

# Shabbat: The Jewish Sabbath / Day of Rest

Danny Sherman - PLSAL.ORG

Translated from his article in Spanish

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## DEFINITION

שבת (šabbāt) Derived from a Hebrew word meaning "to cease" or "to desist." The Shabbat was a day (from Friday sunset to Saturday sunset) during which the people of Israel ceased all daily work. The Scriptures teach that God gave the Shabbat to His people as an opportunity to focus on Him and serve Him. It was a reminder of two important biblical truths: creation was God's work, and redemption is exclusively from God.<sup>1</sup>

## BACKGROUND

Between Adam and Moses, Shabbat observance is not mentioned. God completed all creation in six days, and on the seventh day He rested. (This does not indicate weariness, but the completion of the work of creation.) There are no laws about keeping the Shabbat before Moses. The Genesis account does serve as a reminder that God is the Creator. It also affirms the principle of doing work with excellence during 6 days and then taking a day of rest. We can follow this example that God has given us.

Thus the heavens and the earth were finished, and all their host. (2) And on the seventh day God completed the work that He had done, and He rested on the seventh day from all the work that He had done. (3) And God blessed the seventh day and sanctified it, because on it He rested from all the work that He had created and made. (Genesis 2:1-3)

## THE INSTITUTION OF SHABBAT WITH ISRAEL IN THE OLD TESTAMENT

It is very clear that the institution of Shabbat has its beginning in the time of Moses. The commandment to keep the Shabbat is not found in the times of the patriarchs. It is something that God instituted uniquely and exclusively with the people of Israel. (Exodus 20:8–15, Leviticus 23:3, and Deuteronomy 5:12-15)

Exodus 20:8–15

*8 Remember the Sabbath day to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath to the Lord your God; you shall do no work on it, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your livestock, nor the stranger who is within your gates. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and sanctified it. "Six days shall work be done, but the seventh day shall be a day of*

*complete rest, a holy convocation in which you shall do no work; it is a Sabbath to the Lord wherever you dwell. 12 "You shall keep the Sabbath day to sanctify it, as the Lord your God has commanded you. 13 "Six days you shall labor and do all your work, 14 but the seventh day is a Sabbath to the Lord your God; you shall do no work on it, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your animals, nor the foreigner who is with you, so that your male servant and your female servant may rest as well as you. 15 "And remember that you were a slave in the land of Egypt, and that the Lord your God brought you out from there with a mighty hand and an outstretched arm; (Exodus 20:8-15)*

Just as circumcision was the sign of the covenant with Abraham (Genesis 17:1-14), the Shabbat was a sign (Exodus 31:13) of the covenant with Moses (Exodus 31:16-18).

Isaiah 58:13-14

*13 If you turn away your foot because of the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the Lord honorable, and honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own matters, 14 then you shall delight yourself in the Lord, and I will cause you to ride on the high places of the earth, and feed you with the heritage of your father Jacob; for the mouth of the Lord has spoken.*

Nehemiah 13:15-17

*15 In those days I saw in Judah some who trod wine presses on the Sabbath, and brought in sheaves of grain and loaded them on donkeys, and also wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them on the day they sold food. 16 Also men of Tyre dwelt there, who brought in fish and all kinds of merchandise, and sold them to the children of Judah on the Sabbath, and in Jerusalem. 17 Then I rebuked the nobles of Judah, and said to them, "What evil thing is this that you do, profaning the Sabbath day?"*

Exodus 31:14, Exodus 35:1-3

*14 "Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.*

In summary: The Shabbat was a day to delight in the Lord. It was a blessing for the people to gather and have joy. God commanded not to work, not to buy, not to sell, not to have employees working, not to speak vain words, nor to seek one's own pleasures on the Sabbath day. Those who did not keep the Shabbat correctly, but profaned it, had to die.

## Other Events Related to Shabbat

[ The Sabbath Day - Shabbat (Leviticus 23:3) ]

Passover - Pesach (Leviticus 23:5)

Festival of Unleavened Bread (Leviticus 23:6)

Festival of First Fruits of the Harvest (Leviticus 23:9-14)

Festival of Weeks / Pentecost - Shavuoth (Leviticus 23:15-21)

Festival of Trumpets - Rosh Hashanah (Leviticus 23:23-25)

The Day of Atonement - Yom Kippur (Leviticus 16:31; 23:26-32)

Festival of Tabernacles - (Leviticus 23:33-36a; 39-43)

Solemn Assembly (Leviticus 23:36b)

The Sabbatical Year (Leviticus 25:1-7)

The Year of Jubilee (Leviticus 25:8-55)

Other special festivals, such as New Moon (Numbers 10:10)

Purim (Esther 9:18-32)

Festival of Dedication / Lights - Hanukkah (John 10:22)

## **BETWEEN THE TESTAMENTS**

During the period between the Old and New Testaments, a gradual change infiltrated the understanding of the purpose of Shabbat. In the synagogues, the Law was the focus of study on Shabbat. Little by little, oral tradition experienced significant growth among the Jews, and there was more and more attention to meticulous details. Two treatises of the Mishnah, Shabbat and Erubin, were dedicated to considering the minutiae of how to keep the Shabbat. It was against the burdens of human traditions that the Lord issued deserved criticisms. His comments were not against the Shabbat itself, nor against the teaching of the Old Testament. The Lord did oppose the Pharisees, because they had invalidated the Word of God with their traditions.<sup>2</sup> Of course, there were some who kept the Shabbat wholeheartedly, according to biblical instruction.



## **JESUS' TEACHING REGARDING SHABBAT**

### **Mark 2:27**

The institution of Shabbat was for the benefit of Israel; it was not to chain them to a series of rules. Jesus is God and has the authority to decide what is permissible and what is not permissible when keeping the Shabbat.

### **Luke 4:16**

Jesus, being Jewish, had the custom of participating in the synagogue on Shabbat. In this passage He read and taught the Scriptures.

### **Luke 6:1–5 (Mark 2:23–28; Matthew 12:1–8)**

Jesus demonstrates that He is God and has the authority to determine what is permissible and what is not permissible. He uses an Old Testament account to challenge the Pharisees. If they condemn the disciples, they will have to condemn David as well. God had given the Shabbat to the people of Israel for benefit, not to entangle them in an inflexible and impossible regulation.

### **Luke 6:6–11 (Mark 3:1–6; Matthew 12:9–14)**

The Pharisees had more interest in keeping their meticulous rules than in doing good. Jesus makes clear that it is completely permissible to do good on the Shabbat.

### **Luke 13:10–17**

Jesus implies that the leader of the synagogue showed more compassion for an animal on the Shabbat than for a suffering woman. Jesus demonstrates that it is right to heal a person on the Shabbat.

### **Luke 14:1–6**

Jesus uses the miraculous healing of a man to demonstrate to the Pharisees that all the tedious rules they have invented are invalid.

### **John 5:1–18**

The regulations of the religious leaders included one that prohibited carrying anything on the Shabbat. When Jesus told the healed man "take up your bed and walk," He was challenging the established teaching of some of the religious leaders. Additionally, Jesus implied that He is God and therefore had the authority to decide this.

## **John 7:1-24**

Here Jesus challenges the spiritual leaders to evaluate traditional Jewish teaching regarding the Shabbat. He uses the illustration of circumcision to demonstrate that it is lawful for Him to heal someone on Shabbat.

## **John 9**

Again He challenges the thinking of the religious leaders. Part of Jesus' work included exposing the blindness of some so that they would recognize their problem and place faith in Jesus. He also exposed the true state of some who professed to be able to see, but because of their unbelief were blind.

