

# Sabbath Day

The word Sabbath has its origins in the Hebrew word Shabbat, from a root meaning "to cease, desist, or rest." In both ancient and modern Judaism, the observance of the Sabbath has been regarded as Kodesh. Over the centuries the original, relatively simple scriptural concept of a weekly day of rest has been increasingly embellished with the prohibitions, rituals and ceremonies of rabbinical tradition, but the essential spirit of the Sabbath-rest remains unchanged.

In Scripture, the concept of the seventh day of the week as a time of rest from work is introduced early -- indeed, as early as Creation itself. **Genesis 2:2-3** tells us that "By the seventh day Yahuah had finished the work he had been doing; so on the seventh day he rested from all his work. And Yahuah blessed the seventh day and made it Kadosh, because on it he rested from all the work of creating that he had done." Of course, an infinite and immortal Alahym has no physical need of rest as humans do; rather, He was deliberately setting a precedent for His created beings. "For in six days Yahuah made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore Yahuah blessed the Sabbath day and made it Kadosh." **Exodus 20:11** If Yahuah Himself is prepared to observe a Sabbath-rest, then certainly no mere mortal being dare balk at doing likewise.

The formal institution of the Sabbath did not occur, however, until many centuries after creation. It is first mentioned in **Exodus 16:23**, where Moses explains to the Israelites in the wilderness that on the sixth day of the week they are to gather and prepare enough manna for two days instead of the customary one. On the seventh day they are not to gather manna, for none will be given them. Rather, they are to remain where they are and rest (vs. 29-30), eating the manna they have stored up in advance. Although the Sabbath is named and instituted in this passage, it did not immediately receive its full formal significance, for the violation of the Sabbath by some of the Israelites earned them no more than a verbal rebuke (vs. 28-29).

Consider how the manna was regularly provided each week. When Israel was in the wilderness Exodus plainly teaches that the manna fell for six days, with a double portion falling on the sixth day because none would fall on the seventh-day Sabbath. This went on continuously for 40 years, **Exodus 16:35**.

Later, however, the Sabbath was explicitly codified in the Mosaic Law, even listed within the 10 Commandments: "Remember the Sabbath day by keeping it Kadosh. Six days

you shall labor and do all your work, but the seventh day is a Sabbath to Yahuah your Alahym. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates."  
**Exodus 20:9-10**

The keeping of the Sabbath was a sign between Yahuah and Israel, a day "Kadosh to Yahuah" (**Exodus 31:12-17**) and violation became punishable by death **Exodus 35:2**. When a man was found gathering wood on the Sabbath contrary to Yahuah's command, he was stoned to death by the community **Numbers 15:32-36**. Thus it was clear from the very beginning that this day of rest was not to be taken lightly.

In addition to abstaining from work during the Sabbath, the Israelites were to remember their slavery in Egypt and Yahuah's deliverance **Deuteronomy 5:15**.

**Sabbath predates Judaism.** For the thousands of years since Judaism began, the entire nation of Jews has kept track of the weekly cycle and observed the seventh day Sabbath, sometimes even without a calendar. Nevertheless, many rationalize that it's impossible to verify which day of the week is actually the scriptural Sabbath because Pope Gregory VIII changed the calendar. The Julian calendar, instituted by Julius Caesar around 46 B.C., calculated the length of the year as 365 ¼ days. In reality, the year is 11 minutes less than 365 ¼ days. So by the 1580s, the calendar and the solar cycle were ten days off. In 1582, Gregory changed the calendar so that Friday, October 5, became Friday, October 15, creating the Gregorian calendar we use today. But it did not confuse the days of the week; Friday still follows Thursday, Saturday still follows Friday, and so on and so forth.

Not only must there always be exactly seven days every week in every month of Yahuah's calendar (by Fourth Commandment authority), but the count to Pentecost must also be seven complete weeks of seven days each, all adding up to exactly 49 days.

