

MIQDASH BETHEL COVENANT INSTITUTION

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

DOCUMENT 31

REMEMBER THE SABBATH DAY

613 Laws Course, Lesson 20 — A Covenant Deep Dive into the *Shabbat (Sabbath)* Laws
#48–52 of the Written Covenant

Exodus 20:8–11 • 23:12 • 34:21 • 16:29 • 35:3

What Makes the Seventh Day Holy, What Does Rest Require, What Do the Boundary and Fire Laws Actually Say, and Is the Sabbath Set by the Moon? — A Three-Religion Covenant Response

April 2026 • Revised October 2026

Elder Kepha Arcemont, Founder

miqdashbethel.ai • miqdashbethel@gmail.com

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 without a break for more than three thousand years, and the written covenant names it the sign between Yahweh and Israel (Exodus 31:13, 16–17). Rabbinic tradition built a large body of Sabbath law around the text: thirty-nine categories of labor (Mishnah Shabbat 7:2), the Sabbath limit, the eruv. This lesson asks what the Tanakh itself commands.	Most churches keep Sunday, the first day, as the Lord's Day; Seventh-day Adventists and Seventh Day Baptists keep the seventh day. The New Testament records no command moving the Sabbath. The move to Sunday came later, through imperial law (Constantine, 321 CE) and church canon (Laodicea, canon 29). The Tanakh speaks first: which day did Yahweh bless and make holy?	Friday (Jumu'ah (gathering)) is the day of congregational prayer, after which work may resume (Q. 62:9–10). The Qur'an names the Sabbath (as-sabt (the Sabbath)) as appointed for Israel (Q. 2:65; 4:154; 16:124), and Arabic still calls Saturday as-sabt. The Tanakh shows the Sabbath opened to the foreigner who joins himself to Yahweh (Isaiah 56:6).

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 is Lesson 20 of the Miqdash Bethel 613 Laws course, first issued in April 2026 and revised in October 2026 to the Library's current standard. It applies the sole authority of the written *Tanakh* to five Sabbath laws, numbered #48 through #52 in the course's own sequence. **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)*** at every occurrence. Scripture references are bold. 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, the Qur'an, and calendar history are cited as historical and comparative reference — not as binding authority, and never as one of the two or three witnesses. Where this revision changes what the April 2026 lesson said, Section VIII says so. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The creation week; the manna; the five Sabbath laws; the covenant sign; the seven complete Sabbaths; the stick-gatherer
Nevi'im (Prophets)	2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos	The Sabbath kept, profaned, opened to the nations, and carried into the age to come
Ketuvim (Writings)	Psalms, Lamentations, Nehemiah	The moon's assigned task; covenant memory; Nehemiah's Sabbath reform

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Mark 2:27–28; Luke 4:16; Acts 13:14, 42–44; Colossians 2:16	The Sabbath practice of Yeshua (Jesus) and the apostles, and the text most often cited against it
Qur'an	Q. 2:65; 4:154; 7:163; 16:124; 62:9–10	The Sabbath in the Islamic witness; the Friday prayer
Rabbinic literature	Mishnah Shabbat 7:2; Mishnah Eruvin; Talmud Yevamot 6b; Talmud Sanhedrin 35b; Sefer HaChinuch 114; Targum Pseudo-Jonathan on Exodus 16:29; Maimonides, Laws of the Sanctification of the New Moon	The thirty-nine labors; the Sabbath limit; the punishment reading of Exodus 35:3; the court-set month and the household-counted week
Church history	Codex Justinianus 3.12.2 (Constantine, 321); Council of Nicaea, canon 20; Eusebius, Life of Constantine 3.18–19; Council of Laodicea, canons 16 and 29; Socrates Scholasticus, Ecclesiastical History 5.22	How Sunday displaced the seventh day in imperial and church law
Calendar history	Papal bull Inter gravissimas (1582); Encyclopaedia Britannica, 11th ed., <i>"Calendar"</i>	The unbroken weekday sequence across calendar reform
Miqdash Bethel Library	613 Laws Lesson 19 (Rosh Chodesh); Doc 240, This Month Is for You; Elder Kepha Arcemont, Addressing the Lunar Sabbath Theory and Declaration of the New Moon Day	The month-count, and the earlier research this lesson builds on

I. FRAMING THE LESSON — FIVE LAWS, 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: the Hebrew text, the vocabulary, the two-or-three-witness test of **Deuteronomy 19:15**, and application to the individual, the community, the nation, and the world. Lesson 19 set out the New Moon, the count that begins each month and fixes the feasts. Lesson 20 takes up the weekly Sabbath, the second and entirely separate count, which runs every seventh day from the week of creation. The two lessons belong together because the two counts are so often confused. Since this lesson was first written, Doc 240 (*This Month Is for You*, September 2026) has treated the month in full, and this revision brings Lesson 20 into line with it.

The five laws of 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 Questions

First: what does it mean to keep the Sabbath holy, and not merely to stop working?

Second: what does rest require, and for whom is it commanded?

Third: what counts as the work the Sabbath forbids?

Fourth: what do the boundary law and the fire law actually say, as distinct from what tradition later built on them?

Fifth: is the Sabbath counted every seventh day from creation, or is it reset each month by the New Moon?

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it. It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it. The April 2026 lesson leaned in places on rabbinic rulings, unverified quotations, and an argument from Exodus 16 that proves less than it claimed; this revision holds every point to the same standard and records the changes in Section VIII.