## SHABBAT AND THE GENTILES

The Ten Commandments were a covenant made exclusively between God and Israel. (Deuteronomy 4:9-14)

*9 Therefore, take heed and watch your soul diligently, so that you do not forget the things that your eyes have seen, and they do not depart from your heart all the days of your life; but make them known to your children and your grandchildren. 10 Remember the day that you stood before the Lord your God at Horeb, when the Lord said to me: "Assemble the people for Me so that I may make them hear My words, that they may learn to fear Me all the days that they live on the earth and teach them to their children." 11 So you approached and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven: darkness, cloud, and thick darkness. 12 Then the Lord spoke to you from the midst of the fire; you heard the sound of words, but you saw no form; only a voice. 13 And He declared to you His covenant, which He commanded you to perform: that is, the ten commandments, and He wrote them on two tablets of stone. 14 And the Lord commanded me at that time to teach you statutes and judgments, that you might perform them in the land which you are going to possess.*

*(Malachi 4:4) Remember the law of My servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.*

The Gentiles had no relationship with Christ, the Messiah. Nor did they form part of the nation of Israel, God's chosen people. The Gentiles did not participate in the covenants that God had made with Israel. The Law that the Jews kept caused a division between the Gentiles and those of Israel. The Gentiles did not share the hope that those of Israel had in the promises of God. The Gentiles were separated from God. (Ephesians 2:11-12)

*11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called Circumcision made in the flesh by hands— 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.*

Now the Gentiles who have placed faith in Jesus Christ form part of something new: the church. Believing Gentiles and believing Jews have been united in one Body. The Law of the commandments is no longer in effect, and therefore that division between believing Gentiles and believing Jews has been removed (Ephesians 2:13-22). There is no mention in the New Testament that believers must keep the Shabbat of the Mosaic Law.

*13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15*

*having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.*

## **The Practice of Shabbat in the Early Church**

There is evidence that believers of Jewish background did not immediately abandon the observance of the Seventh Day and attendance at the synagogue on Shabbat.

# THE PRACTICE OF SHABBAT IN OUR TIMES<sup>3</sup>

Orthodox Jews keep the Shabbat in this way (more or less):

It is based on two major events:

- God's creation of the world
- The liberation of the People of Israel from slavery in Egypt

## What cannot be done: (must be prepared beforehand)

According to Blu Greenberg, in How to Run a Traditional Jewish Household, it includes the following categories:

### GROWING AND PREPARING FOOD

plowing  
sowing  
reaping  
stacking sheaves  
threshing  
winnowing  
selecting out (the chaff)  
sifting  
grinding  
kneading baking

### MAKING CLOTHING

sheep shearing  
bleaching (washing)  
combining materials  
dyeing  
spinning  
threading a loom  
weaving  
removing a finished article  
separating threads  
tying knots  
untying knots  
sewing  
tearing

### LEATHERWORK AND WRITING

trapping an animal  
slaughtering  
flaying skins  
tanning  
scraping  
marking out  
cutting  
writing  
erasing

### PROVIDING SHELTER

building  
demolishing  
creating fire  
kindling a fire  
extinguishing a fire  
work completion  
giving the final hammer stroke  
(completing and making usable)

### TRANSPORTING GOODS

carrying in a public place

(There are additional activities that some would include here.)

## The Celebration of Shabbat

Shabbat begins 18 minutes before sunset on Friday and ends 42 minutes after sunset on Saturday. Pages 25 to 94 of How to Run a Traditional Jewish Household give a description of everything involved in celebrating Shabbat.

## Christians Today Take Different Positions Regarding Shabbat

In regard to this, there are two major points of view:

Those who hold to Covenant Theology

Those who hold to Dispensational Theology

Those of Covenant Theology normally believe that the Shabbat has become Sunday and that we should continue to keep it. They do not keep every aspect of Shabbat as the Jews do, but they do try not to work on that day and dedicate it to the Lord.

Those of Dispensational Theology think that the Old Testament Law was exclusively for Israel, but that there is teaching in the New Testament that repeats some precepts of the Old Testament Law, and we should keep those precepts. Most meet on Sunday, but they do not set rules regarding what can and cannot be done.

"Sabbath" sects have arisen that insist that everyone has the obligation to keep the Old Testament Law. Among them are Seventh-day Adventists, the Seventh-day Church of God, and other seventh-day groups.

Even more recently, "Israelite" or "Hebrew Roots" groups have emerged that are in some ways similar to Sabbatarians, but rather follow the example of Messianic Jews (Jews who have placed faith in Christ, but remain within Hebrew culture.)

## Biblical Teaching for the Church

Paul taught that now we are not under the Law (Colossians 3:15-29, the entire book of Galatians, and part of Romans).

*¶15 Brothers, I speak in human terms: a covenant, even though it is human, once ratified, no one invalidates it or adds conditions to it. 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. 17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18 For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. 19 What purpose then does the law serve? It was added because of transgressions till the Seed should come to whom the promise was made; and it was ordained through angels by the hand of a mediator. 20 Now a mediator does not mediate for one only, but God is one. 21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly*

*righteousness would have been by the law. 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. ¶23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25 But after faith has come, we are no longer under a tutor. 26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.*

The purpose of the Law was always to reveal the sinful state of man in order to guide him to divine justice and perfection. Man is not capable of earning salvation by his own merit. His only hope is to place faith in the Messiah, Jesus Christ, to receive forgiveness and salvation.

*The council in Jerusalem did not consider it necessary for believing Gentiles to keep the Law of Moses (Acts 15). And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 When Paul and Barnabas had great dissension and dispute with them, the brethren determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders concerning this matter. 3 So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. 4 When they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. 5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses." ¶6 Then the apostles and elders came together to consider this matter. 7 And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 Now God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, 9 and made no distinction between us and them, purifying their hearts by faith. 10 Now, therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." ¶12 Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. 13 And after they had become silent, James answered, saying, "Men and brethren, listen to me: 14 Simon has related how God first visited the Gentiles, to take out of them a people for His name. 15 And with this the words of the prophets agree, just as it is written: 16 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; 17 So that the rest of mankind may seek the Lord, Even all*

*the Gentiles who are called by My name,' Says the Lord who does all these things. 18 Known to God from eternity are all His works. 19 Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, 20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. 21 For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath." ¶22 Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: Judas, who was also named Barsabas, and Silas, leading men among the brethren, 23 and they sent this letter with them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. 24 Since we have heard that some persons went out from us and troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law"—to whom we gave no such commandment— 25 it seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, 26 men who have risked their lives for the name of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who will also report the same things by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.*

Some Jews who had placed faith in Christ thought it was also necessary to keep the Law of Moses and be circumcised to be completely saved. Peter explained that God had saved the Gentiles by faith, without having to keep the Law of Moses or be circumcised. James explained that there are prophecies that spoke of the introduction of Gentiles to faith in the true God. The book of Amos declares that in the future Israel will be restored to enjoy the messianic blessings, and that Gentiles will also enjoy those blessings. He made clear that Gentiles will participate in those blessings without becoming Jews. James added that to avoid friction between Jewish believers and Gentile believers, there were certain things that Gentiles needed to clearly understand and put into practice.

## **There are several reasons why Christians have chosen Sunday to meet:**

- Jesus rose on the first day of the week (John 20:1)
- They received the Holy Spirit on a Sunday (Acts 2:1)
- The disciples met on Sunday (Acts 20:7)
- Sunday became "the Lord's Day" (Revelation 1:10)

The fact that our Lord rose on a Sunday, and that He also sent His Spirit later on a Sunday was very significant for the followers of Christ. Revelation 1:10 uses a unique phrase, "the Lord's Day". It is not used anywhere else in the Bible. Some believe it could refer to the future "Day of the Lord", but this is unlikely because "The Day of the Lord" is *hē hēmera tou Kuriou* in Greek; "the Lord's (lit. "lordly") Day" is "*hē Kuriakē hēmera*" according to the Believers Bible Commentary<sup>4</sup>.