Yahuah commanded, "And you shall count unto you from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete," **Leviticus 23:15**. Pentecost means 50<sup>th</sup>. It takes exactly 50 days to arrive at Pentecost—seven Sabbaths of precisely seven days each or  $7 \times 7 + 1 = 50$ .

**Numbers 28:26** says the Feast of Firstfruits or Pentecost comes “after your weeks be out.” “Weeks” is the Hebrew *shabua* and literally means “sevens”. After your seven sevens are over and complete, then you observe the Feast of Weeks or Pentecost.

*The Bible, An American Translation*, “...counting fifty days to the day following the seventh Sabbath, and then you shall present to Yahuah a grain-offering from the new crop.” *The New English Bible* says, “The day after the seventh Sabbath will make 50 days.

**Leviticus 23:15-16**: “And you shall count unto you from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall you number fifty days; and you shall offer a new meal offering unto Yahuah.” In the phrase “unto the morrow after the seventh sabbath,” the word “unto” is the Hebrew *ad* and means against or until. Therefore the count goes all the way up to, until, the seventh Sabbath. And the numbered count totals 50 days.

The Sabbath set in motion by Yahuah continued to be in effect down to the first century, when Yahusha came in the flesh. We know that He came as one "under the law," and that He never sinned (i.e., transgressed the law, **1 Peter 2:22**).

We find Yahusha keeping the same Sabbath day Kadosh as did His fellow Jews around Him (**Matthew 12:1-12; Mark 2:23-28; Mark 1:21; 3:1-4; 6:2**; etc.). Yahusha never rebuked the Pharisees for keeping the wrong weekly sequence.

**Exodus 16** recounts a series of weekly Sabbath miracles over a period of forty years. Yahuah reiterated the Sabbath at Sinai (**Exodus 20:8-11**), and the Jews were still observing the seventh day when Yahusha was born. Yahusha kept the Sabbath (**Luke 4:17; 23:54, 56; 24:1**) until his death, which Luke indicates occurred on the day before the Sabbath: "Going to Pilate, [Joseph of Arimathea] asked for Yahusha’s body. Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. It was Preparation Day, Passover, which falls on the 14th of the month of Abib. Yahusha was laid in the tomb at the end of Passover day the 14th, just before sunset of the Sabbath the 15th, which was about to begin” (**Luke 23:52-54**) Luke goes on to describe the actions of the women who followed Yahusha. “The women who had come with Yahusha from Galilee followed Joseph and saw the tomb and how his body was laid in it.

Yahusha rose three days later (**Matthew 12:40**), making it the end of the 17th of Abib. He came out of the tomb before the two Mary's found the tomb already empty," On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. **2** They found the stone rolled away from the tomb, **3** but when they entered, they did not find the body of Yahusha. **Luke 24:1-3.**

Scripture clearly portrays Yahuah designating the seventh day of the week as the Sabbath, and throughout the centuries of history recounted in scripture, His followers celebrated it as such.

It is commonly believed that many calendar changes have taken place since the time of Yahusha. This is not true. There has been only one change. This change, from the Julian calendar to the Gregorian Calendar, had no effect whatsoever upon the order of the days of the week. Julius Caesar instituted the Julian Calendar in 46 BC.

The month of July was named in honor of Julius. When Augustus Caesar succeeded Julius, he also wanted a month named after himself, so he gave the month following July (originally Sextilis) the name of August. Since August only had 30 days, and Augustus considered himself as important as Julius, whose month of July had 31 days, Augustus took one day from February and added it to August. The changes made by Augustus did not affect the order of the days of the week.

The Julian Calendar remained unchanged for 1600 years. It made provision for a year of 365.25 mean solar days. But the year actually consists of 365.242195 days. Because of this slight discrepancy, as the centuries passed, the seasons began to shift. By 1582 AD this discrepancy had grown to ten days. In that year Pope Gregory XIII established a new calendar which corrected the discrepancy, and is known as the Gregorian Calendar.