II. THE HEBREW TEXTS — LAWS #48–52

II-A. Law #48 — Exodus 20:8–11 — To Keep the Sabbath Holy

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Zakhor et-yom ha-Shabbat le-qaddesho (Remember the Sabbath day, to make it holy)

"Remember the Sabbath day, to make 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, your son, your daughter, your male servant, your female servant, 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 command does not begin with rest; it begins with holiness. The verb is *le-qaddesho (to make it holy)*, from *qadash (to be set apart)*, קָדַשׁ, H6942. **Yahweh** made the day holy first (**Genesis 2:3**); Israel is commanded to treat as holy what He has already set apart. When the covenant is renewed on the plains of Moab, the first verb changes: *shamor (keep / guard)*, שָׁמַר, H8104, *et-yom ha-Shabbat le-qaddesho (Deuteronomy 5:12)*. The Sabbath is to be remembered and guarded — held in mind through the six days and protected when the seventh arrives. Deuteronomy adds a second reason beside creation: *"You shall remember that you were a servant in the land of Egypt, and Yahweh your Elohim brought you out from there" (Deuteronomy 5:15)*. The day honors the Creator and the Redeemer.

Finding — keeping the Sabbath holy: the seventh day is holy because **Yahweh** made it holy at creation, and Israel is commanded both to remember it and to guard it. **Corroborated (Genesis 2:3; Exodus 20:8–11; Deuteronomy 5:12–15; Leviticus 19:3, 30).**

II-B. Law #49 — Exodus 23:12 and 34:21 — To Rest on the Sabbath

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת

Sheshet yamim ta'aseh ma'asekha u-va-yom ha-shevi'i tishbot (Six days you shall do your work, and on the seventh day you shall cease)

"Six days you shall do your work, and on the seventh day you shall cease, so that your ox and your donkey may rest, and the son of your handmaid and the stranger may be refreshed" (Exodus 23:12)

"Six days you shall work, and on the seventh day you shall cease; in plowing time and in harvest you shall cease" (Exodus 34:21)

Exodus 23:12 gives the purpose of the rest, and it looks first at those with the least power to claim it: the ox, the donkey, the son of a servant woman, and the stranger. Two verbs carry it. The animals *yanuach* (rest), from *nuach* (to settle, rest), נוּחַ, H5117; the servant's son and the stranger *yinnafesh* (are refreshed / get their breath back), from *nafash* (to take breath), נָפַשׁ, H5314. The same verb is used by Yahweh Himself on the seventh day of creation (Exodus 31:17).

Exodus 34:21 states the law at its hardest point. *Be-charish u-va-qatsir tishbot (in plowing time and in harvest you shall cease)*: the two seasons when a farmer is most tempted to say the work cannot wait are the two the text names. The Sabbath is not suspended for productivity. It declares that the harvest belongs to **Yahweh** and not to the relentless labor of human hands — the same lesson the manna taught (Exodus 16:29).

Finding — rest on the Sabbath: the seventh-day rest is commanded for the whole household, including servants, animals, and the stranger, and it is not suspended in the busiest seasons. **Corroborated** (Exodus 20:10; 23:12; 34:21; Deuteronomy 5:14).

II-C. Law #50 — Exodus 20:10 — Not to Do Work on the Sabbath

לֹא-תַעֲשֶׂה כָל-מְלָאכָה

Lo ta'aseh khol melakhah (You shall not do any work)

"but the seventh day is a Sabbath to Yahweh your Elohim; you shall not do any work — you, your son, your daughter, your male servant, your female servant, your livestock, or the stranger who is within your gates" (Exodus 20:10)

The word for the forbidden work is *melakhah* (work / craft / occupation), מְלָאכָה, H4399 — the word used of **Elohim's** own work of creation (Genesis 2:2) and of the skilled work of building the tabernacle (Exodus 35:29–35; 36:1–7). The Torah does not give a list of forbidden categories. The

thirty-nine categories of labor are a later rabbinic enumeration, drawn from the kinds of work used to build the tabernacle (Mishnah Shabbat 7:2), and they are cited here only as comparative reference.

What the Tanakh does give is a set of concrete examples, scattered across its books, and together they show what *melakhah* meant in practice:

WHAT THE TEXT FORBIDS OR CONDEMNS ON THE SABBATH	TEXT
Going out to gather food that could have been gathered the day before	Exodus 16:26–27
Baking and boiling — to be done the day before	Exodus 16:23
Plowing and harvesting	Exodus 34:21
Kindling fire in one's dwellings	Exodus 35:3
Gathering sticks	Numbers 15:32–36
Carrying burdens out of houses and in through the city gates	Jeremiah 17:21–22, 27
Treading winepresses, loading animals, bringing goods to market, selling	Nehemiah 13:15–16
Buying from traders who bring goods on the Sabbath	Nehemiah 10:31
Waiting impatiently for the Sabbath to pass so trade can resume	Amos 8:5
Pursuing one's own business, one's own pleasure, one's own talk	Isaiah 58:13

The pattern is consistent: the work of production, trade, and household provision stops. The Sabbath is not idleness for its own sake; it is the ceasing of the week's work so that the day can be given to **Yahweh**.

Finding — no work on the Sabbath: that *melakhah* ceases for every member of the household is **Corroborated** (**Exodus 20:10; Deuteronomy 5:14; Exodus 31:14–15; 35:2**). Tanakh's own examples of forbidden work are **Corroborated** across the Torah, the Prophets, and the Writings. The thirty-nine-category list as a covenant command is **Not in the text**; it is rabbinic tradition.

II-D. Law #51 — Exodus 16:29 — Not to Go Out of One's Place

שְׁבוּ אִישׁ תַּחְתּוֹ אֶל-יָצָא אִישׁ מִמָּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי

Shevu ish tachtav, al-yetse ish mi-meqomo ba-yom ha-shevi'i (Remain each man where he is; let no man go out of his place on the seventh day)

"See, Yahweh has given you the Sabbath; therefore on the sixth day He gives you bread for two days. Remain each man where he is; let no man go out of his place on the seventh day" (Exodus 16:29)

The setting decides the meaning. Some of the people had gone out on the seventh day to gather manna, and found none (**Exodus 16:27**). **Yahweh's** answer is that He has *given* them the Sabbath — the double portion on the sixth day is the proof — and that no one is to go out of his *maqom (place)*, מְקוֹם, H4725, on the seventh day. In context, the command forbids going out to do the week's work of gathering.

