

## MIQDASH BETHEL COVENANT INSTITUTION

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# THE 613 COVENANT LAWS OF YAHWEH

## LESSON 22 — COMPREHENSIVE SABBATH STUDY

### THE SABBATH DAY: SEVEN RESOLVED QUESTIONS

*Shemot 20:8,10; 23:12; 34:21; 16:29; 35:3 | Vayikra 23:3,32 | Shemot 31:12-17 | Devarim 5:12-15 | Yeshayahu 58:13-14*

*Mitzvot 48-52 | Four Spheres: Individual • Community • Nation • World*

*Authority: The Tanakh — The Word of Yahweh Alone | Standard: Devarim 19:15 — Two or Three Witnesses*

#### PURPOSE OF THIS DOCUMENT

This study is not a survey of opinions. It is a covenant determination. Seven disputed questions surrounding the Sabbath are examined here against the Tanakh alone — using the Devarim 19:15 standard of two or three independent witnesses. Every claim is verified. Every objection is answered from the Written Torah and the Prophets. Where a tradition departs from the Tanakh, that departure is named. Where the Tanakh speaks plainly, the debate is declared closed.

## SECTION I — THE HEBREW FOUNDATION: WHAT THE TANAKH ESTABLISHES

### A. THE PRIMARY TEXT — SHEMOT (EXODUS) 20:8-11

*Zakhor et-yom ha-Shabbat l'qadesho*

***"Remember the day of the Sabbath, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to Yahweh your Elohim; you shall not do any work — you, or your son, or your daughter, or your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days Yahweh made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore Yahweh blessed the Sabbath day and made it holy."***

The Sabbath commandment at Shemot 20:8-11 is the only commandment in the Decalogue that is grounded explicitly in the creation account. The Lawgiver does not say 'remember the Sabbath because I brought you out of Egypt' — that motivation comes later, in Devarim 5:15. He says: '**For in six days Yahweh made heaven and earth... and rested on the seventh day.**' The Sabbath is the covenant inscription of creation into time. Every seventh day is a living witness that there is a Creator, that He made the world, that He established the pattern of six-and-one, and that He commands His people to mirror that pattern. This is the irreducible foundation. Everything else in this document flows from here.

## B. PRIMARY LEXICAL ANALYSIS — THE THREE GOVERNING TERMS

### Root 1 — זָכַר (Zakhor, H2142) — 'To Remember'

**BDB (Brown-Driver-Briggs):** "to remember, call to mind, to invoke in one's behalf; to mention, make commemoration." The Piel and Hiphil stems carry the nuance of active proclamation — not passive recollection. BDB cites Shemot 20:8 under the Qal imperative: commanding purposeful, active, repeated remembrance.

**HALOT:** "to think of, keep in mind; to mention; in cultic/religious use — to invoke, to confess." HALOT's cultic category is crucial: zakhor in religious contexts is not mental recall. It is **covenant performance**. To remember the Sabbath means to enact it — the same word used in Devarim 8:18 ('You shall remember Yahweh your Elohim'), Devarim 16:3 ('you shall remember the day you came out of Egypt'), and Tehillim 77:11 ('I will remember the deeds of Yahweh'). In every case, zakhor precedes and produces covenant action.

**TWOT:** Entry 551 — zakhar. "The most prominent use is in the context of Yahweh's remembering His covenant and people... The people are to 'remember' Yahweh's acts to them, which means that they are to respond with fidelity and devotion." Zakhor is not a passive mental operation. It is the first act of covenant faithfulness.

### Root 2 — שָׁבַת (Shavat, H7673) — 'To Rest / To Cease'

**BDB:** "to cease, desist, rest" — used of Yahweh ceasing from creation at Bereishit 2:2–3, and of the commanded rest of Israel throughout the Sabbath laws. BDB distinguishes shavat from nuach (H5117, to settle, rest) and shaqat (H8252, to be quiet). Shavat is specifically the cessation of purposeful, goal-directed activity — the stopping of melakhah.

**HALOT:** "to stop, to rest." The noun שַׁבָּת (Shabbat) derives directly from this verb. Bereishit 2:2–3 is the first occurrence: וַיִּשְׁבֹּת (vayishbot) — 'He ceased.' The covenant pattern is explicit: Yahweh ceased from His creative melakhah on the seventh day, and Israel is commanded to shavat in direct mirror of that divine pattern.

### Root 3 — מְלָאכָה (Melakhah, H4399) — 'Work / Purposeful Skilled Labor'

**BDB:** "occupation, work, skilled business" — the term covers craftsmanship, agricultural labor, commercial work, and any goal-directed skilled activity. BDB distinguishes melakhah from עֲבֹדָה (avodah, H5656) — general service or labor. Melakhah is specifically the purposeful, productive, skilled work of a craftsman or businessperson.

**HALOT:** "business, task, work, occupation" — HALOT notes the Tabernacle construction context (Shemot 36:4–5) where the same term describes the skilled craftsmen's work. The prohibition in the Sabbath commandment uses the root with כֹּל (kol — all, every): כָּל-מְלָאכָה — 'all melakhah.' The scope is total. Every form of purposeful, skilled, productive labor stops.

**What melakhah is NOT:** Melakhah does not mean every physical movement, every spoken word, or every act of service. The Tanakh explicitly permits priestly Temple service on the Sabbath (Bamidbar

28:9–10) — the priests perform considerably more melakhah-type work on Shabbat than on ordinary days, yet they are guiltless (cf. Mattityahu 12:5 citing this principle). Circumcision on the eighth day is performed on Shabbat when the calendar requires it (derived from Bereishit 17:12; Vayikra 12:3). Acts of mercy and life-preservation are not prohibited. Melakhah is **occupational, commercial, and productive labor** — not covenant service, not compassionate acts, not personal rest-day activities.

### C. THE TWO DELIVERIES OF THE COMMANDMENT — SHEMOT AND DEVARIM

The Sabbath commandment appears twice in the Decalogue: Shemot 20:8–11 and Devarim 5:12–15. The Devarim 19:15 standard is already met within the Decalogue itself — two independent Written Torah witnesses to the Sabbath commandment. But the differences between the two deliveries are themselves instructive.

