

MIQDASH BETHEL COVENANT INSTITUTION

*508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism • Christianity • Islam*

DOCUMENT 68

THE SABBATH DAY: SEVEN RESOLVED QUESTIONS

613 Laws Course, Lesson 22 — A Covenant Deep Dive into the *Shabbat (Sabbath)* — Laws
#48–52 of the Written Covenant

Exodus 20:8–11 • 31:12–17 • Leviticus 23:3, 32 • Deuteronomy 5:12–15 • Isaiah
58:13–14

*Which Day Is the Sabbath, When Does It Begin, Is It Set by the Moon, Did It Move to
Sunday, Where Did the Fence Become the Law, What May Be Done on It, and What Does It
Proclaim? — A Three-Religion Covenant Response*

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
The seventh-day Sabbath, from Friday sunset to Saturday nightfall, has been kept by the Jewish people for more than three thousand years, and the written covenant names it the sign between Yahweh and Israel (Exodus 31:13, 16–17). Rabbinic law builds on it the thirty-nine labors (Mishnah Shabbat 7:2). This study asks where the written text ends and the fence begins.	Most churches gather on Sunday, the first day of the week; Seventh-day Adventists and other Sabbath-keeping Christians keep the seventh. The Gospels record Jesus in the synagogue on the Sabbath <i>"as his custom was"</i> (Luke 4:16). This study tests the move to Sunday against the Tanakh first, and then against the church's own texts.	The Qur'an names the Sabbath given to the Children of Israel (Q. 2:65; 4:154; 7:163) and sets the Friday congregational prayer for Muslims (Q. 62:9). It also says no weariness touched the Creator (Q. 50:38). This study shows that the Tanakh's <i>shavat (ceased)</i> describes a finished work, not a tired Maker.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to seven disputed questions about the weekly Sabbath: which day it is, when it begins, whether it is set by the moon, whether it moved to Sunday, where rabbinic fence-law outgrew the text, what may and may not be done on it, and what it proclaims. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, church history, Roman historians, and the Qur'an are

cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions. This lesson is the companion to Document 31 (613 Laws Lesson 20, *Remember the Sabbath Day*), which expounds the five Sabbath laws one by one; the present lesson takes up the seven questions people actually ask about them.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The creation week; the manna count; the commandment in both deliveries; the sign and the eternal covenant; the appointed times; the fifty-day count; the offerings; the man gathering wood
Nevi'im (Prophets)	2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos	New Moon and Sabbath named side by side; the burden through the gates; the Sabbath given as a sign; the merchant who cannot wait; the delight of the day; the foreigner who keeps it
Ketuvim (Writings)	Psalms, Nehemiah	The song for the Sabbath day; the gates shut at dusk and the market closed

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 5:17–18; 12:5; 24:20; Mark 2:27; Luke 4:16; 23:54–56; John 7:22–23; Acts 13:14, 42–44; 16:13; 17:2; 18:4; 20:7; 1 Corinthians 16:2; Revelation 1:10	The church's own record of Sabbath-keeping, and every text offered for Sunday
Qur'an	Q. 2:65; 4:154; 7:163–166; 16:124; 50:38; 62:9–10	The Sabbath in the Islamic witness; the Friday prayer; the claim that the Creator did not tire

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Mishnah Shabbat 7:2; Talmud Shabbat 49b; Mishnah and Talmud Eruvin; Talmud Yoma 85b; Pirkei Avot 1:1	The thirty-nine labors; carrying; the eruv and the Sabbath limit; saving life; the "fence around the Torah"
Church history	Didache 14:1; Ignatius, To the Magnesians 9; Justin Martyr, First Apology 67; Codex Justinianus 3.12.2 (Constantine, 321); Eusebius, Life of Constantine 4.18; Council of Laodicea, canon 29; Socrates Scholasticus, Ecclesiastical History 5.22	How Sunday displaced the seventh day in church practice and imperial law
Historical sources	Tacitus, Histories 5.4; Cassius Dio, Roman History 37.16–17; Josephus, Against Apion 2.282; papal bull Inter gravissimas (1582); Anan ben David and the early Karaites	The day the Jews rested, as Romans recorded it; the unbroken weekday sequence; the Karaite reading of the fire law
Miqdash Bethel Library	Doc 31, Remember the Sabbath Day (613 Laws Lesson 20); Doc 240, This Month Is for You; Doc 244, After Its Kind	The five Sabbath laws; the month and the week as separate counts; the creation witness

I. FRAMING THE LESSON — SEVEN QUESTIONS, ONE SEVENTH DAY

I-A. The Course and This Lesson

The 613 Laws course expounds the commandments of **Yahweh** one law or cluster of laws at a time. Lesson 20 (Document 31) set out the five Sabbath laws themselves. This lesson, first issued in May 2026 and revised here, does a different work: it takes the questions that divide households, congregations, and whole traditions over the Sabbath, and it answers each one from the Tanakh under the **Deuteronomy 19:15** standard. Where a tradition departs from the text, the departure is named. Where the text speaks plainly, the question is closed. Where the text does not decide a matter, this lesson says so rather than pretending it does.

The five laws behind this lesson are:

#	LAW	TEXT	TYPE
48	To keep the Sabbath holy	Exodus 20:8	Positive
49	To rest on the Sabbath	Exodus 23:12; 34:21	Positive
50	Not to do work on the Sabbath	Exodus 20:10	Negative
51	Not to go out of one's place on the Sabbath	Exodus 16:29	Negative
52	Not to kindle fire on the Sabbath (traditionally titled: not to inflict punishment on the Sabbath)	Exodus 35:3	Negative

I-B. The Seven Questions

First: which day is the Sabbath?

Second: is it a full day, from evening to evening?

Third: is the weekly Sabbath set by the moon?

Fourth: did the Sabbath move to Sunday?

Fifth: where did Judaism's fence around the Sabbath become a law the text does not give?

Sixth: may a person do whatever he wishes on the Sabbath, so long as he does not work?

Seventh: what does the Sabbath proclaim?