The later rabbinic *techum Shabbat (Sabbath limit)* of two thousand cubits is drawn from other texts and from tradition (Targum Pseudo-Jonathan on Exodus 16:29; Mishnah Eruvin), and it is cited only as comparative reference. The Tanakh itself sets no distance. It does carry the principle further: no burden is carried out of the house or in through the gates (**Jeremiah 17:21–22**), the foot is turned back from pursuing one's own business (**Isaiah 58:13**), and the city gates are shut against trade (**Nehemiah 13:19**). At the same time, the Tanakh assumes that people gather on the Sabbath: it is a *miqra qodesh (holy convocation)* (**Leviticus 23:3**); a household could visit a man of **Elohim** on a Sabbath (**2 Kings 4:23**); and all flesh will come to worship *"from Sabbath to Sabbath"* (**Isaiah 66:23**).

Finding — remaining in one's place: not going out to do the week's work, carry burdens, or trade on the seventh day is **Corroborated** (**Exodus 16:29; Jeremiah 17:21–22; Isaiah 58:13; Nehemiah 13:19**). Gathering for worship on the Sabbath is **Corroborated** (**Leviticus 23:3; 2 Kings 4:23; Isaiah 66:23**). A fixed distance limit is **Not in the text**.

II-E. Law #52 — Exodus 35:3 — No Fire Kindled on the Sabbath

לֹא-תִבְעֲרוּ אֵשׁ בְּכֹל מִשְׁכְּנֵיכֶם בְּיוֹם הַשַּׁבָּת

Lo teva'aru esh be-khol moshvotekhem be-yom ha-Shabbat (You shall not kindle fire in any of your dwellings on the Sabbath day)

"You shall not kindle fire in any of your dwellings on the Sabbath day" (Exodus 35:3)

The plain command concerns fire. The verb is *ba'ar (to burn / kindle)*, בָּעַר, H1197, and the place is *moshvotekhem (your dwellings)* — the home, not the sanctuary, where the altar fire burned continually (**Leviticus 6:13**). The command stands beside the earlier instruction of the manna: *"Bake*

what you will bake, and boil what you will boil" on the sixth day (**Exodus 16:23**). The household's cooking fire was to be the work of the day before.

The course has carried this law under its traditional title, *not to inflict punishment on the Sabbath*. That title comes from the rabbinic reading of the verse: because burning was one of the court's penalties, the sages derived that no court sentence was to be carried out on the Sabbath (Talmud Yevamot 6b; Sanhedrin 35b; Sefer HaChinuch 114). That reading is cited here as comparative reference only. The Tanakh never states it, and the April 2026 lesson was wrong to say that **Yahweh** Himself used this verse to establish it (Section VIII). The one Sabbath case the Torah narrates shows the opposite of haste rather than a rule about days: the stick-gatherer was held in custody *"because it had not been declared what should be done to him"* (**Numbers 15:34**), and the text does not say on which day the sentence was carried out.

Finding — fire on the Sabbath: that the household fire is not kindled on the Sabbath and the day's food is prepared beforehand is **Corroborated** (**Exodus 35:3; 16:23**). That courts may not punish on the Sabbath, as a command of the written covenant, is **Not in the text**; it is a rabbinic derivation.

II-F. Supporting Text — Exodus 31:13–17 — The Sabbath as Covenant Sign

"Surely you shall keep My Sabbaths, for it is a sign between Me and you throughout your generations, to know that I am Yahweh who makes you holy" (**Exodus 31:13**)

"The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as an everlasting 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 Sabbath is an *ot* (*sign*), אֹת, H226, and a *berit olam* (*everlasting covenant*), בְּרִית עוֹלָם. Ezekiel repeats both claims: *"I gave them My Sabbaths to be a sign between Me and them, that they might know that I am Yahweh who makes them holy"* (**Ezekiel 20:12**; compare **20:20**). A sign is something others can see. A household that stops its work every seventh day is visibly marked as belonging to the One who rested on the seventh day.

III. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the Sabbath laws is precise. The table sets out the terms this lesson relies on.

HEBREW TERM	STRON G'S	CORE MEANING	KEY TEXT
<i>shabbat (Sabbath)</i> , שַׁבָּת	H7676	The seventh day; the day of ceasing. First appears as a noun in the manna account	Exodus 16:23; 20:8
<i>shavat (to cease / desist)</i> , שָׁבַת	H7673	To stop, to come to an end; used of Elohim ceasing from His work	Genesis 2:2–3; Exodus 23:12
<i>shabbaton (complete rest)</i> , שַׁבְּתוֹן	H7677	A day of solemn rest; used of the weekly Sabbath and of feast-day rests alike	Exodus 16:23; 31:15; Leviticus 23:3, 24, 39
<i>zakhor (remember)</i> , זָכַר	H2142	To call to mind and act on it; covenant memory	Exodus 20:8
<i>shamor (keep / guard)</i> , שָׁמַר	H8104	To watch over, protect, observe	Deuteronomy 5:12
<i>qadash (to be holy / set apart)</i> , קָדַשׁ	H6942	To set apart for Yahweh ; <i>le-qaddesho (to make it holy)</i>	Genesis 2:3; Exodus 20:8, 11
<i>melakhah (work / craft)</i> , מְלָאכָה	H4399	Skilled, purposeful work; occupation	Genesis 2:2; Exodus 20:10
<i>nuach (to rest / settle)</i> , נוּחַ	H5117	To come to rest	Exodus 20:11; 23:12
<i>nafash (to be refreshed)</i> , נָפַשׁ	H5314	To take breath, to be refreshed	Exodus 23:12; 31:17
<i>maqom (place)</i> , מָקוֹם	H4725	Standing place, location	Exodus 16:29
<i>ba'ar (to burn / kindle)</i> , בָּעַר	H1197	To burn, consume, kindle	Exodus 35:3
<i>ot (sign)</i> , אוֹת	H226	A visible mark or token	Exodus 31:13, 17; Ezekiel 20:12

Three lexical observations govern what follows.

