbaths to be forgotten” as a type of judgment.

(Ezekiel 20:12 KJV) Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

The Sabbath is used as a sign between the followers of God and God himself. That he sanctifies those who are his people.

(Ezekiel 20:13 KJV) But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

God specifically mentions polluting the Sabbaths can incur his fury, even upon his people. (see also Ezekiel 20:21)

(Ezekiel 20:16 KJV) Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

People pollute the Sabbaths by doing things their way instead of God’s way, or by not having their heart into it. An idol can be anything, including anything valued more than God and God's ways, like manmade traditions.

(Ezekiel 20:20 KJV) And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

The first time the Sabbath is mentioned as a sign between God and those who keep it is in Exodus 31:13.

(Ezekiel 20:21 KJV) Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

This is a restatement of what was previously said in Ezekiel 20:13.

(Ezekiel 20:24 KJV) Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Judgment comes from God against those who do not heed God’s words, and to those who pollute his Sabbaths.

(Ezekiel 22:8 KJV) Thou hast despised mine holy things, and hast profaned my sabbaths.

God puts his Sabbaths into the same category as his “*holy things*”.

(Ezekiel 22:26 KJV) Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

God specifically warns of not treating all things the same in terms of what is holy and profane. His holiness, holy days, and holy traditions are not to be considered the same as anything else.

(Ezekiel 23:38 KJV) Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

Defiling God’s sanctuary and profaning the Sabbath are both considered abominations to God. (see also Ezekiel 23:36-37 for context.)

(Ezekiel 44:24 KJV) And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my

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sabbaths.

This is speaking in reference to priests during the time of the Millennium temple, that they are to hallow the Sabbaths (to keep holy).

(Ezekiel 45:17 KJV) And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Even the prince shall honor the Sabbath.

(Ezekiel 46:1 KJV) Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

When Lord Jesus Christ returns to reign for one thousand years, the temple will be shut except for Sabbaths and new moons.

(Ezekiel 46:3 KJV) Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

It is stated again that when Lord Jesus Christ returns to reign, the people shall worship during Sabbaths and new moons at the door of the gate to the temple.

(Ezekiel 46:4 KJV) And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

Sacrifices in remembrance of what Lord Jesus Christ did (dying for our crimes (sins)) is conducted.

(Ezekiel 46:12 KJV) Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

This verse provides more information on the procedure of providing offerings during the Millennium.

(Hosea 2:11 KJV) I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

The ceasing of the Sabbaths is mentioned as being connected to the cease of mirth.

(Amos 8:5 KJV) Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

This is in reference to the people speaking negatively of the new moons and Sabbath they felt were hindering them from doing what they wanted. Since they did not focus on what God wanted, God not only reprimands them, but also brings death (Amos 8:3).

(Matthew 12:1 KJV) At that time Jesus went on the sabbath day through the corn; and his disciples were an hundred, and began to pluck the ears of corn, and to eat.

Is moving food from a stalk in a field, or from a plate on a table to one's mouth, to be considered work? A person should evaluate this for them self and be sure either way according to what God says, versus what we think we know or believe. (It appears the same account is also described in Mark 2:23 and in Luke 6:1.)

(Matthew 12:2 KJV) But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

The Pharisees considered this 'work', but what does God think? (see also Mark 2:24 and Luke 6:2)

(Matthew 12:5 KJV) Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Jesus' response is interesting. Jesus explains that his disciples' actions were not profaning the Sabbath

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any more than the Pharisees when the Pharisees do what they also must do for God on the Sabbath. The implication is that, since Jesus is God incarnate, and since the disciples were serving God the Son at the time the action took place, there was no violation of God's Sabbath law. Earlier, in Numbers 15:32-35, when a man was gathering sticks on the Sabbath and God had him stoned to death for it, it was likely because there was no life-threatening reason for the man to gather sticks that day (and that God likely sensed that the purpose of the man gathering sticks was not directly connected to honoring and hallowing God). It would have also set a bad precedent to everyone else, in that it would have shown that it is okay to defy God's commandments and get away with it. There is more that could be added to this, but this explanation is not meant to be exhaustive.

(Matthew 12:8 KJV) For the Son of man is Lord even of the sabbath day.

Lord Jesus Christ is God incarnate (God the Son) and is the one who made all things, therefore what he says is of the highest authority. (see also Luke 6:5)

(Matthew 12:10 KJV) And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

Jesus is going to demonstrate and clarify how to observe the Sabbath by the examples he begins to provide in the next few verses.

(Matthew 12:11 KJV) And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

This is an example where an exception is made when it involves saving a life. The same would be true if for say a doctor needed to perform his required duty to save a life on the Sabbath.