Sunday became "the Lord's Day" and it was when they met. John Gill<sup>5</sup> points out that this day was known by the ancients by the name of "the Lord's day": as by Ignatius, Irenæus, Tertullian, Origen, and others. That is why Christians have met for centuries on Sunday.

<sup>1</sup> Elwell, W. A., & Beitzel, B. J. (1988). In Baker encyclopedia of the Bible (p. 1874). Grand Rapids, MI: Baker Book House.

<sup>2</sup> Young, E. J., & Bruce, F. F. (1996). Sabbath. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), New Bible dictionary (3rd ed., p. 1032). Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>3</sup> How to Run a Traditional Jewish Household by Blu Greenberg

<sup>4</sup> MacDonald, W. (1995). Believer's Bible Commentary: Old and New Testaments (A. Farstad, Ed.; p. 2354). Thomas Nelson.

<sup>5</sup> Gill, J. (1809). An Exposition of the New Testament (Vol. 3, p. 688). Mathews and Leigh.





# SOLEMN FEASTS OF YHVH

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<p><b>SHABBAT</b> the day of rest</p> <p>Leviticus 23:3</p> <hr/> <p>weekly</p>	<p>a day of rest and communion with God after a week of productive, hard work</p>	<p>after laboring faithfully in the work of the LORD, we will rest in eternal communion with Him</p>
<p><b>PESACH</b> Passover</p> <p>Exodus 12:1-28, 43-49 Leviticus 23:5 Numbers 28:16 Deuteronomy 16:1-8</p> <hr/> <p>Nisan 14 (March/April)</p>	<p>God liberated His people from slavery in Egypt</p> <ul style="list-style-type: none"> <li>- by the blood of the lamb</li> <li>- to serve the LORD</li> </ul>	<p>God has set us free from slavery to sin</p> <ul style="list-style-type: none"> <li>- by the blood of Jesus (John 1:29)</li> <li>- to serve the LORD</li> </ul>
<p><b>MATSOT</b> unleavened bread</p> <p>Lev 23:6-8 Exodus 12:15-20, 13:3-10 Num 28:17-25; Deut 16:3-8</p> <hr/> <p>Nisan 15 (7 days)</p>	<p>The exodus from Egypt was hurried and difficult. Unleavened bread symbolizes purity and consecration to the LORD</p>	<p>This life will have difficulties, but God has called us to live a life of holiness and truth. (1 Cor. 5:7-8)</p>
<p><b>BIKKURIM</b> first fruits</p> <p>Leviticus 23:9-14</p> <hr/> <p>the day after Shabbat of Passover week</p>	<p>Dedication of the barley harvest that gives sustenance and life. Dependence on God for our daily life.</p>	<p>Jesus was raised on this day, the first fruits of dead believers. Dependence on God for resurrection and eternal life. (1 Cor. 15:20-23)</p>
<p><b>SHABUOT</b> Pentecost or weeks</p> <p>Lev 23:15-22, Num 28:26-31 Deut 16:9-12</p> <hr/> <p>the day after the 7th Shabbat after Bikkurim (May)</p>	<p>Dedication of the wheat harvest that gives sustenance and life. The day that the Law was given to Moses on the stone tablets.</p>	<p>The Holy Spirit arrived on the day of Pentecost, and represents the first fruits of a new covenant written on the heart of man. (2 Cor. 3)</p>
<p><b>ROSH HASHANA</b> trumpets</p> <p>Lev 23:23-25 Num 10:10; 29:1-6</p> <hr/> <p>1st day of the 7th month (sept/ oct)</p>	<p>A time to prepare for yom kippur. Includes self evaluation, repentance and a renewed consecration to the LORD.</p>	<p>We should prepare for the second coming of Jesus (1 Jn 3:2-3).  (the trumpet of 1 Cor 15:52)</p>
<p><b>YOM KIPPUR</b> day of atonement</p> <p>Lev 16; 23:26-32 Num 29:7-11</p> <hr/> <p>10th day of 7th month (sept/ oct)</p>	<p>2 spiritual truths: -atonement requires a substitutionary sacrifice -a substitute must carry away the stain of our sin</p>	<p>Jesus died for us to atone for our sin. He removed the guilt of our sin, taking it on Himself. (Hebrews 9;11-15; 28)</p>
<p><b>SUKKOT</b> tabernacles</p> <p>Lev 23:33-43, Num 29:12-38 Deut 16:13-17</p> <hr/> <p>15-21 of 7th month (sept/oct)</p>	<p>God's protection and care in the desert.  Celebration of the end of the harvest.</p>	<p>Celebration of God's protection and care in the millennial kingdom and the fulfillment of all of God's promises to Israel.</p>
<p><b>SUMMARY</b></p> <p>Deut 16:16-17 Exodus 23:14-17</p>	<p>Each feast represents a spiritual truth that point: Christ. (Colossians 2:16-17)</p>	



Morph Search for lemma.west.h:שבת

	 BHW 4.18	 New American Standard Bible (1995)
Exod 16:23	וַיֹּאמֶר אֱלֹהִים הוּא אֲשֶׁר דִּבֶּר יְהוָה שְׁבֹתוֹן שְׁבֹת־קֹדֶשׁ לַיהוָה מִתּוֹר אֶת אֲשֶׁר־תֹּאכְלוּ אִפֹּי וְאֶת אֲשֶׁר־תִּבְשְׁלוּ בַשֶּׁלִּי וְאֵת כָּל־הַנֶּעֱזָר הַנִּחִי לְכֶם לְמִשְׁמַרְת עַד־הַבֹּקֶר:	then he said to them, "This is what the Lord meant: Tomorrow is a sabbath observance, a holy sabbath to the Lord. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."
Exod 16:25	וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצְאוּהוּ בַשָּׂדֶה:	Moses said, "Eat it today, for today is a sabbath to the Lord; today you will not find it in the field."
Exod 16:26	שֵׁשֶׁת יָמִים תִּלְקְטְוּהוּ וּבַיּוֹם הַשְּׁבִיעִי שְׁבֹת לֹא יִהְיֶה־בּוֹ:	"Six days you shall gather it, but on the seventh day, <i>the sabbath</i> , there will be none."
Exod 16:29	רְאוּ כִי־יְהוָה נָתַן לְכֶם הַשַּׁבָּת עַל־כֵּן הוּא נָתַן לְכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמַיִם שְׂבֹו אִישׁ תַּחֲתָיו אֶל־בָּצָא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי:	"See, the Lord has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day."
Exod 20:8	זְכוֹר־אֶת־יְוִם הַשַּׁבָּת לְקַדְּשׁוֹ	"Remember the sabbath day, to keep it holy.
Exod 20:10	וַיּוֹם הַשְּׁבִיעִי שְׁבֹתוֹ לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־יְבִתְךָ עַבְדְּךָ וְאִמְתֶּךָ וּבַהֶמְלֶךְ וְגֵרְךָ אֲשֶׁר בַּשַּׁעֲרֶיךָ	but the seventh day is a sabbath of the Lord your God; <i>in it</i> you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.
Exod 20:11	כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־פְּנֵי בְרֵד יְהוָה אֶת־יְוִם הַשַּׁבָּת וַיְבָרְכֵהוּ: ס	"For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and

		made it holy.
Exod 31:13	ואתם דבר אל־בני ישראל לאמר אך את־שבתתי תשמרו כי זאת היא ביני וביניכם לדורתכם לדעת כי אני יהוה ממדשקם:	“But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; for <i>this</i> is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.
Exod 31:14	ושמרתם את־השבת כי קדש הוא לכם מחלליה מות יומת כי כלה־העשה בה מלאכה ונקרתה הגשש ההוא מקרב עמיה:	“Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.
Exod 31:15	שש־ימים יעשה מלאכה וביום השביעי שבת שבתון קדש ליהוה כלה־העשה מלאכה ביום השבת מות יומת:	‘For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the Lord; whoever does any work on the sabbath day shall surely be put to death.
Exod 31:16	ושמרו בני־ישראל את־השבת לעשות את־השבת לדורתם כבְּרית עולם:	‘So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.’
Exod 35:2	שש־ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון ליהוה כלה־העשה בו מלאכה יומת:	“For six days work may be done, but on the seventh day you shall have a holy <i>day</i> , a sabbath of complete rest to the Lord; whoever does any work on it shall be put to death.
Exod 35:3	לא־תבערו אש בקל משבתיכם ביום השבת: פ	“You shall not kindle a fire in any of your dwellings on the sabbath day.”
Lev 16:31	שבת שבתון היא לכם ועניתם את־נפשתיכם חקת עולם:	“It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.