SHEMOT 20:8–11 — CREATION MOTIVATION	DEVARIM 5:12–15 — LIBERATION MOTIVATION
<p>'For in six days Yahweh made heaven and earth...' — The Sabbath is rooted in the order of creation itself. It is a cosmic law, not merely a national ordinance.</p>	<p>'You shall remember that you were a slave in the land of Egypt, and Yahweh your Elohim brought you out... therefore Yahweh your Elohim commanded you to keep the Sabbath day.' — The Sabbath is also Israel's weekly re-enactment of liberation. The slave works without cessation; the free person rests by covenant right.</p>

Both motivations coexist. The Sabbath is simultaneously a creation ordinance (universal, embedded in the structure of time itself) and a liberation ordinance (covenant-specific, marking Israel's identity as a freed people). The Sabbath says two things at once: **'I believe Yahweh made the world in six days,'** and: **'I am no longer a slave.'**

## SECTION II — THE FIRST QUESTION RESOLVED: WHAT DAY IS THE SABBATH?

**The Verdict: The Sabbath is the seventh day — Saturday — and this is established by four independent lines of evidence: (1) the continuous, unbroken seven-day week cycle; (2) Roman historical records; (3) Jewish historical records; and (4) the internal Tanakh witness. No Tanakh text permits a different day.**

### A. THE CONTINUOUS SEVEN-DAY WEEK — AN UNBROKEN CYCLE

The seven-day week is attested continuously in every culture that has tracked time since the ancient Near East. The Babylonian calendar, the Roman planetary week (in use before the first century CE), and Hebrew reckoning all operated on a seven-day cycle. No calendar reform has ever altered the day of the week. When Julius Caesar reformed the Roman calendar in 46 BCE, he changed the length of months but did not touch the week. When Pope Gregory XIII reformed the calendar in 1582 CE, ten

days were dropped (October 4 was followed by October 15) — but the day of the week continued without interruption: October 4 was a Thursday; October 15 was a Friday. **The seven-day weekly cycle has never been broken.**

The Roman planetary week assigned names to the seven days in the order of their patron celestial bodies: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. The seventh day in this sequence — **Saturn's Day — is Saturday in English.** This is the same day the Roman historian Tacitus (Histories 5.4, c. 100 CE) identifies as the day Jews observe as their day of rest. Cassius Dio (Historia Romana 37.16, c. 200 CE) confirms: 'They devote the day of Saturn to rest.' Josephus (Against Apion 2.282, c. 94 CE) confirms that the seventh-day rest is observed universally among Jews. These three Roman witnesses — all written independently — all identify the same day: **the seventh day, Saturn's Day, Saturday.**

### **B. THE TANAKH'S OWN CONFIRMATION**

The Tanakh does not number the days of the week except in relation to the Sabbath. But the Shemot 16 manna narrative provides a precise witness. The manna fell for six consecutive days and did not fall on the seventh day — repeatedly, consistently, week after week, beginning before Sinai. When some went out to gather on the seventh day, Yahweh said: **'How long will you refuse to keep My commandments and My laws? See, because Yahweh has given you the Sabbath, therefore on the sixth day He gives you bread for two days. Remain each man in his place; let no man go out from his place on the seventh day.'** — Shemot 16:28–29. The manna cycle is a cosmic clock establishing the seven-day week independent of any lunar calculation.

### **C. THE ANSWER TO THE 'WHICH DAY?' OBJECTION**

Some have claimed that Yeshua's resurrection on 'the first day of the week' shifted the sacred day. The answer is direct: the resurrection of Yeshua is a Tanakh prophecy fulfilled — not a covenant amendment. The Tanakh has no mechanism by which a human event, including the resurrection of the Messiah, amends a commandment of Yahweh. The Sabbath commandment is in the Decalogue. Yahweh spoke it from Sinai. No prophet, no apostle, no resurrection can amend Yahweh's spoken covenant law without Yahweh's own explicit Written Torah authority. **No such text exists.** The detailed examination of the NT Sunday claims follows in Section V.

## **SECTION III — THE SECOND QUESTION RESOLVED: IS THE SABBATH A FULL 24-HOUR DAY? (EVENING TO EVENING)**

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**The Verdict: The Sabbath begins at sunset Friday and concludes at nightfall Saturday. It is the full biblical day from evening to evening. The claim that only the daytime hours of Saturday constitute the Sabbath has no Tanakh support.**

### **A. THE CREATION PATTERN — 'EVENING AND MORNING'**

Bereishit 1 establishes the structure of the biblical day six times in succession: **'And there was evening, and there was morning — day one... day two... day three...'** The Tanakh day

consistently begins at evening and concludes the following evening. This pattern is not incidental — it is the foundational ordering of time in the Written Torah. Evening precedes morning. Night precedes day. The Sabbath, as the seventh day, follows this same pattern.

## B. VAYIKRA 23:32 — THE EXPLICIT TEXT

*Me'erev ad-erev tishbetu Shabbatekhem*

**"From evening to evening you shall keep your Sabbath."** — Vayikra 23:32

This text is unambiguous. The Sabbath of Yom Kippur — the Day of Atonement, which shares the same sabbath-rest terminology — is explicitly commanded **me'erev ad-erev** — from evening to evening. The Hebrew is two-witness direct: **from evening to evening**. The word עֶרֶב (erev, H6153) means sunset, evening, the beginning of darkness. BDB: 'evening, sunset, the mixing of light and darkness.' The day begins when the sun sets and concludes when the sun sets again the following day. **This is not tradition. This is Written Torah.**

## C. NECHEMYAH 13:19 — THE GATES OF YERUSHALAYIM

Nechemyah records: **'When it began to grow dark at the gates of Yerushalayim before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath.'** — Nechemyah 13:19. The transition into Sabbath occurs at the darkening — at sunset. This is Tanakh administrative record, not custom. The gates are shut **before the Sabbath begins**, meaning the Sabbath begins as darkness falls.

## D. THE 'DAYTIME ONLY' CLAIM HAS NO TANAKH WITNESS

The position that the Sabbath consists only of the daytime hours of Saturday — and that Friday evening is not part of the Sabbath — cannot produce a single Written Torah text in its support. The Devarim 19:15 standard requires two or three independent witnesses for any doctrinal claim. The proponents of the daytime-only Sabbath have zero witnesses. Vayikra 23:32, Bereishit 1 (six-fold evening-then-morning pattern), and Nechemyah 13:19 constitute three independent Tanakh witnesses for the evening-to-evening reckoning. **The daytime-only position fails the Tanakh standard. The debate is closed.**

## SECTION IV — THE THIRD QUESTION RESOLVED: THE LUNAR SABBATH THEORY — A TANAKH EXAMINATION

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**The Lunar Sabbath Theory** claims that the weekly Sabbath does not fall on a fixed day of the continuous seven-day week (Saturday), but on the 8th, 15th, 22nd, and 29th days of each lunar month, following the new moon as day one. It further claims that the Roman Saturday is 'legal Saturn's day' derived from pagan calendar fiction, and that the true Sabbath must be calculated by the moon.