Pope Gregory XIII omitted ten days following October 4, 1582. What would have been October 5 became October 15.

Spain, Portugal, and Italy adopted the new Gregorian Calendar at once. France waited until December, and it adopted the change by calling the 10th of December the 20th of December. The Catholic states of Germany adopted the calendar in 1583.

The Protestant states of Germany did not adopt the new calendar until 1700. About the same time, Netherlands, Sweden, and Denmark adopted the new calendar. England adopted the calendar in 1752.

The Hebrew people spoke of the days of the week by number rather than by name. The only day that had a name was the seventh day which was called Shabbat, the Sabbath, or the rest day. The day prior to the Sabbath was designated the preparation day. On this day, preparations were made for the family so that the Sabbath might truly be a day of rest for the entire family. All the days were numbered and spoken of in reference to the Sabbath. The first day was "first toward the Sabbath." The second day was "second toward the Sabbath, and so on. This was also the practice among the Syrians, Arabians, etc. In at least 108 different languages the name for the seventh day, corresponding to our "Saturday", is a word meaning "rest day."

Can we be sure that the Sabbath has never been lost since Creation? Yahuah sanctified the seventh day at Creation (**Genesis 2:1-3**). Even if the weekly Sabbath had been lost through the years, it was certainly re-established when Yahuah instructed the Israelites to not gather manna on Sabbath (**Exodus 16:4**).

Yahuah later announced to the Israelites at Mount Sinai that keeping His Sabbath Kadosh was part of His Ten Commandment law (**Exodus 20:8-11**). Since Mount Sinai the Jews have faithfully kept Yahuah's Sabbath, despite captivity, persecution, and dispersion, right down to our current day.

Orthodox Jews, the Catholic church, Protestants, historians, and astronomers all agree with each other that there is no evidence that time has ever been lost. The same Sabbath that Yahusha and the apostles worshiped on (**Luke 4:16,31; Acts 13:14-16,42,44**) is the same seventh day Sabbath that is kept today.

## Hebrew Calendar

According to tradition, the Hebrew calendar has been in effect since creation, 3,760 BCE. The Hebrew calendar contains 12 months of alternately 29 or 30 days having a leap month (Veadar) added 7 times in 19 years to offset errors in the solar/lunar variant. (This is the most precise over time.) The names of the months are as follows;

Rel. No.	Civil No.	Modern Name	Gregorian Name (Roughly)
9.	1.	<i>Nisan or</i>	<i>March/April</i>

		<i>Abiv</i>	
10.	2.	<i>Iyar</i>	<i>April/May</i>
11.	3.	<i>Sivan</i>	<i>May/June</i>
12.	4.	<i>Tammuz</i>	<i>June/July</i>
1.	5.	<i>Ab</i>	<i>July/August</i>
2.	6.	<i>Elul</i>	<i>August/September</i>
3.	7.	<i>Tishri</i>	<i>September/October</i>
4.	8.	<i>Heshvan</i>	<i>October/November</i>
5.	9.	<i>Kislev</i>	<i>November/December</i>
6.	10.	<i>Tebet</i>	<i>December/January</i>
7.	11.	<i>Shebat</i>	<i>January/February</i>
8.	12.	<i>Adar I</i>	<i>February/March</i>
X	13.	<i>Adar II (Leap Year)</i>	<i>February/March</i>

Originally, Yahuah instructed Moses which day and month were to be the beginning of the calendar. It starts in the spring and ends in the fall. Basically, the months after the seventh month were ignored because of the agricultural society. The calendar always began in the spring and ended in the fall. This way there was never a need for the calendar to be adjusted. Later men began to count the winter months causing a need for closer observance of times and the need to adjust the calendar.

### **Seven Day Week**

The seven day week was created by Yahuah . While in Egypt, Israel was forced to keep an eight day week which caused them to lose which day was the Sabbath.