Lev 19:3	אִישׁ אָמְנוּ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:	‘Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the Lord your God.
Lev 19:30	אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי יְהוָה:	‘You shall keep My sabbaths and revere My sanctuary; I am the Lord.
Lev 23:3	שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם: פ	‘For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the Lord in all your dwellings.
Lev 23:11	וְהִגִּיף אֹת־הָעֶמֶר לִפְנֵי יְהוָה לְרִצּוֹנְכֶם מִמִּקְרַת הַשַּׁבָּת וַיִּגְפְּנוּ הַכֹּהֲנִים:	‘He shall wave the sheaf before the Lord for you to be accepted; on the day after the sabbath the priest shall wave it.
Lev 23:15	וּסְפַרְתֶּם לָכֶם מִמִּקְרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת־עֶמֶר הַתְּנוּפָה אֲשֶׁר שָׁבַע שַׁבְּתוֹת תְּמִימַת תִּהְיֶינָה:	‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths.
Lev 23:16	עַד מִמִּקְרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:	‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord.
Lev 23:32	שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֹת־נַפְשֹׁתֵיכֶם בַּתְּשׂוּעָה לַחֲדָשׁ בַּעֲרֵב מֵעֶרֶב עַד־לְעֶרֶב תִּשְׁבַּתוּ שַׁבְּתֹתֵיכֶם: פ	“It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath.”
Lev 23:38	מִלֶּבֶד שַׁבְּתֹת יְהוָה וּמִלֶּבֶד מַתְנוּפֹתֵיכֶם וּמִלֶּבֶד כָּל־נְדָבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה:	besides <i>those of</i> the sabbaths of the Lord, and besides your gifts and besides all your votive and freewill offerings, which you give to the Lord.
Lev 24:8	בַּיּוֹם הַשַּׁבָּת בְּיּוֹם הַשַּׁבָּת יִצְרָקֶנּוּ לִפְנֵי יְהוָה	“Every sabbath day he shall set it

Lev 24:8	ביום השבת ביום השבת יצא לפני יתנה תמיד מאת בני ישראל ברית עולם:	“Every sabbath day he shall set it in order before the Lord continually; it is an everlasting covenant for the sons of Israel.
Lev 25:2	דבר אלי בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם ושבתה הארץ שבת ליהוה:	“Speak to the sons of Israel and say to them, ‘When you come into the land which I shall give you, then the land shall have a sabbath to the Lord.
Lev 25:4	ובשנה השביעית שבת שבתו יהיה לארץ שבת ליהוה שדה לא תזרע וכרמך לא תזמר:	but during the seventh year the land shall have a sabbath rest, a sabbath to the Lord; you shall not sow your field nor prune your vineyard.
Lev 25:6	והיתה שבת הארץ לכם לאכלה לה ולעבדך ולאמיתך ולשכירך וליתושעבד הגרים עמך:	‘All of you shall have the sabbath products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you.
Lev 25:8	וספרת לה שבע שבתות שנים שבע שבע שבע פעמים והיו לה שבע שבתות השנים תשע וארבעים שנה:	‘You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, <i>namely</i> , forty-nine years.
Lev 26:2	את שבתתי תשמרו ומקדשי תיראו אני יהוה:	‘You shall keep My sabbaths and reverence My sanctuary; I am the Lord.
Lev 26:34	אז תרצה הארץ את שבתותיה כל ימי השנה ואתם בארץ איביתם אז תשבת הארץ והרצת את שבתותיה:	‘Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies’ land; then the land will rest and enjoy its sabbaths.
Lev 26:35	כל ימי השנה תשבות את אשר לא שבתה בשבתותיכם בשבתותי עמיה:	‘All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it.
Lev 26:43	והארץ תעזוב מהם ותזר את שבתותיה בהשמה מהם והם ירצו את עונם יעו ויבזעו במשפטי מאסו ואת דתתי געלה בפשם:	‘For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate

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Lev 26:43	והארץ תעזוב מהם ותרוץ את־שבח־היה בהשמה מהם והם ירצו את־עונם יעו ויבלעו במשפט־מאסו ואת־חקתי געלה נפשם:	‘For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.
Num 15:32	ויהי בני־ישראל במדבר וימצאו איש מקלש עצים ביום השבת:	Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day.
Num 28:9	וביום השבת שני־כבשים בני־שנה תמים ושני עֶשְׂרֵינִים סֵלֹת מִנְחָה בִלְוֵהָ בַשֶּׁמֶן וְנִסְכָּהּ:	‘Then on the sabbath day two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its drink offering:
Num 28:10	עֹלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֹלֹת הַתָּמִיד וְנִסְכָּהּ:	‘This is the burnt offering of every sabbath in addition to the continual burnt offering and its drink offering.
Deut 5:12	שמור את־יום השבת לקדשו כִּאֲשֶׁר צִוָּהוּ יְהוָה אֱלֹהֶיךָ	‘Observe the sabbath day to keep it holy, as the Lord your God commanded you.
Deut 5:14	וְיֹם הַשְּׁבִיעִי שַׁבָּתוֹ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כְּלִי־מְלָאכָה אַתָּה וּבְנֶהְ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְשׁוֹרְךָ וְחִמְרֶךָ וְכָל־בְּהֵמָתֶךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לַמַּעַן יָנוּחַ עַבְדְּךָ וְאִמְתְּךָ כָּמוֹךָ:	but the seventh day is a sabbath of the Lord your God; <i>in it</i> you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.
Deut 5:15	זָכַרְתָּ כִּי־עַבְד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְיָמִין עֲלִיָּזוֹת צִוָּה יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת: ֹ	‘You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.