**The Verdict: The Lunar Sabbath Theory is refuted by five independent Tanakh witnesses. It is not a Tanakh position. It is a post-biblical reconstruction that contradicts the Written Torah's own internal evidence.**

### **A. WITNESS ONE — THE MANNA NARRATIVE (SHEMOT 16): THE UNINTERRUPTED SEVEN-DAY CYCLE**

The manna account in Shemot 16 is the first Tanakh text to explicitly identify the seventh day as the Shabbat. The manna fell for six consecutive days and did not fall on the seventh day — week after week, continuously. This account occurs **before Sinai**, and more importantly, **before any connection to the lunar calendar is established for the Sabbath.**

Under the Lunar Sabbath Theory, the new moon day is **not** one of the six work days — it is a separate worship day. This means the weeks in a lunar month would look like: [New Moon Day] + [1, 2, 3, 4, 5, 6, Sabbath] + [1, 2, 3, 4, 5, 6, Sabbath] + [1, 2, 3, 4, 5, 6, Sabbath] + [1, 2, 3, 4, 5, 6, Sabbath] + [optional 30th day]. This creates a system where the **manna would have skipped the new moon day** and fallen on a different pattern than a continuous seven-day cycle. The Tanakh gives not one word suggesting the manna failed to fall on new moon days, nor that the manna cycle reset after new moon days. The manna narrative presents an uninterrupted continuous seven-day cycle with no lunar interruption. **This is Witness One against the Lunar Sabbath Theory.**

### **B. WITNESS TWO — BAMIDBAR 28 — SHABBAT AND ROSH CHODESH ARE SEPARATE OBSERVANCES**

Bamidbar (Numbers) 28 records the appointed sacrificial calendar. Verses 9–10 give the Shabbat offerings: two lambs plus grain and drink offerings. Verses 11–15 give the Rosh Chodesh (new moon) offerings: two bulls, one ram, seven lambs, plus a goat for a sin offering — a completely different sacrificial package. **These are distinct observances with distinct sacrifice requirements.**

If the Sabbath always fell on the new moon day — as the Lunar Sabbath Theory requires every month — the Torah would have combined the two into one observance. Instead, it lists them as completely separate calendar events with different sacrifice specifications. **A Sabbath that always falls on Rosh Chodesh would not require a separate Rosh Chodesh sacrifice distinct from the Shabbat sacrifice.** The existence of two completely separate sacrifice systems for the same day would be incoherent. **This is Witness Two.**

### **C. WITNESS THREE — YESHAYAHU 66:23 — 'FROM NEW MOON TO NEW MOON AND FROM SABBATH TO SABBATH'**

*Ve'hayah midei-chodesh be'chodsho u'midei Shabbat be'Shabbato*

***"From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me, says Yahweh."*** — Yeshayahu 66:23

Yeshayahu here lists new moon observance and Sabbath observance as **two distinct, independently occurring covenant events.** The structure is parallel — each occurs on its own cycle. If the Sabbath were tied to the new moon as the Lunar Sabbath Theory requires, these two would be the same event

every month. The prophetic vision of all flesh worshipping **from new moon to new moon AND from Sabbath to Sabbath** describes two distinct rhythms of covenant gathering. **This is Witness Three.**

#### **D. WITNESS FOUR — THE TANAKH NEVER GIVES A LUNAR DATE FOR ANY SABBATH**

The Tanakh records hundreds of Sabbath references across the Torah, Prophets, and Writings. **Not one Tanakh text ever says 'the Sabbath was the 8th of the month' or 'the 15th' or 'the 22nd' or 'the 29th.'** The Lunar Sabbath Theory's core claim — that the Sabbath fell on specific numbered days of the lunar month — has no direct Tanakh witness. The theory requires the reader to construct an elaborate system from indirect inference while the Tanakh itself never once confirms that system by naming a lunar date for the weekly Sabbath. **This is Witness Four.**

#### **E. WITNESS FIVE — BEREISHIT 1:14 DOES NOT ASSIGN THE MOON TO THE WEEKLY SABBATH**

The Lunar Sabbath Theory cites Bereishit 1:14: 'And Elohim said, Let there be lights in the expanse of the heavens to separate the day from the night. And let them be **for signs and for seasons (מוֹעֲדִים, moedim), and for days and years.**' The theory argues that since the lights (including the moon) are 'for moedim,' the moon governs the Sabbath.

This argument fails at every level. The word מוֹעֲדִים (moedim, H4150) means 'appointed times, seasons, festivals' — it is the standard term for Yahweh's sacred calendar appointments: Pesach, Shavuot, Sukkot, Rosh HaShanah, Yom Kippur. These are all **lunar-calendar-governed festivals**. But the weekly Sabbath is never called a moed in the Bereishit 1:14 context. The Sabbath derives from the **seven-day creation pattern of Bereishit 1:1–2:3** — not from the moon. The creation week has no lunar reference whatsoever. Yahweh established the seven-day pattern before the sun and moon were created (days 1–3 precede day 4 when the luminaries are set). **The weekly Sabbath is a creation ordinance, not a lunar ordinance. This is Witness Five.**

#### **F. THE UNBROKEN WEEKLY CYCLE — HISTORICAL AND ASTRONOMICAL CONFIRMATION**

The continuous seven-day weekly cycle is one of the most robustly attested facts in ancient history. Babylonian, Persian, Greek, Roman, and Jewish calendars all attest to it independently. No calendar reform has ever altered the day of the week. The astronomical calculation of the planetary week (attested from at least the 1st century BCE in Roman records) matches perfectly with the Jewish Shabbat on the seventh day. When Julius Caesar reformed the Roman calendar (46 BCE), he dropped days from months but did not alter the week. When Pope Gregory XIII reformed the calendar (1582 CE), 10 days were dropped from the month but **the days of the week continued uninterrupted**. Thursday October 4 was followed by Friday October 15 — the next day was Friday, not Thursday.