II. THE WORD STUDY — WHAT THE HEBREW ESTABLISHES

II-A. The Primary Text — Exodus 20:8–11

"Remember the Sabbath day, 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, your male servant, or your female servant, or your livestock, or the stranger who is within your gates. For in six days Yahweh made the heavens and the 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" (Exodus 20:8–11)

The Sabbath is the only commandment of the Ten that gives the creation as its reason. The Lawgiver does not say here, *"because I brought you out of Egypt"* — that reason comes in the second delivery (Deuteronomy 5:15). He says: *"for in six days Yahweh made the heavens and the earth."* Every seventh day is a living witness that there is a Maker, that He finished His work, and that He commands His people to keep the same pattern of six and one. Everything else in this lesson flows from that foundation.

II-B. The Governing Terms

HEBREW	TERM	STRONG'S	MEANING	WHERE IT GOVERNS
זָכוֹר	<i>zakhbor</i> (remember)	H2142	Call to mind so as to act; to mention, proclaim. In covenant speech, remembering produces obedience.	Exodus 20:8; Deuteronomy 8:18; 16:3
שָׁמַר	<i>shamor</i> (keep, guard)	H8104	To guard, watch over, observe with care	Deuteronomy 5:12
שָׁבַת	<i>shavat</i> (cease, rest)	H7673	To stop, desist from an activity — not to recover from fatigue	Genesis 2:2–3; Exodus 31:17
שַׁבָּת	<i>shabbat</i> (Sabbath, ceasing)	H7676	The day of ceasing; the seventh day	Exodus 16:23–29; 20:8–11
מְלָאכָה	<i>melakhah</i> (work)	H4399	Occupation, business, purposeful skilled labor; distinct from <i>avodah</i> (service, labor) H5656	Exodus 20:9–10; 35:2; 36:4–5
קָדַשׁ	<i>qadash</i> (set apart, make holy)	H6942	To consecrate, set apart for Yahweh	Genesis 2:3; Exodus 20:8, 11
אוֹת	<i>ot</i> (sign)	H226	A covenant marker that testifies to a covenant reality	Exodus 31:13, 17; Ezekiel 20:12, 20
עֶרֶב	<i>erev</i> (evening)	H6153	Evening, sunset; the start of the biblical day	Genesis 1:5; Leviticus 23:32

Remember. The form in **Exodus 20:8** is the infinitive absolute *zakhor* (*remember*), used with the force of a command. In covenant speech the word does not mean idle recollection. *"You shall remember Yahweh your Elohim, for it is He who gives you power to get wealth"* (Deuteronomy 8:18); *"that you may remember the day you came out of the land of Egypt all the days of your life"* (Deuteronomy 16:3). In each case remembering is the first act of faithfulness and produces obedience. To remember the Sabbath is to keep it.

Cease. *Shavat* (*cease, rest*) first appears in **Genesis 2:2**: **וַיִּשְׁבּוֹת** *vayishbot* (*and He ceased*). **Exodus 31:17** adds that on the seventh day **Yahweh** *"ceased and was refreshed"* — *vayinnafash* (*and He took breath*). The rest of **Yahweh** is the rest of a finished work, not the rest of exhaustion (**Isaiah 40:28**). Israel is commanded to cease in the same pattern.

Work. *Melakhah* (*work*) is the word used for the skilled craftsmanship of the Tabernacle (**Exodus 36:4–5**) and for ordinary occupation and business. The commandment forbids *kol melakhah* (*all work*) — the scope is total. But *melakhah* (*work*) does not mean every movement, every word, or every act of service. The priests offered the doubled Sabbath offering on that day (**Numbers 28:9–10**). What stops is a person's own productive, occupational labor.

II-C. The Two Deliveries of the Commandment

The Sabbath commandment is given twice in the Ten: **Exodus 20:8–11** and **Deuteronomy 5:12–15**. The two-witness standard is met within the Ten themselves. The two deliveries give two reasons, and both stand.

EXODUS 20:8-11 — CREATION	DEUTERONOMY 5:12-15 — DELIVERANCE
<i>"For in six days Yahweh made the heavens and the earth... and rested on the seventh day."</i> The Sabbath is rooted in the order of creation itself.	<i>"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."</i> The slave works without ceasing; the freed man rests by covenant right — and so must his servant (Deuteronomy 5:14).

The Sabbath therefore says two things at once: I believe **Yahweh** made the world, and I am no longer a slave.

Finding — the foundation: the Sabbath is the seventh day, set apart by **Yahweh** at creation, commanded at Sinai in two deliveries, and grounded in both creation and deliverance (**Genesis 2:2–3; Exodus 20:8–11; Deuteronomy 5:12–15**). **Corroborated.**

III. THE FIRST QUESTION — WHICH DAY IS THE SABBATH?

III-A. The Tanakh's Own Count

The Tanakh does not name the days of the week. It counts them: six, then the seventh. The count begins at creation (**Genesis 2:2–3**), and Israel learned it in the wilderness before Sinai. The manna fell six days and not on the seventh, week after week, for forty years (**Exodus 16:22–30, 35**). When some went out to gather on the seventh day, **Yahweh** said:

"How long do you refuse to keep My commandments and My instructions? See — 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 of his place on the seventh day" (**Exodus 16:28–29**)

Every Sabbath law that follows uses the same formula: *"Six days you shall work, and on the seventh day you shall rest"* (**Exodus 20:9–10; 23:12; 31:15; 34:21; 35:2; Deuteronomy 5:13–14**). The Sabbath is found by counting seven from the last Sabbath, and the Jewish people have kept that count, week upon week, without a break.

III-B. The Historical Record — Comparative Reference

The question then becomes historical: does the seventh day the Jewish people keep today stand in an unbroken line with the seventh day of the Tanakh? The comparative record is consistent.

First: Roman writers who had no interest in defending Jewish practice identified the day the Jews rested. Tacitus (*Histories* 5.4, about 100–110 CE) writes that the Jews rest on the seventh day. Cassius Dio (*Roman History* 37.16–17, early third century) reports that the Jews dedicate to their **Elohim** the day called the day of Saturn and do no serious work on it — the day that became Saturday in English. Josephus (*Against Apion* 2.282, about 94 CE) states that the custom of resting on the seventh day had spread to cities of Greeks and non-Greeks alike.

Second: calendar reform has changed months and dates, never the week. When the Gregorian calendar was introduced in 1582, Thursday, October 4 was followed by Friday, October 15. Ten dates were dropped; not one weekday was skipped.