2 Kings 4:23	וַיֹּאמֶר מִדּוּעַ אַתָּה הֹלֵכְתִי אֵלָיו הַיּוֹם לֹא הָדָשׁ וְלֹא שַׁבָּת וְהֹאמֶר שְׂקוּם:	He said, "Why will you go to him today? It is neither new moon nor sabbath." And she said, " <i>It will be well.</i> "
2 Kings 11:5	וַיִּצְנַם לֵאמֹר יְהוֹיָדָב הַדָּבָר אֲשֶׁר תַּעֲשׂוּן הַשְּׂלֵשִׁית מִכֶּם בָּאֵי הַשַּׁבָּת וְשֹׁמְרֵי מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ:	He commanded them, saying, "This is the thing that you shall do: one third of you, who come in on the sabbath and keep watch over the king's house
2 Kings 11:7	וְשְׁתֵּי הַחֲדָיוֹת בְּכֶם כֹּל יֵצְאֵי הַשַּׁבָּת וְשֹׁמְרוֹ אֶת־מִשְׁמֶרֶת בֵּית־יְהוָה אֶל־הַמֶּלֶךְ:	"Two parts of you, <i>even</i> all who go out on the sabbath, shall also keep watch over the house of the Lord for the king.
2 Kings 11:9	וַיַּעֲשׂוּ יְשָׁרֵי הַמַּאֲיוֹת כְּכֹל אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בָּאֵי הַשַּׁבָּת עִם יֵצְאֵי הַשַּׁבָּת וַיָּבֹאוּ אֶל־יְהוֹיָדָע הַכֹּהֵן:	So the captains of hundreds did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath, with those who were to go out on the sabbath, and came to Jehoiada the priest.
2 Kings 16:18	וְאֶת־מִיֹּסֵף הַשַּׁבָּת אֲשֶׁר־בְּנֵי בִּפְתַח וְאֶת־מַבְוֵא הַמֶּלֶךְ הַחַיצוֹנָה הִסֵּב בֵּית יְהוָה מִפְּנֵי מֶלֶךְ אַשּׁוּר:	The covered way for the sabbath which they had built in the house, and the outer entry of the king, he removed from the house of the Lord because of the king of Assyria.
Isa 1:13	לֹא תוֹסִיפוּ הֵבִיא מִנְחֹת־שָׁוָא קִטְרֹת תוֹעֵבָה הֲיִיא לִי הָדָשׁ וְשַׁבָּת קִרְיָא מִקְרָא לֹא־אוּבֵל אֲנִי וְעִבְרָה:	"Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies— I cannot endure iniquity and the solemn assembly.
Isa 56:2	אֲשֶׁר־יֵאֱמַר יַעֲשֶׂה־זֹאת וּבֶן־אָדָם יִחַזַּק בָּהּ שֹׁמֵר שַׁבָּת מִחֲלִילוֹ וְשֹׁמֵר יָדָיו מִמַּעֲשׂוֹת קִלְ־רַע: ס	"How blessed is the man who does this, And the son of man who takes hold of it; Who keeps from profaning the sabbath, And keeps his hand from doing any evil."

Isa 56:4	כִּי־כֹה־נֹאמַר יְהוָה לְסֹרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי וּבְחָרוּ בְּאֲשֶׁר תִּפְצְאֵמִי וּמִחֻזְקִים בְּבְרִיתִי:	For thus says the Lord, “To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant,
Isa 56:6	וּבְנֵי הַנְּזֻרִים עַל־יְהוָה לְשָׂרְתוּ וְלֹא־הִכָּה אֶת־שֵׁם יְהוָה לְהִזְוֹת לוֹ לְעַבְדִּים כִּלְשֵׁמֶר שַׁבָּת מִחֻלְלֹו וּמִחֻזְקִים בְּבְרִיתִי:	“Also the foreigners who join themselves to the Lord, To minister to Him, and to love the name of the Lord, To be His servants, every one who keeps from profaning the sabbath And holds fast My covenant;
Isa 58:13	אִם־תָּשִׁיב מִשַׁבַּת רְגְלֶךָ עֲשׂוֹת תַּפְאִיד בְּיוֹם קֹדֶשׁי וּמָרָאתָ לְשַׁבָּת עֲנֵג לְקַדּוֹשׁ יְהוָה מִכְבֹּד וּכְבֹדָתוֹ מִעֲשׂוֹת דְּרָכֶיךָ מִמִּצְוֹת תַּפְצֹעַ וּדְבַר דְּבָר:	“If because of the sabbath, you turn your foot From doing your <i>own</i> pleasure on My holy day, And call the sabbath a delight, the holy <i>day</i> of the Lord honorable, And honor it, desisting from your <i>own</i> ways, From seeking your <i>own</i> pleasure And speaking <i>your own</i> word,
Isa 66:23	וְהָיָה מִדִּי־חֻדַּשׁ בְּקִדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹאוּ כָל־בָּשָׂר לִהַשְׁתַּחֲוֹת לִפְנֵי אֲמֵר יְהוָה:	“And it shall be from new moon to new moon And from sabbath to sabbath, All mankind will come to bow down before Me,” says the Lord.
Jer 17:21	כֹּה אָמַר יְהוָה הַשְׁמִירוּ בְּנַפְשׁוֹתֵיכֶם וְאַל־ תִּשְׂאוּ מִשָּׂא בְּיוֹם הַשַּׁבָּת וְהִבַּאתֶם בְּשַׁעְרֵי יְרוּשָׁלַם:	“Thus says the Lord, “Take heed for yourselves, and do not carry any load on the sabbath day or bring anything in through the gates of Jerusalem.
Jer 17:22	וְלֹא־תוֹצִיאוּ מִשָּׂא מִבְּתוּכֵיכֶם בְּיוֹם הַשַּׁבָּת וְכִלְמִילָאִכָּה לֹא תַעֲשׂוּ וְקִדְשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת בְּאֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם:	“You shall not bring a load out of your houses on the sabbath day nor do any work, but keep the sabbath day holy, as I commanded your forefathers.
Jer 17:24	וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּן אֵלַי נְאֻם־יְהוָה לְבַלְתִּי הִבִּיא מִשָּׂא בְּשַׁעְרֵי הָעִיר הַזֹּאת בְּיוֹם הַשַּׁבָּת וּלְקַדְּשׁ אֶת־יוֹם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹתֶיהָ כִּלְמִילָאִכָּה:	“But it will come about, if you listen attentively to Me,” declares the Lord. “to bring no load in through the gates of this city on the sabbath day, but to keep the

		sabbath day holy by doing no work on it,
Jer 17:27	ואם-לֹא תשמעו אלי לקדש את-יום השַׁבָּת ולבלתי-וְשָׂאת מִשָּׂא וּבָא בַשְּׁעָרֵי יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בַּשְּׁעָרִיהָ וְאָכְלָה אֶרְמִנּוֹת יְרוּשָׁלַם וְלֹא תִקְבָּה: פ	“But if you do not listen to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates and it will devour the palaces of Jerusalem and not be quenched.” ’ ’
Ezek 20:12	וְגַם אֶת־שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם:	“Also I gave them My sabbaths to be a sign between Me and them, that they might know that I am the Lord who sanctifies them.
Ezek 20:13	וַיִּמְרֹדוּ בֵּי בֵית־יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקוֹתַי לֹא־הָלְכוּ וְאֶת־מִשְׁפָּטַי מֵאִסּוֹ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם וְאֶת־שַׁבְּתוֹתַי חָלְלוּ מֵאֲדָר וְאִמְרָר לִשְׂפֹךְ דַּמְתִּי עֲלֵיהֶם בַּמִּדְבָּר לְכָל־יְמֵיהֶם:	“But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances, by which, if a man observes them, he will live; and My sabbaths they greatly profaned. Then I resolved to pour out My wrath on them in the wilderness, to annihilate them.
Ezek 20:16	וְעַן בַּמִּשְׁפָּטִי מֵאִסּוֹ וְאֶת־חֻקוֹתַי לֹא־הָלְכוּ בָהֶם וְאֶת־שַׁבְּתוֹתַי חָלְלוּ כִּי אֲחַרֵּי גְלוֹלָתָם לָבָם הַלֵּךְ:	because they rejected My ordinances, and as for My statutes, they did not walk in them; they even profaned My sabbaths, for their heart continually went after their idols.
Ezek 20:20	וְאֶת־שַׁבְּתוֹתַי מְדַשּׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	‘Sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.’
Ezek 20:21	וַיִּמְרֹדוּ בְּכַנְיָם בְּחֻקוֹתַי לֹא־הָלְכוּ וְאֶת־מִשְׁפָּטִי לֹא־שָׁמְרוּ לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחַלְלוּ מֵאֲדָר וְאִמְרָר לִשְׂפֹךְ דַּמְתִּי עֲלֵיהֶם לְכָל־יְמֵיהֶם בַּמִּדְבָּר:	“But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, if a man observes them, he will live; they profaned My sabbaths. So I resolved to pour out My