(Matthew 12:12 KJV) How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Jesus provides a clear example of what is considered doing well on a Sabbath.

(Matthew 24:20 KJV) But pray ye that your flight be not in the winter, neither on the sabbath day:

Jesus makes it clear that leaving an area would be more difficult of the Sabbath, because there was restriction under the law that would impact their ability to leave the area quickly. To give a few examples, they were not to travel more than a mile on that day, shops would be closed, and gates shut.

(Matthew 28:1 KJV) In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Jesus' resurrection from the dead was before this time "In the end of the sabbath".

(Mark 1:21 KJV) And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Jesus taught on the Sabbath in the synagogue, as other rabbis would have, for it was lawful to do God's will on the Sabbath.

(Mark 2:23 KJV) And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

This appears to be the same event as the one described in Matthew 12:1 and Luke 6:1.

(Mark 2:24 KJV) And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

The Pharisees considered this 'work'. But what does God think? (see also Matthew 12:2.)

(Mark 2:27 KJV) And he said unto them, The sabbath was made for man, and not man for the sabbath:

The Sabbath was made for man to be able to have a break from work and honor God that day, and they were following the Son of God.

(Mark 2:28 KJV) Therefore the Son of man is Lord also of the sabbath.

This is covered more in-depth already within the course '*B501 Pure Torchbearer Doctrine – Session 3*'

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by Peter D. Arvo. (see also [Matthew 12:8](#) and [Luke 6:5](#))

(Mark 3:2 KJV) And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

The Pharisees understood the law, but were unfortunately misapplying it as hypocrites. They would cite the law only in ways that benefited themselves and not others.

(Mark 3:4 KJV) And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

It appears that Jesus' point was to represent and honor God well on the Sabbath at the same time. To always represent God correctly while simultaneously observing, honoring, and keeping the Sabbath holy and not just as another day. Yet if someone does agree to heal someone on the Sabbath and they know this honors God, although it may be seen as unlawful from man's perspective, it is still hallowing the Sabbath, because it is work for God instead of for man, which is what the 4th Commandment seems to be prohibiting. This is a complex topic to explain, but should be simple to follow.

(Mark 6:2 KJV) And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

This is another example of teaching in a synagogue on the Sabbath, as was the custom.

(Mark 15:42 KJV) And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Another example of preparing before a Sabbath day.

(Mark 16:1 KJV) And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Shops were closed on Sabbath days, so they had to wait. Keep in mind that there are other Sabbaths beside the normal weekly Saturday Sabbath (such as the appointed days and new moons).

(Luke 4:16 KJV) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

From Luke's account, we read that it was his (Jesus') custom to read in the synagogue on the Sabbath. For something to be a custom, it must be a repeating pattern, so we can infer that Jesus did this repeatedly.

(Luke 4:31 KJV) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Jesus teaches again on Sabbath days, showing that this was a repeating pattern.

(Luke 6:1 KJV) And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

This demonstrates that during this time there were two observed Sabbaths that took place consecutively. (This verse also appears to be the same event described in [Matthew 12:1](#) and [Mark 2:23](#).)

(Luke 6:2 KJV) And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

This is the same objection that the Pharisees had in [Matthew 12:2](#) and [Mark 2:24](#).

(Luke 6:5 KJV) And he said unto them, That the Son of man is Lord also of the sabbath.

This is the response given by Jesus in [Matthew 12:8](#) and [Mark 2:28](#).

(Luke 6:6 KJV) And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

This appears to be the same healing account on the Sabbath as described in [Matthew 12:10](#).

(Luke 6:7 KJV) And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

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They wanted to try and accuse Jesus of breaking the Sabbath without having a more clear understanding of what the Sabbath was for, which is to honor God.

(Luke 6:9 KJV) Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

This is a similar response recorded in Mark 3:4.

(Luke 13:10 KJV) And he was teaching in one of the synagogues on the sabbath.

This is another example of Jesus teaching in a synagogue on the Sabbath, which is the custom for rabbis to do.

(Luke 13:14 KJV) And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The ruler of the synagogue tries to dictate what days people can seek healing from God under his own authority and not God's.

(Luke 13:15 KJV) The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

The Pharisees were misrepresenting God's holy character. In this verse, Jesus calls the Pharisees hypocrites for having two standards for how they keep and apply the Sabbath law. A lenient standard for themselves and a stringent standard for everyone else.

(Luke 13:16 KJV) And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Jesus is conveying that to do good (according to God and not to man) on the Sabbath and to represent God's holy character well on the Sabbath is lawful on the Sabbath.