Third: a note of correction. The May 2026 edition of this lesson said the Babylonian calendar ran on a continuous seven-day week. It did not. Babylonian texts mark special days tied to the month (the 7th, 14th, 19th, 21st, and 28th), which reset with each new moon. The continuous week that never resets is a distinctly Israelite count — which is precisely why it is a witness to the creation week rather than a borrowing from Babylon.

Finding — which day: the Sabbath is the seventh day of an unbroken weekly count that begins at creation; the Tanakh gives no other day and no instruction to move it (**Genesis 2:2–3; Exodus 16:22–30; 20:9–11**). The historical record identifies that day with the day now called Saturday. **Corroborated.**

III-C. The "Which Day?" Objection

Some say the resurrection of Jesus on *"the first day of the week"* moved the sacred day. Whatever one holds about the resurrection, the Tanakh contains no mechanism by which any event amends a commandment Yahweh spoke from Sinai: *"You shall not add to the word which I command you, nor take away from it"* (**Deuteronomy 4:2; 12:32 [13:1]**). The Christian texts offered for Sunday are examined in Section VI.

IV. THE SECOND QUESTION — IS THE SABBATH A FULL DAY, EVENING TO EVENING?

IV-A. The Creation Pattern

Genesis 1 sets the order of the day six times: *"And there was evening, and there was morning — one day... a second day... a third day"* (**Genesis 1:5, 8, 13, 19, 23, 31**). Evening comes first. The Sabbath, as the seventh day, keeps the same order.

IV-B. Evening to Evening in the Law

מֵעֶרֶב עַד־עֶרֶב *me'erev ad erev* (from evening to evening)

"From evening to evening you shall keep your Sabbath" (**Leviticus 23:32**)

This verse is spoken of the Day of Atonement, which the same verse calls *shabbat shabbaton* (*a Sabbath of complete rest*). It shows how the covenant reckons a Sabbath day: from evening to evening. **Exodus 12:18** reckons the feast of Unleavened Bread the same way — *"from the fourteenth day of the month at evening until the twenty-first day of the month at evening."* The word *erev* (evening) H6153 is the time of sunset and the coming of dark.

IV-C. The Gates of Jerusalem

"And when the gates of Jerusalem began to grow dark before the Sabbath, I commanded that the doors should be shut, and that they should not be opened until after the Sabbath" (Nehemiah 13:19)

Nehemiah shut the gates as dusk fell, *"before the Sabbath."* The Sabbath began as darkness came on Friday evening, and it was kept until the following evening.

IV-D. The "Daytime Only" Claim

Some teach that only the daylight hours of Saturday are the Sabbath, and that Friday evening is not part of it. No Tanakh text says so. Against it stand the creation order (**Genesis 1**), the explicit evening-to-evening reckoning of a Sabbath day (**Leviticus 23:32**; compare **Exodus 12:18**), and the historical administration of the Sabbath under Nehemiah (**Nehemiah 13:19**).

Finding — when it begins: the Sabbath runs from sunset on the sixth day to sunset on the seventh (**Genesis 1:5**; **Leviticus 23:32**; **Nehemiah 13:19**). The daytime-only position has no Tanakh witness. **Corroborated.**

V. THE THIRD QUESTION — IS THE WEEKLY SABBATH SET BY THE MOON?

V-A. The Claim

The lunar Sabbath teaching holds that the weekly Sabbath falls on fixed dates of each lunar month — the 8th, 15th, 22nd, and 29th — with the New Moon day standing outside the week, and the count starting over every month. On this view Saturday is not the Sabbath, and the true Sabbath can only be found by the moon.

V-B. What the Library Has Already Settled

Document 240 (*This Month Is for You*, September 2026) set out the two counts of the covenant. The month is counted from the New Moon and fixes the feasts (**Exodus 12:1–2**; **Psalms 104:19**). The week is counted by sevens from creation and fixes the Sabbath. Document 240 found that the week runs unbroken and is never reset by the moon. Document 31 (Lesson 20) applied the same finding to the Sabbath laws. This lesson agrees, and it corrects the way the May edition argued the point.

V-C. The Witnesses

Witness One — the creation week. The seventh day was blessed and set apart at the end of the first week (**Genesis 2:2–3**), and **Exodus 20:11** grounds the commandment in that week. The sun and moon were set in place on the fourth day (**Genesis 1:14–19**); the count of days was already running before them. The week is a creation count, not a lunar one.

Witness Two — the Sabbath has no month-date. **Leviticus 23** lists Yahweh's *mo'adim* (*appointed times*), and it does place the Sabbath first among them (**Leviticus 23:2–3**). But look at how each is fixed. Passover: *"in the first month, on the fourteenth day"* (**23:5**). Unleavened Bread: *"on the fifteenth day"* (**23:6**). The Day of Trumpets, Atonement, Booths: each by month and day (**23:24, 27, 34**). The Sabbath alone is given no date: *"Six days work shall be done, but the seventh day is a Sabbath of complete rest"* (**23:3**). In the very chapter where the moon fixes every feast, the Sabbath is fixed by the week.

Witness Three — the count of fifty days. **Leviticus 23:15–16** commands a count from the day after the Sabbath when the sheaf is waved: *"seven complete Sabbaths shall there be; until the day after the seventh Sabbath you shall count fifty days."* In an unbroken week, seven Sabbaths from that starting day land the count on exactly the fiftieth day. Under the lunar reckoning, with the Sabbath on the 15th and the sheaf on the 16th, the seven Sabbaths fall on the 22nd and 29th of the first month, the 8th, 15th, 22nd, and 29th of the second, and the 8th of the third — and the day after is fifty-two to fifty-four days from the start, because New Moon days and thirtieth days fall inside the count. The lunar reading can reach fifty only by leaving days uncounted, and the text gives no instruction to skip any day.

Supporting witness — the formula never interrupted. Every Sabbath law says *"six days you shall work"* and none adds *"except at the New Moon."* The manna fell six days and stopped on the seventh, for forty years, and the text never records a pause or reset at a New Moon (**Exodus 16:26, 35**). This is an argument from the text's silence, so it is graded below as support, not as a witness on its own.

V-D. Texts That Do Not Decide the Question

The May edition offered three further witnesses that do not carry the weight it gave them, and they are restated honestly here.