			wrath on them, to accomplish My anger against them in the wilderness.
Ezek 20:24	לְעוֹ מִשְׁפָּטַי לֹא־עָשׂוּ וְחֻקוֹתַי מָאֲסוּ וְאֶת־שַׁבְּתוֹתַי חָלְלוּ וְאֶת־עֲבוֹתֵם הִגְי עֵינֵיהֶם:		because they had not observed My ordinances, but had rejected My statutes and had profaned My sabbaths, and their eyes were on the idols of their fathers.
Ezek 22:8	קִדְשֵׁי בְגִית וְאֶת־שַׁבְּתוֹתַי חָלְלִיתָ:		“You have despised My holy things and profaned My sabbaths.
Ezek 22:26	כַּהֲנָנִיָּה הִמְסוּ תוֹרַתִי וַיִּחַלְלוּ קִדְשֵׁי בְיֹד־קֹדֶשׁ לְחַלֹּל לֹא הִבְדִּילוּ וּבְיֹד־מִטְמֵא לְטַהֵרוֹ לֹא הוֹדִיעוּ וּמִשַׁבְּתוֹתַי הִקְלִימוּ עֵינֵיהֶם וְאֶחָל בְּתוֹכָם:		“Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them.
Ezek 23:38	עוֹד זֹאת עָשׂוּ לִי טִמְאוּ אֶת־מִקְדָּשִׁי בַּיּוֹם הַזֶּה וְאֶת־שַׁבְּתוֹתַי חָלְלוּ:		“Again, they have done this to Me: they have defiled My sanctuary on the same day and have profaned My sabbaths.
Ezek 44:24	וְעַל־רִיב הִמָּה יֵצְמְדוּ לְשַׁפֵּט בְּמִשְׁפָּטַי וְשִׁפְטוּהוּ וְאֶת־תּוֹרַתִי וְאֶת־חֻקוֹתַי בְּכָל־מִוֶּעֵד יִשְׁמְרוּ וְאֶת־שַׁבְּתוֹתַי יִמְדְּשׁוּ:		“In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths.
Ezek 45:17	וְעַל־הַנְּשִׂיאִ יִהְיֶה הָעוֹלֹת וּמִמְנַחֵהוּ וְהַנְּסוֹךְ בַּחֲגִים וּבְחַדְשֵׁימִים וּבִשְׂפָחוֹת בְּכָל־מוֹעֲדֵי בַּיִת יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־הַחֲטָאֹת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בַּעַד בַּיִת־יִשְׂרָאֵל: ס		“It shall be the prince’s part to provide the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel.”

Ezek 46:1	כה־אמר־אֲדֹנָי יְהוִה לְשַׁעַר הַחֲצַר הַפְּנִימִית הַפְּנֵה קֳדָיִם יְהִי־הִנֵּה סָגוּר שְׁשֵׁת יָמֵי הַמַּעֲשָׂה וּבְיָוֶם הַשַּׁבָּת יִפְתָּח וּבְיָוֶם הַחֹדֶשׁ יִפְתָּח׃	“Thus says the Lord God, “The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day and opened on the day of the new moon.
Ezek 46:3	וְהִשְׁתַּחֲוּוּ עִם־הָאֲרָז פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת וּבְחֻדְשֵׁי־לִפְנֵי יְהוָה׃	“The people of the land shall also worship at the doorway of that gate before the Lord on the sabbaths and on the new moons.
Ezek 46:4	וְהַנֶּעֱלֶה אֲשֶׁר־יִקְרַב הַנָּשִׂיא לַיהוָה בְּיוֹם הַשַּׁבָּת שְׁשֵׁה כְבָשִׂים תְּמִימִים וְאַיִל תְּמִים׃	“The burnt offering which the prince shall offer to the Lord on the sabbath day shall be six lambs without blemish and a ram without blemish;
Ezek 46:12	וְכִי־יַעֲשֶׂה הַנָּשִׂיא נְדָבָה עֹלָה אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפְתַח לוֹ אֵת הַשַּׁעַר הַפְּנֵה קֳדָיִם וַעֲשֵׂה אֶת־עֲלֹתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֵׂה בְּיוֹם הַשַּׁבָּת וְיָצָא וְסָגַר אֶת־הַשַּׁעַר אַחֲרָיו צֹאתוֹ׃	“When the prince provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to the Lord, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out.
Hos 2:13	וְהִשְׁבַּחְתִּי כְּלִי־מִשׁוֹשֵׁה תַנְּה חֻדְשָׁה וְשַׁבְּתָה וְכָל מוֹעֵדָה׃	“I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.
Amos 8:5	לֹא־מָוֶה יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבַּרְהָ שֶׁבֶר וְהַשַּׁבָּת וְנִפְתְּחָה־בָּר לְהַקְטִיף אוֹיְפוֹה וּלְהַגְדִּיל שֶׁקֶל וּלְעַנֹּת מֵאֻנֵּי מִרְמָה׃	saying, “When will the new moon be over, So that we may sell grain, And the sabbath, that we may open the wheat market, To make the bushel smaller and the shekel bigger, And to cheat with dishonest scales,
1 Chron 9:32	וּמִן־בְּנֵי הַקֹּהַתִּי מִן־אֲחֵיהֶם עַל־לֶחֶם הַמַּעֲרֹכֶת לְהַכִּיֹּן שֶׁבֶת שַׁבָּת׃	Some of their relatives of the sons of the Kohathites were over the showbread to prepare it every



		sabbath.
1 Chron 23:31	ולכל העלות עלות ליהוה לשבתות לקדשים ולמועדים במספר כמשפט עליהם תמיד לפני יהוה.	and to offer all burnt offerings to the Lord, on the sabbaths, the new moons and the fixed festivals in the number <i>set</i> by the ordinance concerning them, continually before the Lord.
2 Chron 2:3	הנה אֲנִי בֹנֵה־בַיִת לַשֵּׁם יְהוָה אֱלֹהֵי לְהַקְדִּישׁ לוֹ לְהַקְשִׁיר לְפָנָיו קִטְרֵת־סַמִּים וּמַעֲרֹכֶת תָּמִיד וְעֹלוֹת לְבָקָר וּלְעֹרֹב לְשַׁבְּתוֹת וְלִקְדָּשִׁים וְלַמּוֹעֲדֵי יְהוָה אֲלֵדְנִי לְעֹלָם זֹאת עַל־יִשְׂרָאֵל.	“Behold, I am about to build a house for the name of the Lord my God, dedicating it to Him, to burn fragrant incense before Him and to <i>set out</i> the showbread continually, and to offer burnt offerings morning and evening, on sabbaths and on new moons and on the appointed feasts of the Lord our God, this <i>being required</i> forever in Israel.
2 Chron 8:13	ובדבר־יָוֶם בַּיּוֹם לְהַעֲלוֹת כַּמִּצְוֹת מֹשֶׁה לְשַׁבְּתוֹת וְלִקְדָּשִׁים וְלַמּוֹעֲדוֹת שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה בְּתוֹגַת הַמִּצְוֹת וּבְתוֹגַת הַשְּׂבִיעוֹת וּבְתוֹגַת הַסִּבּוֹת:	and <i>did so</i> according to the daily rule, offering <i>them</i> up according to the commandment of Moses, for the sabbaths, the new moons and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.
2 Chron 23:4	זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִישִׁית מִכֶּם בְּאֵר הַשַּׁבָּת לְקֹהֲנִים וְלְלוֹיִם לְשַׁעְרֵי הַסַּפָּיִם:	“This is the thing which you shall do: one third of you, of the priests and Levites who come in on the sabbath, <i>shall be</i> gatekeepers,
2 Chron 23:8	וַיַּעֲשׂוּ הַלְוִיִּם וְכָל־יְהוּדָה כְּכֹל אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵר הַשַּׁבָּת עִם יוֹצְאֵי הַשַּׁבָּת כִּי לֹא פָטַר יְהוֹיָדָע הַכֹּהֵן אֶת־הַמְּחַלְקוֹת:	So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath, with those who were to go out on the sabbath, for Jehoiada the priest did not dismiss <i>any of</i> the divisions.
2 Chron 31:3	וּמִנְתְּ הַמֶּלֶךְ מִן־רִכְוֹשׁוֹ לְעֹלוֹת לְעֹלוֹת הַבָּקָר וְהָעֹרֹב וְהַעֲלוֹת לְשַׁבְּתוֹת וְלִקְדָּשִׁים	<i>He also appointed</i> the king’s portion of his goods for the burnt