The Lunar Sabbath theory's claim that 'Saturday' is a pagan deception and that the true Sabbath is unknowable without lunar calculation requires us to believe that all of Jewish history, Roman historical testimony, and the astronomical record are a coordinated conspiracy. The Tanakh does not

support this. **The seven-day week cycle is intact. The seventh day is Saturday. The Sabbath has never been lost.**

## SECTION V — THE FOURTH QUESTION RESOLVED: CHRISTIANITY'S SUNDAY ERROR — REFUTED BY THE NT ITSELF

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**The Verdict: Sunday worship as a replacement for the seventh-day Sabbath has no Tanakh authority. It has no NT command. It is a 2nd–4th century development rooted in Roman solar culture and formalized by imperial decree. The NT itself, examined honestly, does not support Sunday as the Sabbath.**

### A. YESHUA KEPT THE SABBATH — ON THE SEVENTH DAY — AS HIS CUSTOM

The record of Yeshua's practice is stated plainly in Luke 4:16: '**And he came to Nazareth, where he had been brought up. And as was his custom (κατὰ τὸ εἰωθὸς), he went to the synagogue on the Sabbath day.**' The Greek κατὰ τὸ εἰωθὸς means '**according to his habitual practice**' — **not an occasional visit, not a strategic appearance, but his established, regular way.** Yeshua went to synagogue on the Sabbath as a matter of consistent covenant practice throughout his life. The Sabbath he kept was Saturday — the seventh day observed by every Jew of the first century. There is no record anywhere in the four Gospels of Yeshua observing a first-day Sabbath.

The healing controversies in the Gospels (Mark 2:23–3:6; Luke 13:10–17; John 5:1–18; John 9) are about the **Talmudic definition of melakhah** — specifically whether healing the sick violated the Pharisees' fence-law extensions. Yeshua never disputed the Sabbath itself. He disputed the additions to the Sabbath. This is the precise distinction this document addresses in Section VI (Judaism's Talmudic wall). Yeshua's position was: '**The Sabbath was made for man, not man for the Sabbath**' (Mark 2:27) — he was dismantling the fence-laws, not the commandment.

### B. MATTHEW 5:17–18 — THE TORAH IS NOT ABOLISHED

*"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."* — Matthew 5:17–18

This text, spoken by Yeshua, is the NT's own clearest testimony against Sunday substitution. '**Not the smallest letter or stroke shall pass from the Law until heaven and earth pass away.**' Heaven and earth have not passed away. The Sabbath is in the Law. **Therefore the Sabbath has not passed away** — not by Yeshua's own words in the NT. The argument that Yeshua 'fulfilled' the Sabbath in a way that dissolved its observance obligation contradicts this statement directly. You cannot simultaneously claim Yeshua said 'I did not come to abolish the Law' and then argue that Yeshua abolished the fourth commandment.

### C. MATTHEW 24:20 — YESHUA ASSUMES FUTURE SABBATH OBSERVANCE

*"Pray that your flight may not be in winter or on the Sabbath."* — Matthew 24:20

This is a prophetic instruction about events to occur during a future tribulation period — events **after the resurrection** of Yeshua, as the Gospels record it. Yeshua tells his disciples to pray that their flight not occur on the Sabbath. **This is incoherent if the Sabbath has been abrogated or transferred to Sunday.** You do not pray about the inconvenience of a day that no longer exists as a covenant obligation. Yeshua's prophetic instruction assumes that his disciples will be observing the Sabbath in the future — on the seventh day — as a covenant practice that affects how they move and act.

#### D. LUKE 23:55–56 — COVENANT WOMEN KEPT SABBATH AFTER THE CRUCIFIXION

*"The women who had come with him from Galilee followed and saw the tomb and how his body was laid. Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment."* — Luke 23:55–56

Luke — a Gentile author, a companion of Paul — records that the covenant women who were closest to Yeshua **rested on the Sabbath according to the commandment** after the crucifixion. This is **post-crucifixion Sabbath observance** recorded as covenant compliance by the author of a NT document. The text calls the Sabbath rest 'according to the commandment' — using the language of Torah obligation, not cultural habit. They came to the tomb on the first day of the week **after the Sabbath ended** — not during the Sabbath. The Sabbath was still the seventh day, still observed as the commandment required, even after the cross.

#### E. ACTS 13, 16, 18 — PAUL KEPT THE SEVENTH-DAY SABBATH

Acts 13:14 — Paul and Barnabas enter the synagogue in Pisidian Antioch **on the Sabbath day** to teach. Acts 13:42–44 — After the service, Paul is invited to speak **on the next Sabbath**, and 'almost the whole city gathered to hear the word of Yahweh.' Acts 16:13 — In Philippi, Paul goes **on the Sabbath day** to the riverside where prayer was customarily made. Acts 18:4 — In Corinth, Paul 'reasoned in the synagogue every Sabbath.' These are not isolated incidents — they are the consistent pattern of Paul's teaching ministry. **Paul kept the seventh-day Sabbath. Acts never records Paul keeping a first-day Sabbath.**

#### F. THE NT SUNDAY TEXTS — EXAMINED AND FOUND INSUFFICIENT

##### Acts 20:7 — 'On the First Day of the Week'

Acts 20:7: 'On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.' Under biblical reckoning, the first day of the week begins at Saturday sunset. This was a **Saturday evening gathering** — a farewell meal before Paul's Sunday morning departure. Paul 'prolonged his speech until midnight' because he was leaving at dawn — not because this was a regular weekly worship assembly. A single meal at a departure occasion does not constitute a Sabbath transfer.

##### 1 Corinthians 16:2 — 'The First Day of Every Week'

'On the first day of every week, each one of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.' This instruction is for **personal savings at**

**home** — 'each one of you' storing 'something aside' before Paul's arrival to collect it. This is not an instruction to assemble for worship. Even if it implied assembly, it would document a first-day gathering — it would not command the Sabbath to be moved there.

### Revelation 1:10 — 'The Lord's Day'

'I was in the Spirit on the Lord's Day.' The phrase 'Lord's Day' (κυριακῆ ἡμέρα) does not appear anywhere in the Tanakh meaning Sunday. In the Prophets, the 'Day of Yahweh' (Yom Yahweh) consistently refers to **the eschatological day of divine judgment** (Amos 5:18–20; Yeshayahu 2:12; Yoel 1:15; Tzefanyah 1:7–8). John was in the Spirit receiving a prophetic vision of the Day of Yahweh — the eschatological Day of Judgment — not a Sunday morning worship service. **The first use of 'Lord's Day' specifically meaning Sunday does not appear until Ignatius of Antioch, c. 110 CE** — long after Revelation was written. Projecting a 2nd-century meaning back into a 1st-century text is anachronism, not exegesis.