First: Numbers 28:9–15 gives separate offerings for the Sabbath and the New Moon, and **Isaiah 66:23** speaks of worship *"from New Moon to New Moon, and from Sabbath to Sabbath"* (see also **2 Kings 4:23**; **Hosea 2:11** [2:13]; **Amos 8:5**). These texts prove that the New Moon and the

Sabbath are two different days. But the lunar teaching agrees with that: it too keeps the New Moon outside the week. The May edition argued as though the lunar view put the Sabbath on the New Moon day; it does not. These texts are therefore not a refutation.

Second: Exodus 16:1 dates the arrival in the Wilderness of Sin to the fifteenth of the second month, and some have built a calendar argument on it. Document 240 found that those dates fit a lunar reading as well as a continuous one, so they do not decide the matter either.

Third: the May edition said **Genesis 1:14** does not apply to the Sabbath because the Sabbath is never called a *mo'ed* (*appointed time*). That is not correct: **Leviticus 23:2–3** names it among the appointed times. The right answer is Witness Two above — named among them, yet counted differently from all of them.

V-E. The Unbroken Week in History — Comparative Reference

The weekday sequence has run without interruption through every calendar reform on record (Section III-B). A lunar Sabbath requires that the seventh day kept by the Jewish people for millennia be a mistake from the beginning. The Tanakh does not support that claim, and the historical record does not show it.

Finding — the lunar Sabbath: the weekly Sabbath is the seventh day of a continuous count from creation, never reset by the moon (**Genesis 2:2–3; Leviticus 23:3; 23:15–16**). The New Moon is a separate day of its own. The lunar Sabbath teaching has no Tanakh witness. **Corroborated.**

Miqdash Bethel's position follows Document 240: the Institution does not sanctify a new calendar or claim the court's office to declare months. It keeps the weekly Sabbath on the unbroken seventh day with the covenant community.

VI. THE FOURTH QUESTION — DID THE SABBATH MOVE TO SUNDAY?

VI-A. What the Tanakh Says

The Tanakh calls the Sabbath **בְּרִית עוֹלָם** *brit olam* (*an eternal covenant*), to be kept *"throughout their generations"* (**Exodus 31:16–17**). It forbids adding to or taking from the commandment (**Deuteronomy 4:2; 12:32 [13:1]**). And the prophets place the Sabbath in the age to come, not behind it: all flesh worships *"from Sabbath to Sabbath"* (**Isaiah 66:23**), and in Ezekiel's vision of the restored sanctuary the east gate of the inner court *"shall be shut the six working days, but on the Sabbath it shall be opened"* (**Ezekiel 46:1**).

Finding — the Tanakh and Sunday: no Tanakh text moves the Sabbath from the seventh day, and the Tanakh calls it an eternal covenant that continues into the restoration (**Exodus 31:16–17; Isaiah 66:23; Ezekiel 46:1**). **Corroborated.**

VI-B. The Church's Own Record — Comparative Witness

For Christian readers, the church's own scriptures are cited here as comparative witness. They do not support the move either.

Jesus kept the seventh day. *"And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day"* (Luke 4:16). The healing disputes in the Gospels (Mark 2:23–3:6; Luke 13:10–17) are about how the Sabbath should be kept, not whether: *"The Sabbath was made for man, and not man for the Sabbath"* (Mark 2:27).

The Law was not abolished. *"Do not think that I came to abolish the Law or the Prophets... until heaven and earth pass away, not one jot or one tittle shall pass from the Law"* (Matthew 5:17–18). The same teacher told his followers to pray that their future flight would not be *"in winter or on the Sabbath"* (Matthew 24:20).

The women rested after the cross. The women who prepared spices *"rested on the Sabbath according to the commandment,"* and came to the tomb on the first day, after the Sabbath had ended (Luke 23:56–24:1).

Paul in the synagogue. Acts records Paul teaching on the Sabbath at Pisidian Antioch, where the Gentiles asked to hear him *"the next Sabbath"* (Acts 13:14, 42–44); at Philippi by the river (16:13); at Thessalonica *"as his custom was"* (17:2); and at Corinth *"every Sabbath"* (18:4).

VI-C. The First-Day Texts

Acts 20:7 — *"On the first day of the week, when the disciples came together to break bread, Paul spoke to them, ready to depart the next day."* If Luke reckons days the Jewish way, this is Saturday evening; if he reckons the Roman way, it is Sunday evening. Either way it is one farewell gathering before a journey, and it says nothing about a change in the commandment.

1 Corinthians 16:2 — *"On the first day of every week let each of you lay something aside, storing up as he may prosper."* This is a set-aside at home for a coming collection. Even if it implied a gathering, it would not transfer the Sabbath.

Revelation 1:10 — *"I was in the Spirit on the Lord's day."* The phrase is never defined in the text. One reading takes it as Sunday; another reads it as the prophets' *Yom Yahweh (the Day of Yahweh)*

— the day of judgment the whole book goes on to describe (**Isaiah 2:12; Joel 1:15; Amos 5:18–20**). The text alone does not settle it, and a phrase that does not define itself cannot amend a commandment that does.

VI-D. How Sunday Actually Replaced the Seventh Day — Historical Reference

DATE	SOURCE	WHAT THE RECORD SHOWS
c. 100–110	Tacitus, <i>Histories</i> 5.4	Roman testimony that the Jews rest on the seventh day.
Late 1st – early 2nd c.	<i>Didache</i> 14:1	The earliest Christian text to speak of gathering on " <i>the Lord's [day]</i> " to break bread; its date is disputed.
c. 110	Ignatius, <i>To the Magnesians</i> 9	Commends those " <i>no longer keeping the Sabbath, but living according to the Lord's [day]</i> "; some manuscripts read " <i>the Lord's life.</i> "
c. 155	Justin Martyr, <i>First Apology</i> 67	The first plain description of Sunday worship: " <i>on the day called Sunday, all... gather together in one place.</i> " Justin uses the Roman name, " <i>the day of the Sun.</i> "
321	Constantine, Codex Justinianus 3.12.2	Imperial law: city magistrates and people are to rest " <i>on the venerable day of the Sun</i> "; farmers may work.
c. 337	Eusebius, <i>Life of Constantine</i> 4.18	Constantine directs his subjects to honor the Lord's day as a day of prayer.
c. 363–364	Council of Laodicea, canon 29	<i>"Christians must not judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's day."</i>
c. 440	Socrates Scholasticus, <i>Ecclesiastical History</i> 5.22	Even then, most churches still held services on the Sabbath as well as Sunday, except those at Alexandria and Rome.