(Luke 14:1 KJV) And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

In this verse, Jesus eats a meal with one of the chief Pharisees on the Sabbath. The Sabbath seems to hold great importance for the disciples during Jesus' ministry. If this had not been the case, they would not have gone out of their way to repeatedly mention the Sabbath and the law concerning it.

(Luke 14:3 KJV) And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

Jesus seems to continuously question the double standards and moral standards of the Pharisees and other people.

(Luke 14:5 KJV) And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

Jesus again points out the Pharisees' two standards for how they keep and apply the Sabbath law. A lenient standard for themselves and a stringent standard for everyone else.

(Luke 23:54 KJV) And that day was the preparation, and the sabbath drew on.

Preparations are observed for the coming Sabbath.

(Luke 23:56 KJV) And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

They "rested the sabbath day according to the commandment," even though Jesus' body needed to be prepared for burial.

(John 5:9 KJV) And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Jesus continuously healed on the Sabbath, which represented God's holy and good characteristics well.

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(John 5:10 KJV) The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

This verse makes one wonder if getting up out of bed would be considered 'work' if the extreme definition of the term 'work' were to be applied to everything.

(John 5:16 KJV) And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Jesus was clarifying how to keep the Sabbath holy and how to truly observe the Sabbath according to the 4th Commandment, which conflicted with how the Pharisees thought it should be observed.

(John 5:18 KJV) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

This not only shows the importance of the Sabbath, but also that they sought to kill him because he said, "that God was his Father, making himself equal with God." (The Jews clearly seemed to know what Jesus was implying when he made that statement.)

(John 7:22 KJV) Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

Jesus again points out the double standards that were held at the time.

(John 7:23 KJV) If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

It appears that no matter how many times, and no matter how many ways Jesus tries to open their eyes to their double standards, they never seem to understand.

(John 9:14 KJV) And it was the sabbath day when Jesus made the clay, and opened his eyes.

Another reference to Jesus healing on the Sabbath.

(John 9:16 KJV) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

There was a conflict, because they apparently were unwilling to give up their concept of God's holy character for the truth of God's holy character.

(John 19:31 KJV) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

There are different Sabbaths. There are normal weekly Sabbaths, and also Sabbath (rest) days for high holy feast days.

(Acts 1:12 KJV) Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Why a Sabbath's day journey is mentioned is because they (the Apostles) followed the Sabbath, and people were not to journey over what would be equivalent to a mile in modern times.

(Acts 13:14 KJV) But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

Paul and people with him attended the synagogue on the Sabbath.

(Acts 13:27 KJV) For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

Again reading the Bible is demonstrated to be one of the major Sabbath activities.

(Acts 13:42 KJV) And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

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We see here even the Gentiles wanting to respect the tradition of preaching on the Sabbath, demonstrating that early prospective Christian Gentiles approved of the manner of observing certain “Jewish” practices on the Sabbath day.

(Acts 13:44 KJV) And the next sabbath day came almost the whole city together to hear the word of God.

To teach about God and to learn about God on the Sabbath is in alignment with the commandment to keep the Sabbath holy.

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

This affirms that even long ago the word of God was read in the synagogues on the Sabbath.

(Acts 16:13 KJV) And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

Another example of doing God’s will on the Sabbath.

(Acts 17:2 KJV) And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

For three consecutive Sabbath days, Paul reasoned with them about the scriptures.

(Acts 18:4 KJV) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Paul went to speak at the synagogue during “every Sabbath”. It is interesting to note that Paul is also speaking to the Gentiles here, and is not preaching on the Sabbath to merely appease the Jews. He had every opportunity to integrate away from the Sabbath and preach on the day after for the Gentiles, but did not do so.

(Colossians 2:16 KJV) 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 “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:” This is the last verse in the Bible containing the word ‘Sabbath’, and is probably one of the most common verses taken to mean ‘do anything thou wilt’ concerning the Sabbath and other holydays, but is that really true?

See the 3rd session of *TheTorchbearerSeries.com* for additional details.

Note 1: Although the Sabbath(s) are not expressly mentioned by name in the book of Revelation, they are in Ezekiel, in which Ezekiel describes the Sabbath(s) during end times and after Lord Jesus Christ’s return.

Note 2: All verses were obtained by searching the KJV (Cambridge-type) that is built into the e-Sword software (a free download from *e-sword.net*).

Note 3: Also see ‘*The Sabbath Test Chart*’ by Peter D. Arvo for more information, which is part of ‘*B501 Pure Torchbearer Doctrine – Session 3*’.