### G. THE HISTORICAL DEVELOPMENT — WHEN SUNDAY ACTUALLY REPLACED SATURDAY

DATE	SOURCE	WHAT ACTUALLY HAPPENED
c. 100 CE	Tacitus, Histories 5.4	Roman records confirm Jews observe Saturday as the seventh-day rest. No mention of Christians observing a different day.
c. 110 CE	Ignatius of Antioch, Magnesians 9	First reference to 'no longer observing the Sabbath but living in accordance with the Lord's Day' — written to a church separating from Jewish practices amid growing anti-Jewish sentiment in the Roman Empire.
c. 155 CE	Justin Martyr, First Apology 67	First explicit description of Sunday gathering: 'on the day called Sunday we all hold our common assembly.' Justin calls it 'the day of the sun' — using the pagan Roman name. He argues Sunday honors both the resurrection and the first day of creation.
321 CE	Constantine, Roman Law	Emperor Constantine I issues the first civil Sunday law: 'On the venerable Day of the Sun let the magistrates and people residing in cities rest.' This is Roman imperial law forcing Sunday rest on the empire — it explicitly uses the pagan solar title 'Day of the Sun.'
c. 363 CE	Council of Laodicea, Canon 29	Canon 29 states: 'Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's Day they shall especially honour.' This canon explicitly commands

		Christians NOT to rest on Saturday and to honor Sunday — formal ecclesiastical enforcement of the transfer.
c. 336 CE	Eusebius of Caesarea	Eusebius, the church historian and advisor to Constantine, openly acknowledges the transfer: 'All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day.' This is an ecclesiastical admission, not a Tanakh authorization.

**The Tanakh Standard Applied:** The transfer of the Sabbath from the seventh day to the first day of the week was accomplished by: (1) growing Gentile anti-Jewish sentiment in the early church; (2) Roman imperial enforcement under Constantine; and (3) formal ecclesiastical decree at Laodicea. None of these sources carries Tanakh authority. The Decalogue — Shemot 20:8–11 — remains the governing text. It has not been amended by any of these human institutions.

## SECTION VI — THE FIFTH QUESTION RESOLVED: JUDAISM'S TALMUDIC WALL — WHERE THE FENCE BECAME THE LAW

**The Verdict: Judaism's preservation of the seventh-day Sabbath is correct and honorable. The 39 categories of melakhah provide a systematic framework for Sabbath observance. However, the elaborate fence-law system built around the 39 categories adds hundreds of Oral Torah rules that have no Written Torah authority and in several cases contradict the spirit — and in one case the letter — of the Tanakh's Sabbath laws.**

### A. THE ORIGIN OF THE 39 MELAKHOT — MISHNAH SHABBAT 7:2

The foundational Rabbinic Sabbath framework derives from a principle articulated in Mishnah Shabbat 7:2 — the 39 Avot Melakhot (father categories of work), which the Talmud derives from the types of work performed in constructing the Mishkan (Tabernacle). The reasoning: since the Torah places the Sabbath prohibition immediately adjacent to Tabernacle construction instructions in Shemot 35:1–3, the types of work done in building the Tabernacle define the categories of melakhah prohibited on Shabbat. The 39 categories include: plowing, sowing, reaping, grinding, baking, shearing, spinning, weaving, tying, untying, sewing, tearing, writing, erasing, building, demolishing, kindling fire, extinguishing fire, the final hammer blow, and carrying objects between domains.

This framework is historically valuable and demonstrates serious engagement with the Tanakh's governing intent. Many of the 39 categories correspond directly to types of purposeful, skilled, productive labor that the Tanakh itself identifies as melakhah. The Tabernacle-derivation principle is a legitimate Rabbinic hermeneutic. **The problem begins when each of the 39 Avot is expanded into dozens of Toledot (derivative sub-categories), and those sub-categories generate hundreds of fence-law rules — many of which have no Written Torah anchor.**

## B. SPECIFIC EXAMPLES WHERE TALMUDIC LAW EXCEEDS TANAKH AUTHORITY

### 1. Carrying Objects in the Public Domain — Hotzaah

The Talmud prohibits carrying any object — including a handkerchief, a key, or an article of clothing — from a private domain to a public domain on Shabbat. The Written Torah prohibition is found in Yirmeyahu 17:21–22: **'Take care for the sake of your lives, and do not bear a burden on the Sabbath day or bring it in by the gates of Yerushalayim.'** The Tanakh's prohibition is on bearing loads through city gates — **commercial transport**. Yirmeyahu's context is merchants carrying goods into the city. The Talmudic extension of this to every object of any weight — including personal items — goes beyond what the Written Torah text specifies.

### 2. Muktzeh — Objects You Cannot Touch

The Rabbinic category of muktzeh prohibits moving or handling items that are not 'prepared' for Shabbat use — money, writing implements, candles after Shabbat begins, certain foods, broken utensils. The Written Torah contains no category of objects that become untouchable on Shabbat. The Torah prohibits melakhah — work. It does not prohibit touching objects. Muktzeh is a Rabbinic fence category with no Written Torah authority.

### 3. The Eruv — The Fence That Overrides a Commandment

The eruv is a Talmudic legal mechanism by which a wire or string is stretched around a neighborhood or city to create a symbolic 'private domain,' thus permitting carrying within it on Shabbat. The eruv system was developed to circumvent the Talmudic carrying prohibition — but in doing so, it effectively nullifies **Mitzvah 51 — Shemot 16:29** — 'Let no man go out from his place on the seventh day.' The Sabbath boundary restriction was given precisely to keep Israel close to home, trusting in Yahweh's provision. The eruv converts the surrounding city — which may contain hundreds of thousands of people and extend many miles — into a 'dwelling' by legal fiction, allowing the same mobility that Shemot 16:29 restricts. **A legal fiction that functionally overrides a Written Torah commandment is not a fence around the law. It is a gate through it.**

### 4. The Prohibition on Borer (Selecting/Sorting)

The Talmud prohibits selecting the food you want from a mixture on Shabbat — specifically, you may not pick out the bad from the good, only the good from the bad; and you may only take immediately for immediate use. This prohibition has no Written Torah authority. The Tanakh prohibits gathering manna on the Sabbath (Shemot 16) and prohibits cooking on Shabbat (Shemot 16:23). It does not prohibit choosing which item you want from a serving bowl.