First, the Sabbath is described with two verbs. **Genesis 2:2–3** says **Elohim shavat (ceased)** from His work; **Exodus 20:11** says He *va-yanach (rested)*; **Exodus 31:17** says He ceased *va-yinnafash (and*

was refreshed). The ceasing is not exhaustion — *"He does not faint, nor is He weary"* (Isaiah 40:28). It is a deliberate stop, a statement that the work is finished and that time itself is His.

Second, the two versions of the command use two verbs, *zakhor* (*remember*) in Exodus 20:8 and *shamor* (*keep / guard*) in Deuteronomy 5:12. Covenant memory in the Tanakh is never mere recall; it moves to action — Jerusalem *"remembers in the days of her affliction"* all the precious things she once had (Lamentations 1:7), and Israel is to remember the day of the Exodus all the days of life (Deuteronomy 16:3). To remember the Sabbath is to order the six days toward it; to guard it is to protect it when it comes.

Third, the word *shabbaton* (*complete rest*) is not reserved for the feast days. The weekly Sabbath is itself called *shabbat shabbaton* (*a Sabbath of complete rest*) (Exodus 31:15; 35:2; Leviticus 23:3), and the very first Sabbath of the manna is *shabbaton shabbat qodesh* (*a complete rest, a holy Sabbath*) (Exodus 16:23). The same word is used of the feast-day rests of the seventh month (Leviticus 23:24, 39), of the Day of Atonement (Leviticus 16:31; 23:32), and of the land's sabbatical year (Leviticus 25:4–5). The April 2026 lesson said the difference between *shabbat* and *shabbaton* was the Torah's own signal that the weekly Sabbath and the feast-day rests are separate institutions. That overstated the evidence (Section VIII). They are separate institutions, but what separates them is not a different word; it is the way each is counted. The weekly Sabbath is every seventh day; the feast-day rests fall on dated days of the month. Section IV shows why that difference matters.

IV. IS THE SABBATH SET BY THE MOON?

A modern teaching, usually called the lunar Sabbath, holds that the weekly Sabbath is fixed by the moon: the New Moon day stands outside the week, the Sabbaths fall on the 8th, 15th, 22nd, and 29th days of every month, and the week starts over at each New Moon. If that were so, the Sabbath would be one of the month's dated days, set like the feasts. The April 2026 lesson answered this teaching at length. This section tests the question again against the text alone, keeps the arguments that carry weight, and sets aside those that do not.

IV-A. The Week Is Counted From Creation

The days of creation are counted — first, second, third — before the lights are set in the sky on the fourth day (Genesis 1:14–19). The seventh day is blessed and made holy at the end of that week (Genesis 2:2–3), and the command is grounded in the same week: *"For in six days Yahweh made the heavens and the earth... and rested on the seventh day"* (Exodus 20:11; 31:17). The moon was made in the middle of the first week; the week was not measured from it.

The moon has an assigned task, and the Tanakh names it: *moadim* (*appointed times*), מועדים, H4150 (**Genesis 1:14; Psalms 104:19**). Advocates of the lunar Sabbath point out that **Leviticus 23** lists the Sabbath among the *moadim* (**Leviticus 23:2–3**). It does. But notice how the chapter dates each one. Every feast receives a month and a day — the fourteenth of the first month, the first of the seventh, the tenth, the fifteenth (**Leviticus 23:5–6, 24, 27, 34**). The Sabbath alone receives no month-date at all: *"Six days work shall be done, but the seventh day is a Sabbath of complete rest"* (**Leviticus 23:3**). It is listed with the appointed times and counted by a different rule.

IV-B. Seven Complete Sabbaths — The Decisive Count

"You shall count for yourselves from the day after the Sabbath, from the day you brought the sheaf of the wave offering: seven Sabbaths, they shall be complete. Until the day after the seventh Sabbath you shall count fifty days" (**Leviticus 23:15–16**)

The count to the Feast of Weeks runs for seven weeks, *sheva shabbatot temimot* (*seven complete Sabbaths*), and the text gives the total: fifty days (**Leviticus 23:16**; compare **Deuteronomy 16:9**). Seven complete weeks are forty-nine days; the next day is the fiftieth. That count always crosses at least one New Moon. If the New Moon day stood outside the week, as the lunar Sabbath teaching requires, the count of seven Sabbaths would no longer come out to fifty days; it would come out to fifty-one or fifty-two. The text's arithmetic works only if the week runs on, unbroken, straight through the New Moon.

IV-C. The Manna's Six Days — and an Honest Limit

For forty years the manna followed one rule: *"Six days you shall gather it, but on the seventh day, the Sabbath, there will be none"* (**Exodus 16:26; 16:35**). Under the lunar Sabbath pattern, the gap between the Sabbath of the 29th and the Sabbath of the 8th is eight or nine days, not six — and the text never mentions a month-end exception to the six days of gathering.

The April 2026 lesson went further and said that **Exodus 16** proves the continuous week by itself, because the chapter records an arrival on the fifteenth day of the second month (**Exodus 16:1**) and then a Sabbath. Doc 240 tested that argument and found it does not hold on its own: if the manna began on the sixteenth, the first Sabbath falls on the twenty-second, which is exactly what the lunar Sabbath teaching also predicts. The chapter's dates therefore cannot decide the question. Its six-days rule, kept for forty years, supports the unbroken week; its dates do not settle it. This lesson rests the case on **Leviticus 23:15–16**, not on **Exodus 16:1**.

IV-D. The Rest Days of the Seventh Month Do Not Follow a Lunar Week

The text most often cited for the lunar Sabbath is **Leviticus 23:39**, which calls the fifteenth and the twenty-second of the seventh month *shabbaton (complete rest)*. Read with the rest of the chapter, it points the other way. The rest days of the seventh month fall on the 1st (**Leviticus 23:24**), the 10th (**23:27, 32**), the 15th (**23:35, 39**), and the 22nd (**23:36, 39**). The 1st is the New Moon day itself, which the lunar teaching says is not a Sabbath, and the 10th fits no lunar-week pattern at all. Yet all four carry the same language. Those rest days follow the feast calendar of one month; they are not a lunar week. And no other month in the Tanakh has rest days on its 15th and 22nd.