After the exodus, Yahuah clearly revealed the Sabbath to them and re-established the seven day week .

Since the exodus, the Hebrew and Roman/Gregorian calendars have always had seven day weeks. The weekly calendar has never been adjusted. The first day of the week has always been the first day (Sunday) since the Exodus.

### Chart of the Week (Showing the position of the true Sabbath)

Compiled by Dr. William Meade Jones, 1887

LANGUAGE (Where Spoken, Read, or Otherwise Used)	1	2	3	4	5	6	Name of the SEVENTH DAY
Shemitic Hebrew Bible world-wide	Day One	Day Second	Day Third	Day Fourth	Day Fifth	Day the Sixth	Yom hash-shab-bath Day the Sabbath
Hebrew (Ancient and Modern)	One into the Sabbath	Second into the Sabbath	Third into the Sabbath	Fourth into the Sabbath	Fifth into the Sabbath	Eve of Holy Sabbath	Shab-bath Sabbath
Targum of Onkelos (Hebrew Literature)	Day One	Day Second	Day Third	Day Fourth	Day Fifth	Day the Sixth	Yom hash-shab-bath Day the Sabbath
Targum Dialect of the Jews in Kurdistan	Day One of the Seven	Day 2nd of the Seven	Day 3rd of the Seven	Day 4th of the Seven	Day 5th of the Seven	Day of Eve (of Sabbath)	yoy-met sha-bat kodesh Holy Sabbath Day
Ancient Syriac *Each day proceeds on, and belongs to the Sabbath	One into Sabbath	Two into Sabbath	Three into Sabbath	Four into Sabbath	Five into Sabbath	Eve (of Sabbath)	Shab-ba-tho Sabbath
Chaldee Syriac Kurdistan and Urdmia, Persia	One into Sabbath	Two into Sabbath	Three into Sabbath	Four into Sabbath	Five into Sabbath	Eve (of Sabbath)	Shap-ta Sabbath
Samaritan (Old Hebrew Letters) Nablus, Palestine	Day One	Day Second	Day Third	Day Fourth	Day Fifth	Day Sixth	Shab-bath Sabbath
Babylonian Euphrates Tigris Valleys Mesopotamia (Written lang. 3800 B.C.)	First	Second	Third	Fourth	Fifth	Sixth	Sa-ba-tu Sabbath
Assyrian Euphrates and Tigris Valleys, Mesopotamia	First	Second	Third	Fourth	Fifth	Sixth	sa-ba-tu Sabbath
Arabic (Very old names)	Business Day	Light Moon	War Chief	Turning Day or Midweek	Familiar or Society Day	Eve (of Sabbath)	Shi-yar Chief or Rejoicing Day