## C. THE KARAITES CHALLENGE — AND WHERE IT ALSO MISSES

The Karaite movement (founded by Anan ben David in the 8th century CE) rejected the Oral Torah entirely and kept only the Written Torah for Shabbat observance. The Karaites took Shemot 35:3 ('You shall not kindle fire in any of your dwellings on the Sabbath day') so literally that they sat in darkness and cold on the Sabbath, prohibiting any pre-lit fire from burning through the day. They refused to pre-light lamps or prepare warm food before Shabbat for Shabbat consumption.

This position also misreads the text. Shemot 35:3 prohibits kindling fire — the active initiation of combustion as part of industrial or construction work (the Tabernacle context of Shemot 35:1–3). It does not prohibit a pre-lit lamp from continuing to burn through the Sabbath. The spirit of the Sabbath — joy, rest, delight, covenant celebration — is violated by sitting cold and in the dark. Yeshayahu 58:13–14 calls the Sabbath **a delight** — not an ordeal.

The Talmud goes too far in one direction; the Karaites went too far in the other. The Written Torah is the standard. It defines what is prohibited. What the Torah does not prohibit, human authority cannot prohibit. What the Torah prohibits, no legal fiction can permit.

## SECTION VII — THE SIXTH QUESTION RESOLVED: WHAT MAY A PERSON DO ON THE SABBATH?

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**The Verdict: A person may NOT do whatever they wish on the Sabbath as long as they are not working their regular job. The Tanakh defines the Sabbath's positive content as well as its prohibitions. The governing text is Yeshayahu 58:13–14, which reveals that the Sabbath claim on human behavior extends beyond melakhah to the character of the day itself.**

### A. YESHAYAHU 58:13–14 — THE MOST IMPORTANT SABBATH CONTENT TEXT AFTER THE COMMANDMENTS

*Im-tashiv mi-Shabbat raglekha asot chafatzekha be'yom qadshi*

*"If you turn back your foot from the Sabbath, from doing your pleasure on My holy day; and call the Sabbath a delight and the holy day of Yahweh honorable; and honor it, not going your own ways, or seeking your own pleasure, or talking idly — then you shall take delight in Yahweh, and I will make you ride on the heights of the earth; I will feed you with the heritage of Yaakov your father, for the mouth of Yahweh has spoken." — Yeshayahu 58:13–14*

### The Three Sabbath Prohibitions Beyond Melakhah — BDB/HALOT Analysis

#### 1. מַעֲשׂוֹת חַפְצֵיָהּ (me'asot chafatzekha) — 'From doing your pleasure / your affairs' — H2656

BDB: חָפֵץ — 'delight, pleasure; desire; business, affair; valuable thing.' HALOT: 'wish, will; undertaking, transaction; what one takes interest in.' The word covers both leisure desires AND business transactions. You shall not conduct **your own business or pursue your own agenda** on the Sabbath. This goes beyond melakhah. A person who is not performing skilled occupational labor but is still running mental calculations about business, making plans, visiting prospective clients, or managing transactions is violating Yeshayahu 58:13 even if no formal 'work' in the melakhah sense is being done.

#### 2. לֹא-תַעֲשֶׂה דְרָכֶיךָ (lo ta'aseh derakhekha) — 'Not doing your own ways' — H1870

BDB: דֶּרֶךְ — 'way, road, journey, manner, course of life.' HALOT: 'way, path; travel; way of behaving, course of action.' Your **derakhekha** are your regular patterns and routines — your errands, your social

rounds, your normal weekday activities. The Sabbath is not merely a day when you stay home from the office. It is a day when your **entire routine changes** because the day belongs to Yahweh, not to you.

### 3. דַּבֵּר דְבָר (ve'daber davar) — 'Speaking your own word' — H1697

BDB: דָּבָר — 'word, thing, matter, affair.' The standard JPS translation: 'nor speaking your own word.' HALOT cites this in the Sabbath context as: speech related to commerce or one's own affairs. You shall not **conduct negotiations, make business arrangements, or speak in the manner of your weekday commercial life** on the Sabbath. Conversation about Yahweh, Torah study, family life, and covenant matters are the appropriate speech of the day — not commercial language.

## B. WHAT THE TANAKH PROHIBITS ON THE SABBATH — COMPLETE LIST

PROHIBITED ACTIVITY	TANAKH TEXT	CATEGORY
All melakhah — purposeful skilled labor	Shemot 20:10; Devarim 5:14	Core commandment
Commercial carrying of loads through city gates	Yirmeyahu 17:21–22; Nechemyah 13:15–16	Commerce
Commercial trading and buying/selling	Amos 8:5; Nechemyah 10:32; 13:15–17	Commerce
Plowing and harvesting (even in season)	Shemot 34:21	Agricultural labor
Gathering manna / food collection beyond preparation	Shemot 16:27–29	Provision-seeking
Gathering of wood or fuel for work purposes	Bamidbar 15:32–36	Labor materials
Kindling fire for industrial/construction purposes	Shemot 35:3	Industrial fire
Long-distance commercial travel beyond one's place	Shemot 16:29	Travel/movement
Inflicting judicial punishment / capital execution	Shemot 35:3 (Rabbinic extension; strong contextual warrant)	Judicial activity
Doing your own business affairs and commercial speech	Yeshayahu 58:13–14	Character of the day

Pursuing your own routines and personal agendas	Yeshayahu 58:13–14	Character of the day
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### C. WHAT THE TANAKH PERMITS — AND REQUIRES — ON THE SABBATH

PERMITTED / REQUIRED ACTIVITY	TANAKH TEXT	BASIS
Holy convocation / assembly for worship and Torah	Vayikra 23:3 — 'a holy convocation'	Commanded
Priestly Temple/Tabernacle service	Bamidbar 28:9–10; Shemot 29:38–42	Commanded — priests work more on Shabbat, not less
Circumcision on the 8th day when it falls on Shabbat	Bereishit 17:12; Vayikra 12:3	Covenant priority — life-covenant supersedes work restriction
Saving life (pikuach nefesh)	Yechezkel 20:11 — 'a man who does them shall live by them'	Life-preservation is the covenant's foundation
Rest, sleep, and peaceful enjoyment of the day	Yeshayahu 58:13–14 — 'call it a delight'	Positive commandment
Eating, drinking, and covenant fellowship	Shemot 16:23 — prepare on the 6th day; eat on Shabbat	Preparation before Shabbat enables eating on Shabbat
Walking within the community for worship and fellowship	Shemot 16:29 prohibits commercial long-distance travel — not community walking	Not prohibited
Torah study and teaching	Vayikra 23:3; the synagogue pattern — Luke 4:16; Acts 13:14	Convocation standard
Prayer and covenant worship	Universal Tanakh witness: Shabbat is Yahweh's holy day	Foundational purpose of the day