The change came in stages: a Gentile church separating itself from Jewish practice, then imperial law, then council decree. None of these carries Tanakh authority. **Exodus 20:8–11** remains the governing text, and no human institution has amended it.

Finding — the move to Sunday: Sunday as a replacement for the seventh-day Sabbath has no Tanakh authority and no command in the Christian scriptures; it is a second-to-fourth-century church and imperial development. **Not in the text.**

VII. THE FIFTH QUESTION — WHERE DID THE FENCE BECOME THE LAW?

VII-A. Judaism's Faithfulness and Its Framework

Judaism has kept the seventh day, evening to evening, through every exile, and that faithfulness is honored here. Rabbinic law organizes the day around thirty-nine principal categories of labor (Mishnah Shabbat 7:2), which the Talmud derives from the kinds of work done in building the Tabernacle (Talmud Shabbat 49b), because **Exodus 35:1–3** sets the Sabbath beside the Tabernacle instructions. Plowing, sowing, reaping, grinding, baking, weaving, writing, building, kindling, and carrying are among them. Many correspond closely to what the Tanakh calls *melakhah* (*work*).

The rabbinic principle is to *"make a fence around the Torah"* (Pirkei Avot 1:1). The question is not whether a family may choose such a fence. The question is whether a fence may be taught as **Yahweh's** command. The Tanakh answers: *"You shall not add to the word"* (**Deuteronomy 4:2**).

VII-B. Four Rules Tested

Carrying. The May edition said the Tanakh forbids only commercial loads through the city gates. That was too narrow. **Jeremiah 17:21–22** reads: *"Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; nor carry a burden out of your houses on the Sabbath day, nor do any work."* The prohibition does reach the house. What the text forbids is a מַשָּׂא *massa* (*burden, load*) — a load borne as labor, which is how Nehemiah enforced it at the gates (**Nehemiah 13:15, 19**). Rabbinic law extends the rule to any object of any size carried between domains; that extension is the fence.

Finding — carrying: bearing burdens on the Sabbath, from the house or through the gates, is forbidden (**Jeremiah 17:21–22; Nehemiah 13:15, 19**). The extension to every handkerchief and key is rabbinic. **Corroborated.**

Muktzeh — things that may not be handled. Rabbinic law forbids moving certain objects on the Sabbath — money, tools, candles — because they are not set aside for the day. The Torah forbids work; it has no category of objects that may not be touched.

Finding — muktzeh: no Tanakh text forbids handling an object on the Sabbath. **Not in the text.**

The eruv. The May edition said the eruv *"nullifies"* **Exodus 16:29**. That conflated two things. **Exodus 16:29** — *"let no man go out of his place on the seventh day"* — was spoken to people going out to gather manna, and rabbinic law reads it as a walking limit. The common eruv, a boundary of wire or wall around a neighborhood, addresses carrying, not walking: by legal definition it turns the enclosed area into one shared domain so that carrying within it is allowed. A second device extends the walking limit. Neither device is in the Tanakh. Whether either one empties a commandment depends on how much of the rabbinic reading of *"his place"* and of *"burden"* one accepts.

Finding — the eruv: the eruv is a rabbinic legal construction, absent from the Tanakh. The earlier claim that it nullifies **Exodus 16:29** is withdrawn as overstated; the text's own concern is going out to seek provision on the seventh day. **Not in the text.**

Sorting food. Rabbinic law forbids picking the unwanted from the wanted in a dish on the Sabbath, allowing only the reverse, and only for immediate use. The Tanakh forbids gathering the manna (**Exodus 16:27–29**) and requires baking and boiling to be done the day before (**Exodus 16:23**). It does not regulate how a person chooses from a bowl on the table.

Finding — sorting food: no Tanakh text regulates choosing food at the table on the Sabbath. **Not in the text.**

VII-C. The Karaite Reading — and Where It Also Misses

The Karaite movement, traced to Anan ben David in the eighth century, rejected the oral law. Many early Karaites read **Exodus 35:3** — *"You shall kindle no fire in all your dwellings on the Sabbath day"* — as forbidding any fire to burn through the Sabbath, even one lit beforehand, and kept the day in dark and cold houses.

The verb is *kindle*. The text forbids starting a fire on the Sabbath, in every dwelling — not only in industry, as the May edition wrongly narrowed it. It does not say that a lamp lit before the Sabbath must be put out. And **Isaiah 58:13** calls the Sabbath **אָנֶג oneg (a delight)**, not an ordeal. The Talmud built too much; the early Karaites read too little. The written text is the standard: what it forbids, no legal device may permit; what it does not forbid, no human authority may forbid in **Yahweh's** name.

VIII. THE SIXTH QUESTION — WHAT MAY A PERSON DO ON THE SABBATH?

A common answer is: anything, so long as I am not at my job. Tanakh's answer is **Isaiah 58:13–14**, which shows that the Sabbath claims more than a day off.

VIII-A. Isaiah 58:13–14

"If you turn back your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of Yahweh honorable, and honor it — not doing your own ways, nor finding your own pleasure, nor speaking a word — then you shall delight yourself in Yahweh, and I will cause you to ride on the high places of the earth, and feed you with the heritage of Jacob your father; for the mouth of Yahweh has spoken" (Isaiah 58:13–14)

Your pleasure, your affairs. חֶפֶץ *chefets* (*desire, delight, business*) H2656 covers both what a person wants and what he is about. BDB includes the senses "*delight*" and "*business, matter.*" The day is not for pursuing one's own agenda, whether leisure or trade.

Your ways. דֶּרֶךְ *derekh* (*way, road, course*) H1870 is a person's routine — his errands, rounds, and weekday pattern. On the Sabbath the routine changes, because the day belongs to **Yahweh**.

Speaking a word. דַּבֵּר *dabber davar* (*speaking a word*) — דָּבָר H1697. The King James renders "*nor speaking thine own words*"; the JPS 1985 translation renders "*nor strike bargains.*" In context the concern is the talk of trade and business. Conversation about **Yahweh**, the covenant, and family is the speech of the day.