Arabic (Ancient and Modern) Westn. Asia, E,W & N. Africa	The One	The Two	The Three	The Four	The Fifth	Assembly (day, Muham)	as-sabt The Sabbath
Maltese, Malta	One (day)	Two (and day)	The 3 (3rd d.)	The 4 (4th d.)	Fifth (day)	Assembly	Is-sibt. The Sabbath
Ge-ez or Ethiopic Abyssinia (Ge-ez signifies "original")	One (day)	Second	Third	Fourth	Fifth	Eve (of Sabbath)	san-bat Sabbath
Tigre Abyssinia (Closely related to Ge-ez)	One (First day)	Second	Third	Fourth	Fifth	Eve (of Sabbath)	san-bat Sabbath
Amharic, Abyssinia (Nearly related to Ge-ez)	One	Second	Third	Fourth	Fifth	Eve (of Sabbath)	san-bat Sabbath
Falasha (Language of the Jews of Abyssinia)	One	Second	Third	Fourth	Fifth	Sixth	yini sanbat The Sabbath
Coptic Egypt (A dead lang. for 200 years)	The First Day	The 2nd Day	The 3rd Day	The 4th Day	The 5th Day	The 6th Day	pi sabbaton The Sabbath
Orma or Galla South of Abyssinia (This language has two sets of names, the first being the oldest)	Lady, Virgin Mary Day. Great or Festival Sabbath	Second day. First Trade Day	3rd Day to the Sabbath. Second Trade Day	4th day to the Sabbath. Fourth (day)	Fifth (day)	Assembly (day)	Last day of the half-week inclusive of 4th day Little or Humble or Solemn Sabbath (A day of no ceremonial display and no work)
Tamashek or Towarek (From ancient Lybian or Numidian). Atlas Mountains, Africa.	First day	Second day	Third day	Fourth day	Fifth day	Assembly Day	a-hal es-sabt. The Sabbath Day
Kabyle or Berber. (Ancient Numidian) North Africa	Day the One (First)	Day the Two (2nd)	Day the Three (3rd)	Day the Four (4th)	Day the Fifth	The Assembly Day	ghas or wars assebt The Sabbath Day
Hausa (Central Africa)	The One (1st)	The Two (2nd)	The Three (3rd)	The Four (4th)	The Fifth	The Assembly	assebatu The Sabbath
Urdu or Hindustani (Muhammadan and Hindu, India) (Two names for the days)	One to Sabbath. Sunday	2nd to Sabbath. Moon-day	3rd to Sabbath. Mars	4th to Sabbath. Mercury	5th to Sabbath. (Eve of Juma)	Assembly (day)	sanichar - Saturn shamba - Sabbath
Pashto or Afghan Afghanistan	One to the Sabbath	Two to Sabbath	Three to Sabbath	Four to Sabbath	Five to Sabbath	Assembly (day)	khali - Unemployed-day, Shamba - Sabbath

The table above includes some of the oldest languages known to man. One of these, the Babylonian language, was in use hundreds of years before the Hebrew race was founded by Abraham. That language designated the seventh day of the week as "sa-ba-



tu," meaning rest day -- another indisputable proof that the Bible "Sabbath" was not, and is not, exclusively Jewish.

Very few realize that the word "Sabbath" and the concept of resting from work on the seventh day of the week (Saturday) is common to most of the ancient and modern languages of the world. This is evidence totally independent of the Scriptures that confirms the biblical teaching that Yahuah's seventh-day Sabbath predates Judaism. The concept of a Saturday Kadosh day of rest was understood, accepted, and practiced by virtually every culture from Babylon through modern times.

In the study of the many languages of mankind, you will find two important facts:

1. In the majority of the principal languages the last, or seventh, day of the week is designated as "Sabbath."
2. There is not even one language that designates another day as the "day of rest."

From these facts we may conclude that not only those people who called the last day of the week "Sabbath," but all other peoples and races, as far as they recognized any day of the week as "Sabbath," rested on the seventh day. In fact, it was recorded by the great historian Sozomen that in his time the whole known world, with the exception of Rome and Alexandria, observed the seventh day of the week.

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria" (Socrates, "Ecclesiastical History," Book 7, chap.19).

Another proof is at the Council of Nicaea 325 AD when Constantine and the Catholic leader changed the known Sabbath of the Jews to the Lord's Day of the Roman Catholic church.

Another interesting fact is that the words in the original languages that are used to designate the seventh day of the week as the "Sabbath" have continued to be very similar while the other words have been so changed over time that they are unintelligible to people of other language groups. This is another proof that the Sabbath and the words used to designate the seventh day of the week as the "Sabbath day" originated at Creation in complete harmony with the biblical record found in **Genesis 2:1-3**.