### D. THE ANSWER TO THE 'I CAN DO ANYTHING EXCEPT WORK' POSITION

The Tanakh's answer to this position is Yeshayahu 58:13–14. The Sabbath does not belong to the person who is 'not working.' **The Sabbath belongs to Yahweh.** It is His holy day — יום קדש (yom qadshi) — 'My holy day.' A person who takes the day off from their job and spends the Sabbath in entertainment, shopping, sports events, personal errands, or commercial activity has not kept the Sabbath. They have kept a day off. **A day off is not the Sabbath.** The Sabbath is a day actively consecrated to Yahweh — in rest, in worship, in Torah study, in covenant fellowship, in delight in Yahweh Himself. Yeshayahu 58:14 states the covenant promise: **'Then you shall take delight in Yahweh, and I will make you ride on the heights of the earth.'** The Sabbath is not a permission structure. It is a covenant identity marker — a day that declares who you belong to.

## SECTION VIII — THE SEVENTH QUESTION RESOLVED: THE SABBATH AS COVENANT TESTIMONY — WHAT SHABBAT PROCLAIMS

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### A. THE SABBATH AS THE SIGN OF THE CREATOR — SHEMOT 31:13–17

*Beini u'vein bnei Yisra'el ot hi le'olam*

***"It is a sign between Me and the children of Yisra'el forever; for in six days Yahweh made heaven and earth, and on the seventh day He rested and was refreshed."*** — Shemot 31:17

The word **אוֹת** (ot, H226) is the Tanakh's covenant-sign word. It is used for the rainbow with Noah (Bereishit 9:12–13), for circumcision with Avraham (Bereishit 17:11), and for the Sabbath here. Each ot is a physical, observable covenant marker that testifies to a specific covenant reality. The Sabbath ot testifies to: **'Yahweh made heaven and earth in six days and rested on the seventh.'** Every person who keeps the Sabbath — every week, week after week — is making a public declaration. They are saying: **I believe in a Creator. I believe He made the world in six days. I believe He rested on the seventh. I believe He commands me to mirror that pattern. I am not my own. My time belongs to Him.**

### B. THE SAGES' TEACHING — AND WHERE THE TANAKH ALREADY SAYS IT

The teaching that Sabbath observance reveals a belief in the Creator — cited from various Rabbinic and midrashic sources — is not merely a sage's observation. It is **embedded in the Tanakh itself** in at least three texts:

**Shemot 20:11:** The motivation for the Sabbath commandment is stated as creation — ***'For in six days Yahweh made heaven and earth... therefore Yahweh blessed the Sabbath day and made it holy.'*** The Sabbath is inseparable from the creation account. To keep Shabbat is to affirm the creation.

**Shemot 31:13:** Yahweh calls the Sabbath 'a sign between Me and you, ***that you may know that I, Yahweh, sanctify you.***' The ot is not only Israel's testimony to the nations — it is Yahweh's testimony to Israel: that He is the One who sets them apart, as He set apart the seventh day.

**Yechezkel 20:12:** Yahweh declares to the prophet: ***'Moreover I gave them My Sabbaths, as a sign between Me and them, that they might know that I, Yahweh, sanctify them.'*** Shabbat as the

sign of sanctification — of being set apart by the Holy One — is the explicit prophetic interpretation of the Sabbath commandment.

### C. THE EVOLUTIONARY AGE AND THE SABBATH — WHY SHABBAT IS COUNTER-CULTURAL TODAY

In an age when the dominant scientific and cultural narrative removes a Creator from the origin of the universe and posits billions of years of undirected process, **the Sabbath is a direct counter-testimony**. A person who keeps the seventh-day Sabbath is saying — with their body, with their time, with their economics — that they reject the framework of self-directed, unceasing productivity as the definition of human existence. They are saying that time has a Maker, that the week has a structure given by revelation, and that they are accountable to that Maker for how they use the seventh day. **The Sabbath is the most embodied theological statement available to a human being**. It is enacted every seven days, in the body, in the household, in the community. No other commandment claims the same covenantal territory.

### D. THE SABBATH AS THE COVENANT SEAL — SHEMOT 31:16

**'Therefore the children of Yisra'el shall keep the Sabbath, observing the Sabbath throughout their generations as a covenant forever.'** — Shemot 31:16. The Hebrew בְּרִית עוֹלָם (b'rit olam) is the same phrase used for the covenant with Noach (Bereishit 9:16), with Avraham (Bereishit 17:7), and here with Yisra'el through the Sabbath. The Sabbath is not a cultural practice. It is a **b'rit olam — an eternal covenant**. Eternal covenants are not subject to human amendment, ecclesiastical vote, or imperial decree. The Sabbath is the Creator's seal on His covenant people — and it remains the seal until heaven and earth pass away.

## SECTION IX — THREE-RELIGION AUDIT

Standard: Devarim 19:15. Each tradition evaluated against the Written Tanakh alone.

TRADITION	WHERE IT UPHOLDS THE TANAKH	WHERE IT DEPARTS FROM THE TANAKH
Judaism	Judaism's preservation of the seventh-day Sabbath (Friday sunset to Saturday night) is the correct Tanakh position. The 39-melakhot framework engages seriously with the Torah's governing categories. The prohibition on commerce, the convocation, the positive delight of the day — all are honored in authentic Jewish Sabbath practice. Yeshayahu 66:23 and the entire	The eruv system functionally circumvents Mitzvah 51 (Shemot 16:29). Hundreds of Talmudic fence-laws add obligations with no Written Torah basis. Muktzeh has no Written Torah warrant. The 'fence around the Torah' (Pirkei Avot 1:1), when extended to its current elaboration, has created a legal infrastructure for the Sabbath that in several cases contradicts the spirit of the