IV-E. Travel on the Twenty-Second Day

Israel left Sinai *"in the second year, in the second month, on the twentieth day of the month"* (**Numbers 10:11**) and went *"a three days' journey"* (**Numbers 10:33**). A three-day march from the twentieth runs through the twenty-second, which the lunar teaching counts as a Sabbath, and the text records no Sabbath violation. This is a fair argument, but it rests on one narrative and on reading the three days as continuous travel from the day of departure; it is a **Single witness**, supporting and not decisive. Two earlier dated journeys — the departure from Rameses on the fifteenth of the first month (**Numbers 33:3**) and the arrival in the wilderness of Sin on the fifteenth of the second (**Exodus 16:1**) — come before the Sabbath statute was given at Sinai, so they carry little weight either way.

IV-F. The New Moon and the Sabbath Named Side by Side

The Tanakh repeatedly names the New Moon and the Sabbath together as two different days (**2 Kings 4:23; Isaiah 1:13; 66:23; Ezekiel 46:1; Hosea 2:11; Amos 8:5**). That shows two separate institutions. It does not by itself refute the lunar Sabbath, because its advocates agree that the New Moon is not a Sabbath. It is noted here so that it is not overused.

IV-G. The Historical Witness — Comparative Reference Only

History cannot stand as one of the two or three witnesses, but it confirms what the text shows. The Jewish community has counted the seventh day continuously, in every land of its dispersion, without reference to the moon. When the Gregorian calendar reform of 1582 dropped ten dates from the calendar (Inter gravissimas), Thursday, October 4 was followed by Friday, October 15: the dates moved; the days of the week did not. The *Encyclopaedia Britannica* (11th edition, *"Calendar"*) describes the week as a period of seven days *"having no reference whatever to the celestial motions,"* to which it owes its unalterable uniformity. The April 2026 lesson cited several astronomers by name for the same point; those quotations could not be verified and are withdrawn (Section VIII).

IV-H. The Lunar Sabbath Claims Tested

CLAIM	WHAT THE TANAKH SAYS	GRADE
The weekly Sabbaths fall on the 8th, 15th, 22nd, and 29th of each month	No text names those dates as weekly Sabbaths; Leviticus 23:3 gives the Sabbath a count, not a month-date	Not in the text
The New Moon day stands outside the week	No text says so, and Leviticus 23:15–16 requires seven complete weeks to equal forty-nine days across a New Moon	Not in the text
Leviticus 23:39 proves Sabbaths on the 15th and 22nd	Those are feast rests of the seventh month, alongside the 1st and the 10th	Misread
The Sabbath is a <i>moed</i> (<i>appointed time</i>) set by the moon	It is listed among the <i>moadim</i> , but its rule is six days and the seventh (Leviticus 23:3)	Not in the text
Exodus 16 proves a lunar Sabbath on the 22nd	The dates fit both readings; the forty-year six-days rule favors the unbroken week	Not decisive

Finding — is the Sabbath set by the moon? The weekly Sabbath is counted every seventh day from creation, independent of the month. **Corroborated** (**Genesis 2:2–3; Exodus 20:11; Leviticus 23:3, 15–16; Deuteronomy 16:9; Exodus 16:26, 35**). A Sabbath reset at each New Moon is **Not in the text**. The month is set by the New Moon and the appointed court (Lesson 19; Doc 240); the Sabbath is counted by every household for itself.

V. TWO OR THREE WITNESSES — THE SABBATH ACROSS THE TANAKH

The table gathers the Tanakh's own witnesses to the five laws. Comparative sources are not included here; they appear only in Sections VII and VIII.

REFERENCE	WHAT IT WITNESSES	LAWS
Genesis 2:2–3	Origin: Elohim ceased on the seventh day, blessed it, and made it holy	48

REFERENCE	WHAT IT WITNESSES	LAWS
Exodus 16:4–30	The Sabbath before Sinai: a test <i>"whether they will walk in My law or not"</i> (16:4); a double portion on the sixth day; none on the seventh; remain in your place	48–51
Exodus 20:8–11	The fourth of the Ten Words: remember, keep holy, no work for the whole household, grounded in creation	48, 50
Exodus 23:12	Rest for the ox, the donkey, the servant's son, and the stranger	49
Exodus 31:13–17	The Sabbath as a sign and an everlasting covenant	48
Exodus 34:21	Cease even in plowing time and harvest	49
Exodus 35:2–3	A Sabbath of complete rest; no fire kindled in your dwellings	50, 52
Leviticus 19:3, 30; 26:2	<i>"Keep My Sabbaths"</i> — set beside honoring parents and reverencing the sanctuary	48
Leviticus 23:3, 15–16	The Sabbath first among the appointed times, counted by its own rule; seven complete Sabbaths to the fiftieth day	48–50
Numbers 15:32–36	The stick-gatherer: deliberate Sabbath violation judged at Yahweh's word	50
Deuteronomy 5:12–15	Guard the Sabbath; rest for the servant <i>"as well as you"</i> ; remember Egypt	48–50
Isaiah 56:2–7	The Sabbath opened to the foreigner who joins himself to Yahweh	48
Isaiah 58:13–14	Call the Sabbath a delight; turn your foot from your own business	48, 51
Isaiah 66:23	<i>"From Sabbath to Sabbath, all flesh shall come to worship before Me"</i>	48
Jeremiah 17:21–27	Carry no burden out of your houses or in through the gates	50, 51
Ezekiel 20:12–24	The Sabbaths given as a sign; their profaning named among the causes of judgment	48

REFERENCE	WHAT IT WITNESSES	LAWS
Nehemiah 10:31; 13:15–22	No buying or selling on the Sabbath; the gates shut; the Sabbath restored after exile	50, 51
Psalms 92 (title)	<i>"A Psalm, a Song for the Sabbath day"</i> — the day of praise	48