2 Chron 31:3	<p>ומנת המלך מן־רכוּשׁוֹ לַעֲלוֹת לַעֲבוֹד הַבֶּקֶר וְהָעֶרֶב וְהַעֲלוֹת לַשַּׁבָּתוֹת וְלַחֲדָשִׁים וְלַמְעֻנִים כַּכְּתוּב בְּתוֹרַת יְהוָה:</p>	<p><i>He also appointed the king's portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, as it is written in the law of the Lord.</i></p>
2 Chron 36:21	<p>לְמַלְאוֹת דְּבַר־יְהוָה בְּפִי יְרֵמְיָהוּ עַד־רֵצָתָהּ הָאָרֶץ אֶת־שַׁבְתוֹתֶיהָ כְּלִיְיָ הַשְּׁמַיִם שָׁבָתָה לְמַלְאוֹת שַׁבְעִים שָׁנָה: פ</p>	<p>to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete.</p>
Ps 92:1	<p>מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:</p>	<p>A Psalm, a Song for the Sabbath day.</p>
Lam 2:6	<p>וַיַּחֲמַס כַּגֹּן שֹׁפֵי שַׁחַת מוֹעֵדוֹ שֶׁכַח יְהוָה בְּצִיּוֹן מוֹעֵד וְשַׁבָּת וַיִּבְאֵץ בְּזַעַם־אָפוֹ מִלְּהָ וַיִּכְהֹן: ס</p>	<p>And He has violently treated His tabernacle like a garden <i>booth</i>; He has destroyed His appointed meeting place. The Lord has caused to be forgotten The appointed feast and sabbath in Zion, And He has despised king and priest In the indignation of His anger.</p>
Neh 9:14	<p>וְאֶת־שַׁבָּת קֹדֶשׁ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקִּים וּתוֹרָה צִוִּיתָ לָהֶם בְּיַד מֹשֶׁה עַבְדְּךָ:</p>	<p>“So You made known to them Your holy sabbath, And laid down for them commandments, statutes and law, Through Your servant Moses.</p>
Neh 10:32	<p>וְעַמֵּי הָאָרֶץ הַמְּבִיאִים אֶת־הַמִּקְהָלוֹת וְכֹל־ לְבַר בְּיוֹם הַשַּׁבָּת לְמַכּוֹר לֹא־נִקְחָה מֵהֶם בַּשַּׁבָּת וּבַיּוֹם קֹדֶשׁ וְנִטַּשׁ אֶת־הַשָּׂגָה הַשְּׁבִיעִית וּמִשָּׂא כְלִיָּד:</p>	<p>As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego <i>the crops</i> the seventh year and the exaction of every debt.</p>
Neh 10:34	<p>לֶחֶם הַמִּנְחָה וּמִנְחַת הַתָּמִיד וְלַעֲוֹלֹת הַתָּמִיד הַשַּׁבָּתוֹת הַחֲדָשִׁים לְמוֹעֲדִים וְלַחֲדָשִׁים וְלַחֲסֻאוֹת לְכַפֵּר עַל־יִשְׂרָאֵל וְכֹל מִקְלָאֵת בֵּית־אֱלֹהֵינוּ: ס</p>	<p>for the showbread, for the continual grain offering, for the continual burnt offering, the sabbaths, the new moon, for the appointed times, for the holy</p>

Neh 13:15	<p>בַּיָּמִים הַהֵמָּה רָאִיתִי בְּיְהוּדָה וְדָרְכֵי-גִּתּוֹת בַּשַּׁבָּת וּמִבְּיָאִים הַעֲרֹמֹת וְנִמְסִים עַל- הַחֲמֹרִים וְאֲרֵי-יָוֵן עֲנָבִים וּתְאֵנִים וְכָל-מִשְׁאָה וּמִבְּיָאִים יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְאֶעֱיֵד בַּיּוֹם מִכְרָם אִיד:</p>	<p>things and for the sin offerings to make atonement for Israel, and all the work of the house of our God.</p>
Neh 13:16	<p>וְהַצֹּרִים יָשְׁבוּ בָּהּ מִבְּיָאִים דָּאָג וְכָל-מִקְרָה וּמִכְרִים בַּשַּׁבָּת לְבָנֵי יְהוּדָה וּבִירוּשָׁלַם:</p>	<p>Also men of Tyre were living there <i>who</i> imported fish and all kinds of merchandise, and sold <i>them</i> to the sons of Judah on the sabbath, even in Jerusalem.</p>
Neh 13:17	<p>וְאֲרִיבָה אֶת חֲרֵי יְהוּדָה וְאָמְרָה לָהֶם מָה- הַדָּבָר הַזֶּה עֲשִׂיתֶם אֲתָם עֲשִׂים וּמַחֲלִים אֶת-יְוָם הַשַּׁבָּת:</p>	<p>Then I reprimanded the nobles of Judah and said to them, “What is this evil thing you are doing, by profaning the sabbath day?”</p>
Neh 13:18	<p>הֲלוֹא כֹה עָשׂוּ אֲבוֹתֵיכֶם וְיָבֵא אֱלֹהֵינוּ עָלֵינוּ אֶת כָּל-הַרְעָה הַזֹּאת וְעַל הַעִיר הַזֹּאת וְאֵתֶם מוֹסִיפִים תְּרוֹן עַל-יִשְׂרָאֵל לְחַלֵּל אֶת- הַשַּׁבָּת. פ</p>	<p>“Did not your fathers do the same, so that our God brought on us and on this city all this trouble? Yet you are adding to the wrath on Israel by profaning the sabbath.”</p>
Neh 13:19	<p>וַיְהִי כַּאֲשֶׁר אֶלְלוּ שְׁעָרֵי יְרוּשָׁלַם לִפְנֵי הַשַּׁבָּת וְאָמְרָה וַיִּסְגְּרוּ הַדְּלָתוֹת וְאָמְרָה אֲשֶׁר לֹא יִפְתְּחוּם עַד אַחֲרֵי הַשַּׁבָּת וּמִנְעָרֵי הָעָמְקוֹתֵי עַל-הַשְּׁעָרִים לֹא-יָבֹאוּ מִשָּׂא בַיּוֹם הַשַּׁבָּת:</p>	<p>It came about that just as it grew dark at the gates of Jerusalem before the sabbath, I commanded that the doors should be shut and that they should not open them until after the sabbath. Then I stationed some of my servants at the gates <i>so that</i> no load would enter on the sabbath day.</p>
Neh 13:21	<p>וְאֶעֱיֵדָה בָּהֶם וְאָמְרָה אֲלֵיהֶם מִדּוּעַ אַתֶּם לַיְלִים גָּגַד הַחוֹמָה אִם-תִּשְׁנֶוּ יָד אֲשַׁלַּח בְּכֶם מִן-הַעֵת הַזֹּאת לֹא-יָבֹאוּ בַּשַּׁבָּת: ס</p>	<p>Then I warned them and said to them, “Why do you spend the night in front of the wall? If you</p>