#### Language List

Language	Word for Saturday/7thDay	Meaning
Greek	Sabbaton	Sabbath
Latin (Italy)	Sabbatum	Sabbath
Spanish (Spain)	Sábado	Sabbath
Portuguese (Portugal)	Sabbado	Sabbath

Italian (Italy)	Sabbato	Sabbath
French (France)	Samedi	Sabbath day
High German (Germany)	Samstag	Sabbath
Prussian (Prussia)	Sabatiko	Sabbath
Russian (Russia)	Subbota	Sabbath
Polish	Sobota	Sabbath
Hebrew	Shabbath	Sabbath
Afaghan	Shamba	Sabbath
Hindustani	Shamba	Sabbath
Persian	Shambin	Sabbath
Arabic	Assabt	The Sabbath
Turkish	Yomessabt	Day Sabbath
Malay	Ari-Sabtu	Day Sabbath
Abyssinian	Sanbat	Sabbath
Lusatian (Saxony)	Sobota	Sabbath
Bohemian	Sobota	Sabbath
Bulgarian (Bulgaria)	Subbota	Sabbath
New Slovenian (Illyria, in Austria)	Sobota	Sabbath
Illyrian (Dalmatia, Servia)	Subota	Sabbath
Wallachian (Roumania or Wallachia)	Sambata	Sabbath
Roman (Sapin, Catalonia)	Dissapte	Day Sabbath
Ecclesiastical Roman (Italy)	Sabbatum	Sabbath
D'oc. French (ancient and modern)	Dissata	Day Sabbath
Norman French (10th -11th Centuries)	Sabbedi	Sabbath Day
Wolof (Senegambia, West Africa)	Alere-Asser	Last Day Sabbath
Congo (West Equatorial Africa)	Sabbado or Kiansbula	Sabbath
Orma (South of Abyssiania)	Zam-ba-da	Sabbath
Kazani - TARTAR (East Russia)	Subbota	Sabbath
Osmanlian (Turkey)	Yome-es-sabt	day of the Sabbath
Arabic (Very old names)	Shi-yar	Chief or rejoicing day
Ancient Syriac	Shab-ba-tho	Sabbath
Chaldee Syriac (Kurdistan,Urumia,Persia)	Shaptu	Sabbath

Babylonian Syriac (A Very Old Language)	Sa-Ba-tu	Sabbath
Maltese (Malta)	Is-sibt	the Sabbath
Ethiopic (Abyssinia)	San-bat	Sabbath
Coptic (Egypt)	Pi sabbaton	the Sabbath
Tamashek (Atlas mountains, Africa)	A-hal es-sabt	the Sabbath
Kabyle (North Africa, Ancient Numidan)	Ghas assebt	the Sabbath day
Hausa (Central Africa)	Assebatu	the Sabbath
Pasto (Afghanistan)	Shamba	Sabbath (pleasantest day of the week)
Pahlivi (ancient Persian)	Shambid	Sabbath
Persian (Persia)	Shambah	Sabbath
Armenian (Armenia)	Shapat	Sabbath
Kurdish (Kurdistan)	Shamba	Sabbath
Ndebele (Zimbabwe)	Sabatha	Sabbath
Shona (Zimbabwe)	Sabata	Sabbath

### Miscellaneous Middle Ages Languages

Georgian (Caucasus)	Shabati	Sabbath
Suanian (Caucasus)	Sammtyn	Sabbath
Ingoush (Caucasus)	Shatt	Sabbath
Malayan (Malaya, Sumatra)	Hari sabtu	day Sabbath
Javanese (Java)	Saptoe or saptu	Sabbath
Dayak (Borneo)	Sabtu	Sabbath
Makassar (s. Celebes & Salayer islands)	Sattu	Sabbath
Malagassy (Madagascar)	Alsabotsy	The Sabbath
Swahili (east equatorial Africa)	As-sabt	The Sabbath
Mandingo (west Africa, s. of Senegal)	Sibiti	Sabbath
Teda (central Africa)	Essebdu	The Sabbath
Bornu (central Africa)	Assebdu	The Sabbath
Logone (central Africa)	Se-sibde	The Sabbath
Bagrimma (central Africa)	Sibbedi	Sabbath
Maba (central Africa)	Sab	Sabbath

Permian (Russian)

Subota

Sabbath

Votiak (Russian)

Subbota

Sabbath