VI. FOUR-SPHERE COVENANT APPLICATION

SPHERE	APPLICATION	WITNESS
Individual — Law #48	Holiness is first, rest second. The covenant person orders the six days toward the seventh — remembering it before it arrives, guarding it when it comes — and treats it as Yahweh's gift, not a burden (Exodus 16:29).	Exodus 20:8; Deuteronomy 5:12
Individual — Law #49	Rest is an act of trust. The one who stops in his own plowing time and harvest testifies that Yahweh governs his field, not his hands alone.	Exodus 34:21; 16:29
Individual — Law #50	The household's work stops for everyone in it. No one rests himself while requiring his workers or animals to labor on the seventh day.	Exodus 20:10; Deuteronomy 5:14
Individual — Laws #51–52	Prepare before the day: food cooked, errands finished, the week's business closed. The Sabbath is not the day for going out to work, trade, or carry the week's burdens.	Exodus 16:23, 29; 35:3; Jeremiah 17:21–22
Individual — Return	Whoever has kept the first day, a lunar count, or no Sabbath at all stands before the same Yahweh who gave the Sabbath as a gift. The invitation is to return, not to despair.	Ezekiel 18:21–23; Isaiah 56:2
Community	The Sabbath is a <i>miqra qodesh (holy convocation)</i> in every dwelling. The assembly gathers on the seventh day to read, pray, and be taught, and it teaches clearly that the month and the week are two separate counts.	Leviticus 23:3; 2 Kings 4:23

SPHERE	APPLICATION	WITNESS
Community	Commerce stops. The assembly that buys and sells on the Sabbath, or schedules its own business on it, has the problem Nehemiah confronted.	Nehemiah 10:31; 13:15–22; Amos 8:5
Nation	The Sabbath is a national covenant sign. Its profaning is named among the causes of exile.	Exodus 31:13–17; Ezekiel 20:12–24; Jeremiah 17:27
Nation	The Sabbath is built-in economic justice: one day in seven the servant, the stranger, and the working animal rest. A labor system that grants no rest to its lowest workers stands against the covenant.	Exodus 23:12; Deuteronomy 5:14–15
World	The Sabbath is opened to every foreigner who joins himself to Yahweh , and it frames the worship of all flesh in the age to come.	Isaiah 56:6–7; 66:23

VII. THREE-RELIGION AUDIT — HOW EACH TRADITION KEEPS THE SEVENTH DAY

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, was kept continuous; candles lit before sunset, food prepared beforehand, synagogue reading of the Torah portion; detailed rabbinic law of the thirty-nine labors, the Sabbath limit, and the eruv.	Most churches keep Sunday as the Lord's Day, with rest customs varying widely; Seventh-day Adventists and Seventh Day Baptists keep the seventh day; the Catholic Catechism (2175) teaches that Sunday fulfills the Sabbath.	Friday congregational prayer (Jumu'ah) is obligatory for men; trade is left for the prayer and resumed after it (Q. 62:9–10). The Sabbath is described as appointed for Israel (Q. 16:124).

ELEMENT	✧ JUDAISM	† CHRISTIANITY	✧ ISLAM
Covenant strength	Has kept the seventh day, counted from creation, without a break; preserves the Tanakh's own pattern of preparing food beforehand and stopping trade.	Kept the seven-day week unbroken and the Tanakh in its canon; Yeshua's own practice was the seventh day (Luke 4:16), and Mark 2:27 affirms the Sabbath as made for man.	Preserves the word <i>as-sabt</i> for the seventh day and the principle of a fixed weekly day of gathering before Elohim .
Covenant departure	Rabbinic fences sometimes make the day a burden of artificial complexity; derived rules (the thirty-nine labors, the two-thousand-cubit limit, no court sentences on the Sabbath) are taught as if they were the text.	The rest was moved to the first day by imperial law and church canon, with no Tanakh or New Testament command (Section VII-A).	Friday is not a day of rest, and the seventh day is treated as Israel's alone, though the Tanakh opens it to the foreigner (Isaiah 56:6).
Covenant witness	Keep the day, and keep the Tanakh's examples as the measure of work; name rabbinic extensions as extensions.	Return to the day Yahweh blessed. <i>"The Sabbath was made for man"</i> (Mark 2:27) points back to Genesis 2, not forward to Sunday.	The Qur'an's own word for the seventh day is the Tanakh's word. Isaiah 56:6–7 invites every foreigner to the day Yahweh sanctified.

VII-A. How the Seventh Day Was Moved — The Historical Record

The record that follows is historical and comparative. It is set out because the question of the day is a question of authority, and the documents speak for themselves.

Step One — Constantine, March 7, 321. The first civil law commanding rest on the first day of the week (Codex Justinianus 3.12.2; translation in Philip Schaff, *History of the Christian Church*, vol. 3, §75):

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting" (Constantine's Sunday edict, 321 CE)

The edict names the day *"the venerable Day of the Sun"* — Roman solar language, not a Tanakh or apostolic term — and its farm exemption is the exact opposite of **Exodus 34:21**: *"in plowing time and in harvest you shall cease."* Constantine's coins of the same year still honored *Soli Invicto Comiti (to the Unconquered Sun, companion)*.

Step Two — Nicaea, 325. Canon 20 regulated standing in prayer on Sundays, and the council fixed the date of Easter by Christian reckoning, independent of the Jewish calendar. Constantine's letter announcing the decision gave its motive plainly:

"Let us then have nothing in common with the detestable Jewish crowd" (Eusebius, *Life of Constantine* 3.18)

Step Three — Laodicea, about 363–364. A regional council forbade resting on the seventh day under penalty of anathema (canon 29, Schaff, *Nicene and Post-Nicene Fathers*, series 2, vol. 14):

"Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ" (Council of Laodicea, canon 29)

Two details from the same council tell their own story. Canon 29 had to be written because Christians were still resting on the seventh day. And canon 16 of the same council still ordered *"The Gospels are to be read on the Sabbath, with the other Scriptures."* Seventy years later the historian Socrates recorded that *"almost all churches throughout the world celebrate the sacred mysteries on the sabbath of every week,"* except those of Alexandria and Rome (Ecclesiastical History 5.22). The seventh day did not disappear quickly; it was displaced by law.