Neh 13:21	<p>ואַעֲיִדָהּ בָּהֶם וְאָמַרְהָ אֲלֵיהֶם מִדּוּעַ אַתֶּם  לַיָּמִים גָּגַדְתֶּם הַחֹמָה אִם־תִּשְׁנוּ יָד אֲשַׁלַּח בְּכֶם  מִדְּהַעֵת הַזֹּאת לֹא־בֹאוּ בַשַּׁבָּת: 8</p>	<p>Then I warned them and said to them, "Why do you spend the night in front of the wall? If you do so again, I will use force against you." From that time on they did not come on the sabbath.</p>
Neh 13:22	<p>וְאָמַרְהָ לְלוֹוִיִּם אֲשֶׁר יָהָיוּ מְשֹׁמְרֵי בָּבָאִים  שְׁמָרִים הַשַּׁעֲרִים לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת גַּם־  זָאת זְכְרוּ־לִי אֱלֹהֵי וְתוֹסֶף עָלַי כְּרַב הַסְּקֵדָה: 9</p>	<p>And I commanded the Levites that they should purify themselves and come as gatekeepers to sanctify the sabbath day. <i>For</i> this also remember me, O my God, and have compassion on me according to the greatness of Your lovingkindness.</p>

**Morph Search for lemma.g:σάββατον**

 <b>NA27</b>	 <b>New American Standard Bible (1995)</b>
Matt 12:1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.	At that time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to pick the heads of grain and eat.
Matt 12:2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.	But when the Pharisees saw this, they said to Him, “Look, Your disciples do what is not lawful to do on a Sabbath.”
Matt 12:5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀνάιτιοι εἰσιν;	“Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?
Matt 12:8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.	“For the Son of Man is Lord of the Sabbath.”
Matt 12:10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ.	And a man was there whose hand was withered. And they questioned Jesus, asking, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him.
Matt 12:11 ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἐν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;	And He said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?
Matt 12:12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου· ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.	“How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.”
Matt 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ.	“But pray that your flight will not be in the winter, or on a Sabbath.

Matt 28:1	Ὅψε δὲ σαββάτων, τῇ ἐπιφώσκειν εἰς μίαν σαββάτων ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.	Now after the Sabbath, as it began to dawn toward the first <i>day</i> of the week, Mary Magdalene and the other Mary came to look at the grave.
Mark 1:21	Καὶ εἰσπορεύονται εἰς Καφαρναοῦμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.	They went into Capernaum; and immediately on the Sabbath He entered the synagogue and <i>began</i> to teach.
Mark 2:23	Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.	And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads <i>of grain</i> .
Mark 2:24	καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;	The Pharisees were saying to Him, “Look, why are they doing what is not lawful on the Sabbath?”
Mark 2:27	καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·	Jesus said to them, “The Sabbath was made for man, and not man for the Sabbath.
Mark 2:28	ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	“So the Son of Man is Lord even of the Sabbath.”
Mark 3:2	καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	They were watching Him <i>to see</i> if He would heal him on the Sabbath, so that they might accuse Him.
Mark 3:4	καὶ λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.	And He said to them, “Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?” But they kept silent.
Mark 6:2	καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· Πόθεν τούτῳ ταῦτα, καὶ τίς ἢ σοφία ἢ δόθεισα	When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man <i>get</i> these things, and what is <i>this</i> wisdom given to Him,

Mark 6:2	καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· Πόθεν τοῦτο ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τοῦτο, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;	When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man <i>get</i> these things, and what is <i>this</i> wisdom given to Him, and such miracles as these performed by His hands?”
Mark 16:1	Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλειψώσιν αὐτόν.	When the Sabbath was over, Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, bought spices, so that they might come and anoint Him.
Mark 16:2	καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.	Very early on the first day of the week, they came to the tomb when the sun had risen.
Mark 16:9	Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.	Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.
Luke 4:16	Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰθῆδες αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.	And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.
Luke 4:31	Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·	And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath;
Luke 6:1	Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτόν διὰ σπορίμων, καὶ ἐπιλλόν οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυνας φώχοντες ταῖς χερσίν.	Now it happened that He was passing through <i>some</i> grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating <i>the grain</i> .
Luke 6:2	Τινὲς δὲ τῶν Φαρισαίων εἶπαν· Τί ποιεῖτε ὃ οὐκ ἔστιν τοῖς σάββασιν;	But some of the Pharisees said, “Why do you do what is not lawful on the Sabbath?”

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Luke 6:6	Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.	On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered.
Luke 6:7	παρητηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.	The scribes and the Pharisees were watching Him closely <i>to see</i> if He healed on the Sabbath, so that they might find <i>reason</i> to accuse Him.
Luke 6:9	εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτῶ ὑμᾶς εἰ ἐξεστὶν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;	And Jesus said to them, “I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?”
Luke 13:10	Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.	And He was teaching in one of the synagogues on the Sabbath.
Luke 13:14	ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.	But the synagogue official, indignant because Jesus had healed on the Sabbath, <i>began</i> saying to the crowd in response, “There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day.”
Luke 13:15	ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτιζει;	But the Lord answered him and said, “You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water <i>him</i> ?”
Luke 13:16	ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;	“And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?”
Luke 14:1	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ	It happened that when He went into the house of one of the leaders of the Pharisees on <i>the</i>

Luke 14:1	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.	It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely.
Luke 14:3	καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· Ἐξεστὶν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ;	And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"
Luke 14:5	καὶ πρὸς αὐτοὺς εἶπεν· Τίνας ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;	And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"
Luke 18:12	νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.	'I fast twice a week; I pay tithes of all that I get.'
Luke 23:54	καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν.	It was the preparation day, and the Sabbath was about to begin.
Luke 23:56	ὑποστρέψασαί δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.	Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.
Luke 24:1	τῇ δὲ μῆ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα.	But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.
John 5:9	καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος καὶ ἤρην τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.	Immediately the man became well, and picked up his pallet and began to walk. Now it was the Sabbath on that day.
John 5:10	ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἐξεστὶν σοὶ ἄραι τὸν κράβαττόν σου.	So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."
John 5:16	καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.	For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.
John 5:18	διὰ τοῦτο οὖν ἄλλοι ἐδίωκον	For this reason therefore the Jews

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John 5:18	διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.	For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.
John 7:22	διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν - οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων - καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.	“For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on <i>the</i> Sabbath you circumcise a man.
John 7:23	εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὕγιᾳ ἐποίησα ἐν σαββάτῳ;	“If a man receives circumcision on <i>the</i> Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on <i>the</i> Sabbath?
John 9:14	ἦν δὲ σάββατον ἐν ἧ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.	Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.
John 9:16	ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὐκ ἐστὶν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.	Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was a division among them.
John 19:31	Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.	Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and <i>that</i> they might be taken away.
John 20:1	Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρὸς σκοτίας ἐτι οὐσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.	Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone <i>already</i> taken away from the tomb.

John 20:19	Οὔσης οὖν ὀψίας τῆ ἡμέρα ἐκεῖνη τῆ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.	So when it was evening on that day, the first <i>day</i> of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace <i>be</i> with you.”
Acts 1:12	Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἔστιν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.	Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away.
Acts 13:14	αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ [εἰς]ελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρα τῶν σαββάτων ἐκάθισαν.	But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down.
Acts 13:27	οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν,	“For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled <i>these</i> by condemning <i>Him</i> .
Acts 13:42	Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.	As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath.
Acts 13:44	Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου.	The next Sabbath nearly the whole city assembled to hear the word of the Lord.
Acts 15:21	Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.	“For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”
Acts	τῆ τε ἡμέρα τῶν σαββάτων	And on the Sabbath day we went

Acts 16:13	τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἔνομιζομεν προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συναλθούσαις γυναῖξιν.	And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.
Acts 17:2	κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,	And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures,
Acts 18:4	διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον ἐπειθὲν τε Ἰουδαίους καὶ Ἑλλήνας.	And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.
Acts 20:7	Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συναγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξίεναι τῇ ἑπαύριον, παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου.	On the first day of the week, when we were gathered together to break bread, Paul <i>began</i> talking to them, intending to leave the next day, and he prolonged his message until midnight.
1 Cor 16:2	κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἂν εὐδοῖται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.	On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.
Col 2:16	Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων·	Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—