VIII-B. What the Tanakh Forbids on the Sabbath

FORBIDDEN	TANAKH TEXT	GRADE
All <i>melakhah</i> (<i>work</i>) — occupational, productive labor, for the household, servants, stranger, and animals	Exodus 20:10; Deuteronomy 5:14; Leviticus 23:3	Corroborated
Plowing and harvesting, even in their season	Exodus 34:21	Single witness (within the general command)

FORBIDDEN	TANAKH TEXT	GRADE
Buying and selling; opening the market	Amos 8:5; Nehemiah 10:31 [10:32]; 13:15–17	Corroborated
Bearing burdens from the house or through the gates	Jeremiah 17:21–22; Nehemiah 13:19	Corroborated
Going out to gather provision; baking and boiling left undone from the day before	Exodus 16:23–29	Single witness
Gathering wood	Numbers 15:32–36	Single witness
Kindling a fire in any dwelling	Exodus 35:3	Single witness
Pursuing one's own affairs, ways, and business talk	Isaiah 58:13	Single witness
Carrying out court punishments	No text — rabbinic reading of Exodus 35:3	Not in the text

VIII-C. What the Tanakh Permits — and Requires

PERMITTED OR REQUIRED	TANAKH TEXT	BASIS
A holy convocation — gathering for worship and instruction	Leviticus 23:3	Commanded
The priests' service and the doubled Sabbath offering	Numbers 28:9–10	Commanded — the priests worked more on the Sabbath, not less
Rest, sleep, and delight in the day	Exodus 23:12; Isaiah 58:13	Commanded
Eating what was prepared the day before	Exodus 16:23	Commanded preparation
Praise and thanksgiving	Psalms 92:1–4 (titled " <i>A Song for the Sabbath Day</i> ")	The purpose of the day

PERMITTED OR REQUIRED	TANAKH TEXT	BASIS
Saving life	Leviticus 18:5; Ezekiel 20:11 — the commandments are given that a person <i>"shall live by them"</i>	The law's stated purpose; the Sabbath application is inference
Circumcision on the eighth day when it falls on the Sabbath	Genesis 17:12; Leviticus 12:3 set the eighth day without exception	Inference; practiced in the first century (John 7:22–23)

VIII-D. A Day Off Is Not the Sabbath

Yahweh calls it *"My holy day."* A person who leaves his job for the day and spends it on entertainment, shopping, errands, and business has kept a day off. A day off is not the Sabbath. The Sabbath is a day set apart from Yahweh — in rest, in worship, in study of the covenant, in fellowship, and in delight in **Yahweh** Himself. The promise attached to it is specific: *"then you shall delight yourself in Yahweh"* (Isaiah 58:14).

Finding — what may be done: the Sabbath forbids work, trade, burdens, and the pursuit of one's own affairs, and it commands rest, holy convocation, and delight (**Exodus 20:10; Leviticus 23:3; Isaiah 58:13–14; Jeremiah 17:21–22**). *"Anything but my job"* is not Tanakh's standard. **Corroborated.**

IX. THE SEVENTH QUESTION — WHAT DOES THE SABBATH PROCLAIM?

IX-A. The Sign of the Creator

"It is a sign between Me and the children of Israel forever; for in six days Yahweh made the heavens and the earth, and on the seventh day He ceased and was refreshed" (Exodus 31:17)

Ot (sign) H226 is the covenant-sign word of the Tanakh: the rainbow with Noah (**Genesis 9:12–13**), circumcision with Abraham (**Genesis 17:11**), and the Sabbath with Israel. Each is a visible marker of a covenant reality. Whoever keeps the Sabbath declares, week after week: there is a Creator; He made the world and finished it; my time is His.

IX-B. The Sign of the One Who Sanctifies

The Tanakh itself says what the Sabbath testifies, in three places. It affirms the creation (**Exodus 20:11**). It is *"a sign between Me and you throughout your generations, that you may know that I am Yahweh who sanctifies you"* (**Exodus 31:13**). And the prophet repeats it: *"Moreover I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am Yahweh who sanctifies them"* (**Ezekiel 20:12**; see **20:20**). The Sabbath is not only Israel's testimony to the nations; it is **Yahweh's** testimony to His people that He is the One who sets them apart.

IX-C. A Counter-Testimony in This Age

In an age whose dominant account of origins leaves out a Maker (see Document 244, *After Its Kind*), the Sabbath is an embodied counter-testimony. The one who keeps it says with his body, his time, and his income that ceaseless production is not the meaning of human life, that time has a Maker, and that he answers to that Maker for the seventh day.

IX-D. An Eternal Covenant

"Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, as an eternal covenant" (Exodus 31:16)

Brit olam (eternal covenant) is the phrase used for the covenant with Noah (**Genesis 9:16**) and with Abraham (**Genesis 17:7**). Eternal covenants are not subject to human amendment, church vote, or imperial decree.

IX-E. The Door Open to the Nations

"Also the sons of the foreigner who join themselves to Yahweh, to serve Him, and to love the name of Yahweh, to be His servants — everyone who keeps the Sabbath from profaning it, and holds fast My covenant — even them I will bring to My holy mountain, and make them joyful in My house of prayer" (Isaiah 56:6–7)

The Sabbath is not a wall that shuts out the nations. **Isaiah 56:2–7** makes it a door through which the foreigner enters. Any person from any people — Jewish, Christian, or Muslim, in Gaza, Beirut, or Tel Aviv — who calls the Sabbath a delight and rests from his work, his trade, and his own agenda walks onto ground **Yahweh** set apart at creation.

IX-F. The Always-Open Economy

Markets that never close and work that never stops have produced exhaustion and broken households. The Sabbath answered this long before it was named. It is a covenant boundary that does not bend to

an employer, a deadline, or a season — *"in plowing time and in harvest you shall rest"* (Exodus 34:21) — and it protects the servant and the stranger as much as the owner (Exodus 20:10; Deuteronomy 5:14). The merchant who keeps the day outwardly while counting the hours until he can sell again is the one Amos indicts: *"When will the New Moon be past, that we may sell grain, and the Sabbath, that we may open the wheat?"* (Amos 8:5). Yahweh reads the heart, not only the schedule.