What Yeshua taught. *"The Sabbath was made for man, and not man for the Sabbath"* (Mark 2:27). The saying returns the Sabbath to its creation purpose, the gift of **Exodus 16:29**. It does not move the day, and the Gospels record that he went to the synagogue *"as his custom was, on the Sabbath day"* (Luke 4:16).

Audit verdict: no Tanakh text, and no New Testament text, moves the Sabbath to another day. The move came by imperial edict (321) and church canon (Laodicea), and it carries no covenant authority. **Exodus 31:13** calls the Sabbath *"a sign between Me and you throughout your generations."* No emperor, council, or tradition has authority to cancel what **Yahweh** established at creation.

VIII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The following points in the April 2026 Lesson 20, and in the research it drew on, are corrected in this revision.

Correction 1 — the word *shabbaton*. The April lesson said that *shabbaton* is used for the annual feast days and that this lexical difference is the Torah's signal that the weekly Sabbath and the feasts are separate institutions. The weekly Sabbath is itself called *shabbat shabbaton* (**Exodus 31:15; 35:2; Leviticus 23:3**) and *shabbaton* (**Exodus 16:23**). The institutions are separate, but by their count, not by their vocabulary (Section III).

Correction 2 — Exodus 16 as proof. The April lesson presented the dates of **Exodus 16:1** as proof against the lunar Sabbath. As Doc 240 (Section VI-B) showed, those dates fit the lunar reading as well. The case now rests on **Leviticus 23:15–16**, with **Exodus 16:26, 35** as support (Section IV).

Correction 3 — the origin of the lunar Sabbath teaching. The April lesson named "*Jonathan David Brown, 1998*" as the source of the lunar Sabbath doctrine. Doc 240 (Section XI-B) could not confirm that attribution and found that the ministry associated with that name publishes teaching *against* the lunar Sabbath. The attribution is withdrawn.

Correction 4 — Law #52 and punishment. The April lesson said **Yahweh** used **Exodus 35:3** to establish that judicial punishment may not be carried out on the Sabbath, and cited Sanhedrin 35b and the Sefer HaChinuch as support. The verse forbids kindling fire; the punishment reading is a rabbinic derivation and is now labeled as such (Section II-E).

Correction 5 — Psalm 15. The April lesson said the Sabbath is included among the credentials of the righteous in Psalm 15. Psalm 15 does not mention the Sabbath. The reference is withdrawn.

Correction 6 — Lamentations. The April lesson cited **Lamentations 1:9** for remembering the affliction. The verse about remembering in the days of affliction is **Lamentations 1:7**.

Correction 7 — the astronomers. The April lesson quoted "*Dr. Hinkley, "Dr. Totten (Professor of Astronomy, Yale),"* James Robertson of the U.S. Naval Observatory, and Dr. Frank Jeffries of Greenwich on the unbroken week. These quotations circulate in tract literature without primary sources, and C. A. L. Totten taught military science at Yale, not astronomy. They are withdrawn and replaced by the verifiable record of the 1582 calendar reform (Section IV-G). The "*108 of 160 languages*" figure is also withdrawn pending a primary source.

Correction 8 — the church-history quotations. The April lesson's quotations attributed to T. H. Morer (1701), to Mingana on Sabbath-keeping churches "*as late as 225 CE,*" and an unattributed

line on the Sabbath continuing *"from the apostles' time until the council of Laodicea"* could not be verified and are withdrawn, as is the statement that Constantine's coins placed the Chi-Rho beside the sun god. Socrates' testimony is now quoted exactly: the churches celebrated *"the sacred mysteries on the sabbath of every week"* (Section VII-A). The council of Nicaea is now described accurately: it set Easter by Christian reckoning, independent of the Jewish calendar, rather than abandoning a lunar calendar outright.

Correction 9 — rabbinic sources as support. In keeping with the Library's standing rule, the Mishnah, Talmud, Maimonides, the Targum, and the Sefer HaChinuch no longer appear in this lesson's witness tables or application table. They are cited only as comparative reference (Comparative Texts table; Sections II and VII).

Correction 10 — the Hebrew of *maqom*. The April lesson printed *maqom* (*place*) as **מקום**. The dictionary form is **מקום**, and the form in the verse is **מקומו** (**Exodus 16:29**).

IX. 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 seventh day is holy because Yahweh blessed it and made it holy at creation, before any nation or covenant people existed.	Genesis 2:2–3; Exodus 20:11; 31:17
II	The Sabbath is to be remembered and guarded: held in mind through the six days and protected when the seventh comes.	Exodus 20:8; Deuteronomy 5:12; Leviticus 19:3, 30
III	The rest belongs to the whole household — son, daughter, servant, animal, and stranger — and is not suspended in plowing time or harvest.	Exodus 20:10; 23:12; 34:21; Deuteronomy 5:14
IV	The work that stops is the week's work of production, provision, and trade; food is prepared and fires kindled the day before.	Exodus 16:23, 29; 35:3; Jeremiah 17:21–22; Nehemiah 13:15–19

#	COVENANT DECLARATION	BASIS
V	The Sabbath is counted every seventh day from creation by every household; it is not reset by the New Moon.	Leviticus 23:3, 15–16; Deuteronomy 16:9; Exodus 16:26, 35
VI	The Sabbath is a sign and an everlasting covenant between Yahweh and His people, and its profaning is a covenant breach.	Exodus 31:13–17; Ezekiel 20:12–24
VII	The Sabbath is open to every foreigner who joins himself to Yahweh , and all flesh will worship before Him from Sabbath to Sabbath.	Isaiah 56:2–7; 66:23

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

Behind every question about the Sabbath is a person who wants to know which day to keep and how to keep it. Tanakh's answer is fivefold.