	prophetic tradition confirm the seventh-day covenant.	Written Torah commandment — substituting legal performance for covenant delight (Yeshayahu 58:13–14).
Christianity	Yeshua's Sabbath observance (Luke 4:16 — 'as was his custom'), the covenant women's Sabbath rest after the crucifixion (Luke 23:56), Paul's consistent seventh-day synagogue attendance (Acts 13, 16, 18), and Matthew 5:17–18's explicit Torah-continuity declaration all represent the NT's own authentic witness to the Sabbath. Seventh-Day Adventist and other Sabbatarian Christian communities that keep the seventh-day Sabbath are in the Tanakh's covenant position.	The mainstream Christian transfer of Sabbath to Sunday (the first day of the week) has no Tanakh authority. It has no NT command. It has no words of Yeshua establishing it. It was developed through: (1) anti-Jewish sentiment in the early Gentile church; (2) Roman solar-day culture; (3) Constantine's civil Sunday law (321 CE); and (4) the Council of Laodicea (c. 363 CE). Sunday worship as Sabbath substitution is a 2nd–4th century human institution, not a covenant ordinance.
Islam	The Qur'an explicitly affirms Yahweh's Sabbath covenant with Israel (Al-Baqarah 2:65; Al-A'raf 7:163–166). Islamic tradition honors a day of congregational worship — Jumu'ah (Friday) — rooted in the covenant pattern. The Qur'anic warnings against Sabbath violation demonstrate that the Islamic scripture recognizes the Sabbath's divine authority for those to whom it was given.	Friday Jumu'ah prayer is not seventh-day Sabbath observance. Muslims are not commanded in the Qur'an to keep the Sabbath — the Qur'an directs the Sabbath commandment specifically to the Children of Israel. However, the Qur'anic statement that Allah did not rest after creation (Qaf 50:38) — used to distinguish Islam from Sabbath theology — does not negate the Tanakh's account of Yahweh resting (Bereishit 2:2–3; Shemot 31:17). Yahweh's 'rest' (shavat) in the Tanakh is not an expression of fatigue but of deliberate completion — His choosing to cease from creating as a sovereign act, not a necessity.

**Devarim 19:15 Verdict:** The Written Torah's Sabbath commandment stands unimpeached by any of the three traditions' departures from it. The seventh-day Sabbath, from sunset Friday to nightfall

Saturday, observed as a full covenant day dedicated to Yahweh — resting from all melakhah, abstaining from commercial activity, gathering for holy convocation, calling the day a delight — is the Tanakh's defined standard. All three traditions acknowledge its divine origin. Their various departures are human administrative decisions, not Tanakh amendments.

## SECTION X — COVENANT WITNESS TO CURRENT EVENTS

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### A. THE GLOBAL WORK CULTURE AND THE COVENANT SABBATH

The 2020s global economy operates on a 24/7 continuous production model. Digital platforms never close. Financial markets span every time zone. The 'always on' work culture has produced documented crises of burnout, family dissolution, mental health collapse, and community fragmentation — all of which the Sabbath commandment addresses structurally. **Yahweh built the solution into the covenant 3,500 years before the problem was named.** The Sabbath is not a wellness practice. It is a covenant boundary that cannot be negotiated away by employer pressure, economic urgency, or seasonal business demands (Shemot 34:21 — even harvest). Every employer who denies their employees a genuine day of rest violates the spirit of Shemot 20:10 — which explicitly protects servants and sojourners.

### B. SABBATH OBSERVANCE IN THE STATE OF ISRAEL — A COVENANT CONTRADICTION

The State of Israel maintains formal Shabbat laws — businesses close, public transportation stops in many cities — and yet Israeli military operations have been conducted on the Shabbat, the Knesset has met on the Shabbat under emergency sessions, and the commercial entertainment industry has found increasingly elaborate workarounds for Shabbat restrictions. **Amos 8:5 speaks directly into this: 'When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale?'** The spirit Amos condemns is the spirit that keeps Shabbat in outward form while mentally conducting business throughout. Yahweh reads the heart, not the schedule.

### C. THE SABBATH AS COVENANT PEACE — THE SIGN THAT CHANGES NATIONS

Yeshayahu 56:2–7 contains one of the most extraordinary Sabbath promises in the entire Tanakh: **'Blessed is the man who does this... who keeps the Sabbath and does not profane it... Even the foreigners who join themselves to Yahweh, to minister to Him, and to love the name of Yahweh, to be His servants — everyone who keeps the Sabbath and does not profane it... these I will bring to My holy mountain.'** The Sabbath is not a tribal marker that excludes the nations. It is a covenant doorway through which any person from any nation can enter into covenant standing with Yahweh. The Maronite Christians in Lebanon, the Arab Muslims in Gaza, the secular Jews in Tel Aviv — any person who calls the Sabbath a delight, who rests from their melakhah and their commerce and their agendas — walks into the covenant territory that Yahweh designated from the creation of the world.

## SCRIPTURE INDEX

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Shemot 20:8–11	Fourth commandment — zakhor, melakhah, creation motivation — Mitzvah 48, 50
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Shemot 31:12–17	Sabbath as ot (sign) covenant — b'rit olam — death penalty for violation
Shemot 34:21	Rest even in plowing and harvest season — no economic emergency exception
Shemot 35:1–3	Sabbath stated before Tabernacle construction — fire prohibition — Mitzvah 52
Vayikra 23:3	Shabbat as holy convocation — miqra qodesh
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Yeshayahu 56:2–7	Foreigner and eunuch included in Sabbath covenant — universal scope
Yeshayahu 58:13–14	The character of the Sabbath — chafatzekha, derakhekha, daber davar — what you may do
Yeshayahu 66:23	From new moon to new moon and Sabbath to Sabbath — separate observances — refutes Lunar Sabbath
Yirmeyahu 17:21–27	Commercial carrying through city gates — national fate tied to Sabbath

Yechezkel 20:12–13	Sabbath as sign of sanctification — given in the wilderness — Israel's rebellion
Amos 8:5	Merchants waiting for Sabbath to end to sell — covenant indictment of commercial heart

## CLOSING COVENANT CITATIONS

### SHEMOT (EXODUS) 31:16–17 — THE ETERNAL COVENANT SIGN

*"Therefore the children of Yisra'el shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. It is a sign between Me and the children of Yisra'el forever; for in six days Yahweh made heaven and earth, and on the seventh day He rested and was refreshed."*

### VAYIKRA (LEVITICUS) 23:32 — EVENING TO EVENING

*"From evening to evening you shall keep your Sabbath."*

### YESHAYAHU (ISAIAH) 58:13–14 — THE DELIGHT OF THE COVENANT DAY

*"If you turn back your foot from the Sabbath, from doing your pleasure on My holy day; and call the Sabbath a delight and the holy day of Yahweh honorable... then you shall take delight in Yahweh, and I will make you ride on the heights of the earth."*

### YECHZEKEL (EZEKIEL) 20:12 — THE SIGN OF SANCTIFICATION

*"Moreover I gave them My Sabbaths, as a sign between Me and them, that they might know that I, Yahweh, sanctify them."*

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