Finding — what the Sabbath proclaims: the Sabbath is the covenant sign of the Creator and of the One who sanctifies His people, an eternal covenant, and an open door to the foreigner who holds fast to it (Exodus 31:13–17; Ezekiel 20:12; Isaiah 56:2–7). **Corroborated.**

X. THREE-RELIGION AUDIT

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Practice today	The seventh day, Friday sunset to Saturday nightfall, kept with lights, wine, bread, prayer, and Torah reading; thirty-nine categories of labor and their derivatives govern the day.	Most churches worship on Sunday; Seventh-day Adventists, Seventh Day Baptists, and other Sabbath-keeping Christians keep the seventh day.	The Friday congregational prayer (Q. 62:9–10); trade is set aside for the prayer and resumed after it. Muslims are not commanded to keep the Sabbath.
Covenant strength	Keep the right day and the right boundaries, evening to evening, through every exile — exactly the Tanakh's standard (Exodus 31:16; Leviticus 23:32). Honors the day as delight.	The church's own scriptures record Jesus, the women at the tomb, and Paul keeping the seventh day (Luke 4:16; 23:56; Acts 17:2). Sabbath-keeping Christians stand on the Tanakh's day.	The Qur'an affirms that the Sabbath was given to Israel and treats its violation as grave (Q. 2:65; 7:163–166; 16:124). It sets aside a weekly day of gathering.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	☉ ISLAM
Covenant departure	Fence-laws taught as command: muktzeh, sorting rules, the extension of " burden " to every object, and legal devices such as the eruv — none in the Tanakh (Deuteronomy 4:2).	The transfer of the Sabbath to Sunday by church practice, imperial law (321), and council decree (Laodicea) — with no Tanakh text and no command in the church's own scriptures.	Q. 50:38 (" no weariness touched Us ") is read against the Sabbath, but the Tanakh's shavat (ceased) is the ceasing of a finished work, and Isaiah 40:28 says Yahweh "does not faint or grow weary." There is no conflict to resolve.
Covenant witness	The Jewish people's unbroken seventh day is itself the strongest historical witness that the week was never lost.	Read from the Tanakh outward, " the Sabbath was made for man " (Mark 2:27) is a call to keep the day rightly, not to abandon it.	Isaiah 56:6–7 opens the Sabbath to the foreigner who joins himself to Yahweh — the door stands open to every nation.

Finding — the three traditions: all three traditions acknowledge that the Sabbath was given by **Yahweh**. Their departures are human administration, not Tanakh amendment.

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library tests its own earlier work by the same standard it applies to everyone else's. This revision corrects the following points in the May 2026 edition of this lesson.

Correction 1 — the grammar of zakhōr. The May edition called **zakhōr (remember)** in **Exodus 20:8** a Qal imperative and spoke of its Piel stem. It is an infinitive absolute used as a command, and the verb has no Piel; its causative (Hiphil) means "**to mention, cause to remember.**" The lexicon quotations have been recast as glosses (Section II-B).

Correction 2 — the Babylonian week. The May edition said the Babylonian calendar ran on a continuous seven-day week. Babylonian special days were tied to the month and reset with each new moon (Section III-B).

Correction 3 — the lunar Sabbath witnesses. The May edition's Witnesses Two and Three (**Numbers 28; Isaiah 66:23**) assumed the lunar teaching puts the Sabbath on the New Moon day; it does not. They are withdrawn as refutations and restated as texts that do not decide the question. The

manna witness is downgraded to support, and the case now rests on the creation week, the Sabbath's lack of a month-date in **Leviticus 23**, and the fifty-day count of **Leviticus 23:15–16**, as in Documents 31 and 240 (Section V).

Correction 4 — the Sabbath among the appointed times. The May edition said the Sabbath is never called a *mo'ed* (*appointed time*). **Leviticus 23:2–3** names it first among them (Section V-C, Witness Two).

Correction 5 — Leviticus 23:32. The May edition treated **Leviticus 23:32** as a weekly-Sabbath text. It is spoken of as the Day of Atonement and shows how a Sabbath day is reckoned; **Exodus 12:18** is added as a further witness (Section IV-B).

Correction 6 — the burden law. The May edition said **Jeremiah 17:21–22** addresses only commercial loads through the gates. Verse 22 also forbids carrying a burden out of the house (Section VII-B).

Correction 7 — the eruv. The May edition said the eruv nullifies **Exodus 16:29**. The common eruv concerns carrying, while **Exodus 16:29** concerns going out; the claim is withdrawn as overstated (Section VII-B).

Correction 8 — the fire law. The May edition limited **Exodus 35:3** to "*industrial or construction*" fire. The text says "*in all your dwellings.*" The prohibition on court punishments, listed in the May table under the same verse, is a rabbinic reading and is now labeled so, as in Document 31 (Sections VII-C and VIII-B).

Correction 9 — Isaiah 58:13 translations. The May edition attributed "*nor speaking your own word*" to the JPS. That wording follows the King James; the JPS 1985 translation reads "*nor strike bargains*" (Section VIII-A).

Correction 10 — the church-history record. The May edition dated the first Sunday use of "*Lord's day*" to Ignatius; the *Didache* may be earlier, and Ignatius's text varies between manuscripts. **Revelation 1:10** as the Day of **Yahweh** is now presented as one reading, not a settled fact. **Acts 20:7** is now given under both Jewish and Roman reckoning. The Eusebius "*transferred to the Lord's day*" quotation, attributed to his commentary on **Psalms 92**, could not be verified for this revision and is replaced by *Life of Constantine* 4.18; the table is now in date order. The Cassius Dio quotation is replaced by a paraphrase of *Roman History* 37.16–17, and Josephus's *Against Apion* 2.282 is described as he wrote it (Sections III-B and VI).

Correction 11 — current events. Unverified statements in the May edition about the Knesset and Israeli military operations on the Sabbath are removed. The **Amos 8:5** principle they illustrated remains (Section IX-F).