First: know whose day it is. The seventh day was holy before you were born, because **Yahweh** made it holy (**Genesis 2:3**). You do not make it holy; you keep what He set apart (**Exodus 20:8**).

Second: count six and rest on the seventh. No court, moon, emperor, or council sets the week. Every household counts it for itself, as it has been counted since creation (**Exodus 20:9–11; Leviticus 23:3**).

Third: prepare the day before. Bake what you will bake and boil what you will boil on the sixth day (**Exodus 16:23**). Close the week's business, so that the gates can be shut (**Nehemiah 13:19**).

Fourth: give the rest to those under you. The servant, the worker, the animal, and the stranger rest as you rest (**Exodus 23:12; Deuteronomy 5:14**).

Fifth: if you have not kept it, return. *"Is it My desire that the wicked should die, says Yahweh Elohim, and not that he should turn from his ways and live?"* (**Ezekiel 18:23**). Yahweh has given you the Sabbath (**Exodus 16:29**). Call it a delight (**Isaiah 58:13**).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 1:14–19	The lights made on the fourth day for appointed times	IV-A
Genesis 2:2–3	Elohim ceased, blessed, and made the seventh day holy	II-A; III; IV-A; V; IX; X
Exodus 16:1	Arrival on the fifteenth of the second month	IV-C; IV-E; VIII
Exodus 16:4–30	The manna; the double portion; the first Sabbath; remain in your place	II-B; II-C; II-D; II-E; III; IV-C; V; VI; IX; X
Exodus 16:35	Manna for forty years	IV-C; IV-H; IX
Exodus 20:8–11	Law #48 and #50: remember, keep holy, no work	II-A; II-B; II-C; III; IV-A; V; VI; IX; X
Exodus 23:12	Law #49: rest for ox, donkey, servant's son, stranger	II-B; III; V; VI; IX; X
Exodus 31:13–17	The Sabbath as sign and everlasting covenant	II-B; II-C; II-F; III; IV-A; V; VI; VII-A; IX
Exodus 34:21	Law #49: cease in plowing time and harvest	II-B; II-C; V; VI; VII-A; IX
Exodus 35:2–3	Law #52: complete rest; no fire kindled	II-C; II-E; III; V; VI; VIII; IX
Exodus 35:29–36:7	The skilled work (<i>melakhah</i>) of the tabernacle	II-C
Leviticus 6:13	The altar fire burns continually	II-E
Leviticus 16:31	The Day of Atonement a <i>shabbat shabbaton</i>	III
Leviticus 19:3, 30; 26:2	<i>"Keep My Sabbaths"</i>	II-A; V; IX

REFERENCE	SUBJECT	SECTION
Leviticus 23:2–3	The Sabbath among the appointed times, counted by its own rule	II-D; III; IV-A; IV-H; V; VI; IX; X
Leviticus 23:15–16	Seven complete Sabbaths; fifty days	IV-B; IV-H; V; VIII; IX
Leviticus 23:24–39	The dated rest days of the seventh month	III; IV-A; IV-D; IV-H
Leviticus 25:4–5	The land's sabbatical year	III
Numbers 10:11, 33	Departure from Sinai on the twentieth; three days' journey	IV-E
Numbers 15:32–36	The stick-gatherer	II-C; II-E; V
Numbers 33:3	Departure from Rameses on the fifteenth	IV-E
Deuteronomy 5:12–15	Guard the Sabbath; rest for the servant; remember Egypt	II-A; II-B; II-C; III; V; VI; IX; X
Deuteronomy 16:3, 9	Remember the Exodus; count seven weeks	III; IV-B; IV-H; IX
Deuteronomy 19:15	The two-or-three-witness standard	Opening; I-A; IX
2 Kings 4:23	<i>"Neither new moon nor Sabbath"</i>	II-D; IV-F; VI
Isaiah 1:13	New Moon and Sabbath named together	IV-F
Isaiah 40:28	Yahweh does not grow weary	III
Isaiah 56:2–7	The Sabbath opened to the foreigner	Opening; V; VI; VII; IX
Isaiah 58:13–14	Call the Sabbath a delight	II-C; II-D; V; X; Closing
Isaiah 66:23	From Sabbath to Sabbath all flesh shall worship	II-D; IV-F; V; VI; IX
Jeremiah 17:21–27	No burden carried on the Sabbath	II-C; II-D; V; VI; IX

REFERENCE	SUBJECT	SECTION
Ezekiel 18:21–23	Return and live	VI; X
Ezekiel 20:12–24	The Sabbaths as a sign; their profaning	II-F; V; VI; IX
Ezekiel 46:1	The gate opened on Sabbath and New Moon	IV-F
Hosea 2:11	Feasts, new moons, and Sabbaths	IV-F
Amos 8:5	Merchants impatient for the Sabbath to pass	II-C; IV-F; VI
Psalms 92 (title)	A song for the Sabbath day	V
Psalms 104:19	The moon made for appointed times	IV-A
Lamentations 1:7	Remembering in the days of affliction	III; VIII
Nehemiah 10:31; 13:15–22	No trade on the Sabbath; the gates shut	II-C; II-D; V; VI; IX; X

"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 your own word — then you shall delight yourself in Yahweh, and I will make you ride on the heights of the earth, and feed you with the heritage of Jacob your father; for the mouth of Yahweh has spoken."

Isaiah 58:13–14 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 31 • REMEMBER THE SABBATH DAY (613 LAWS, LESSON 20) • OCTOBER 2026

MIQDASHBETHEL.AI • MIQDASHBETHEL@GMAIL.COM •

THE MESSAGE IS SENT TO THE WORLD

508(C)(1)(A) FREE CHURCH • SOLE TANAKH AUTHORITY • REACHING JUDAISM, CHRISTIANITY, AND ISLAM