XII. SEVEN COVENANT DECLARATIONS ON THE SABBATH

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The Sabbath is the seventh day of an unbroken weekly count that began at creation.	Genesis 2:2–3; Exodus 16:26; 20:11
II	The Sabbath runs from evening to evening, sunset to sunset.	Genesis 1:5; Leviticus 23:32; Nehemiah 13:19
III	The week is not reset by the moon. The New Moon is a separate day; the Sabbath has no month-date.	Leviticus 23:3, 15–16; Numbers 28:9–15
IV	No text moves the Sabbath to another day; it is an eternal covenant that continues into the restoration.	Exodus 31:16–17; Deuteronomy 4:2; Isaiah 66:23; Ezekiel 46:1
V	What the Tanakh forbids on the Sabbath, no legal device may permit; what it does not forbid, no human authority may forbid in Yahweh's name.	Deuteronomy 4:2; 12:32 [13:1]
VI	The Sabbath forbids work, trade, and burdens, and it claims the whole day — one's ways, affairs, and talk — for delight in Yahweh .	Exodus 20:10; Jeremiah 17:21–22; Amos 8:5; Isaiah 58:13–14
VII	The Sabbath is the sign of the Creator and of the One who sanctifies, open to every foreigner who holds fast to the covenant.	Exodus 31:13, 17; Ezekiel 20:12; Isaiah 56:6–7

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind every Sabbath question there is usually a person who wants to know what faithfulness asks of him this week. Tanakh's answer is fivefold.

First: keep the seventh day. Not a day of your choosing, and not a day set by the moon — the seventh, counted from creation (**Exodus 20:8–11**).

Second: begin at sunset. Prepare on the sixth day what you will need, and let the Sabbath begin as the light goes (**Exodus 16:23; Nehemiah 13:19**).

Third: cease from your work and your trade. Close the shop, lay down the tools, set aside the burden, and give the same rest to everyone in your house (**Exodus 20:10; Jeremiah 17:21–22**).

Fourth: do not let anyone add to it or take from it. Keep what the text commands, and do not carry fences that the text does not give (**Deuteronomy 4:2**).

Fifth: call it a delight. Gather, pray, study, eat, rest, and rejoice in **Yahweh**.

"Then you shall delight yourself in Yahweh" (Isaiah 58:14)

The Sabbath is not a burden laid on you; it is a gift given to you.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 1:5–31	Evening and morning — the order of the day	IV-A; XII
Genesis 1:14–19	The lights set on the fourth day	V-C
Genesis 2:2–3	<i>Shavat (ceased)</i> ; the seventh day blessed and set apart	II; III-A; V-C; XII
Genesis 9:12–16	The rainbow — sign and eternal covenant	IX-A; IX-D
Genesis 17:7–12	Circumcision — sign, eternal covenant, the eighth day	VIII-C; IX-A; IX-D
Exodus 12:1–2, 18	The month begins; evening to evening	IV-B; V-B
Exodus 16:1–35	The manna; the first Sabbath; <i>"let no man go out of his place"</i>	III-A; V-C; V-D; VII-B; VIII-B; XII
Exodus 20:8–11	The fourth commandment — creation reason	II; III; IV; VI; VIII; IX; XII; XIII
Exodus 23:12	Rest for the servant, the stranger, and the animal	I-A; III-A; VIII-C

REFERENCE	SUBJECT	SECTION
Exodus 31:12–17	The sign; the eternal covenant; <i>"ceased and was refreshed"</i>	II; VI-A; IX; XII
Exodus 34:21	Rest in plowing and harvest	I-A; III-A; VIII-B; IX-F
Exodus 35:1–3	The Sabbath before the Tabernacle; no fire kindled	I-A; VII; VIII-B
Exodus 36:4–5	<i>Melakhah (work)</i> of the craftsmen	II-B
Leviticus 12:3	Circumcision on the eighth day	VIII-C
Leviticus 18:5	Live by the commandments	VIII-C
Leviticus 23:2–6, 24–34	The appointed times and their dates; the Sabbath among them	V-C; V-D
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Leviticus 23:32	From evening to evening	IV-B; X; XII
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Numbers 28:9–15	Sabbath and New Moon offerings	II-B; V-D; VIII-C; XII
Deuteronomy 4:2; 12:32 [13:1]	Do not add or take away	III-C; VI-A; VII-A; XII; XIII
Deuteronomy 5:12–15	The second delivery — deliverance reason	II-C; III-A; IX-F
Deuteronomy 8:18; 16:3	Remembering that produces obedience	II-B
Deuteronomy 19:15	The two-or-three-witness standard	Opening; I-A; XII
2 Kings 4:23	Neither New Moon nor Sabbath	V-D
Isaiah 2:12	The Day of Yahweh	VI-C
Isaiah 40:28	Yahweh does not grow weary	II-B; X

REFERENCE	SUBJECT	SECTION
Isaiah 56:2–7	The foreigner who keeps the Sabbath	IX-E; X; XII
Isaiah 58:13–14	Your pleasure, your ways, your word; call it a delight	VII-C; VIII; XII; XIII
Isaiah 66:23	From New Moon to New Moon, from Sabbath to Sabbath	V-D; VI-A; XII
Jeremiah 17:21–22	No burden from the house or through the gates	VII-B; VIII-B; XII; XIII
Ezekiel 20:11–12, 20	Live by them; the Sabbath as the sign of sanctification	VIII-C; IX-B; XII
Ezekiel 46:1	The gate opened on the Sabbath	VI-A; XII
Hosea 2:11 [2:13]	Her New Moons and her Sabbaths	V-D
Joel 1:15	The Day of Yahweh is near	VI-C
Amos 5:18–20	The Day of Yahweh is darkness	VI-C
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Malachi 3:6	Yahweh does not change	Opening
Psalms 92:1–4	A song for the Sabbath day	VIII-C
Psalms 104:19	The moon for appointed times	V-B
Psalms 119:89	The word settled in heaven	Opening
Nehemiah 10:31 [10:32]	The pledge not to buy on the Sabbath	VIII-B
Nehemiah 13:15–22	The market closed; the gates shut at dusk	IV-C; VII-B; VIII-B; XII; XIII

"Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, as an eternal covenant. It is a sign between Me and the children of Israel forever; for in six days Yahweh made the heavens and the earth, and on the seventh day He ceased and was refreshed."

Exodus 31:16–17 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

**DOCUMENT 68 • THE SABBATH DAY: SEVEN RESOLVED QUESTIONS (613 LAWS, LESSON 22) •
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