

PRACTICING SABBATH

Faith Practices, Luke 6:1-11; Genesis 2:1-3; Exodus 20:8-11

October 2, 2022

*Then Jesus said to them,
"The Son of Man is Lord of the Sabbath."
Luke 6:5*

About faith practices (see *Faith Practices*)

⁷ *"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.
⁸ For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.*

Matthew 7

1. Help us attend to the Holy Spirit

in creation

in Scripture (see *Faith Practices* for a summary of the *lectio divina*)

in the Spirit's personal voice

2. Cultivate the character of Jesus Christ

3. Strengthen love for God and others

Beginning with Sabbath

² *By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.* ³ *And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.*

Genesis 2:2-3

⁸ *“Remember the Sabbath day by keeping it holy.* ⁹ *Six days you shall labor and do all your work,* ¹⁰ *but the seventh day is a Sabbath to the LORD your God. 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.* ¹¹ *For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*

Exodus 20:8-11

1. God “sabbathed” not because he was tired, but because he was finished
2. There is a creation and covenant blessing for those who participate in God’s sabbath rest

The importance and promise of rest and restoration

⁵ *Find rest, O my soul, in God alone;
my hope comes from him.*

⁶ *He alone is my rock and my salvation;
he is my fortress, I will not be shaken.*

⁷ *My salvation and my honor depend on God;
he is my mighty rock, my refuge.*

⁸ *Trust in him at all times, O people;
pour out your hearts to him,
for God is our refuge Selah*

¹¹ *One thing God has spoken, two things have I heard:
that you, O God, are strong,*

¹² *and that you, O Lord, are loving.
Surely you will reward each person
according to what he has done.*

Psalm 62

²⁸ *“Come to me, all you who are weary and burdened, and I will give you rest.* ²⁹ *Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.* ³⁰ *For my yoke is easy and my burden is light.”*

Matthew 11

1. God invites us into rest which reveals his strength and his covenant love (see Psalm 62:11-12)
2. This rest reorients us to God’s voice and God’s values

How Jesus thought about Sabbath

One Sabbath Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels.² Some of the Pharisees asked, “Why are you doing what is unlawful on the Sabbath?”

³ Jesus answered them, “Have you never read what David did when he and his companions were hungry? ⁴ He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions.” ⁵ Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”

⁶ On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. ⁷ The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. ⁸ But Jesus knew what they were thinking and said to the man with the shriveled hand, “Get up and stand in front of everyone.” So he got up and stood there.

⁹ Then Jesus said to them, “I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?”

¹⁰ He looked around at them all, and then said to the man, “Stretch out your hand.” He did so, and his hand was completely restored. ¹¹ But they were furious and began to discuss with one another what they might do to Jesus.

Luke 6 (see the parallel story in Mark 2:23-3:6)

1. Sabbath keeping affirms work of necessity and mercy
2. We enjoy the “Jesus perspective” on the Sabbath – the Sabbath is made for us (see Mark 2:27)

The benefits of practicing Sabbath

1. An opportunity to enjoy God’s daily provision

²¹ Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away. ²² On the sixth day, they gathered twice as much—two omers for each person—and the leaders of the community came and reported this to Moses. ²³ He said to them, “This is what the LORD commanded: ‘Tomorrow is to be a day of rest, a holy Sabbath to the LORD. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.’ ”

²⁴ So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. ²⁵ “Eat it today,” Moses said, “because today is a Sabbath to the LORD. You will not find any of it on the ground today. ²⁶ Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.”

²⁷ Nevertheless, some of the people went out on the seventh day to gather it, but they found none. ²⁸ Then the LORD said to Moses, “How long will you refuse to keep my commands and my instructions? ²⁹ Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out.” ³⁰ So the people rested on the seventh day.

Exodus 16

2. An opportunity to experience God’s “big picture” provision

²¹ “Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.

Exodus 34

3.

Second, that every day of my life
I rest from my evil ways,
let the Lord work in me through his Spirit,
and so begin in this life
the eternal Sabbath.

Heidelberg Catechism, Lord’s Day 38, Q&A 103 (see also Hebrews 4:1-13)

Resources for further studies in faith practices

The “Faith Practices” booklet is available at Faith Alive Resources:

<https://www.faithaliveresources.org/Products/810786/faith-practices.aspx>

Spurgeon has a “How To Read the Bible” sermon at <http://www.bible-researcher.com/spurgeon2.html>

Ryle has commentary on the Luke 6 text at <https://www.gracegems.org/Ryle/106.htm>

Tom Schwanda has a helpful definition of Reformed disciplines at

http://www.biblicalstudies.org.uk/pdf/ref-rev/10-1/10-1_schwanda.pdf

Eugene Peterson’s “Eat This Book” seminar is the best description of *lectio divina* that I have heard.

Available From Regent at https://www.regentaudio.com/products/eat-this-book-the-holy-community-at-table-with-holy-scripture?_pos=1&_sid=88952cbbf&_ss=r

Two classics on spiritual disciplines: Richard Foster’s *Celebration of Discipline* (Harper and Row, 1978, with a new 40th anniversary edition out) and Dalla Willard’s *The Spirit of the Disciplines* (HarperOne, 1990).

Michael Horton has a good reminder of the limits of spiritual disciplines at <https://www.monergism.com/following-jesus-what%E2%80%99s-wrong-and-right-about-imitation-christ>

The Westminster Catechism has a good statement on the Sabbath, though many disagree with the “recreation” issue. At <http://thewestminsterstandards.com/wlc-117-how-is-the-sabbath-or-the-lords-day-to-be-sanctified/>

Deffinbaugh has a helpful sermon on Luke 6 at <https://bible.org/seriespage/18-great-sabbath-controversy-luke-61-11>

WLC 117: How is the sabbath or the Lord's day to be sanctified?

at <http://thewestminsterstandards.com/wlc-117-how-is-the-sabbath-or-the-lords-day-to-be-sanctified/>

Answer: The sabbath or Lord's day is to be sanctified by an holy resting all the day¹, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful²; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy³) in the public and private exercises of God's worship⁴: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.⁵

1. [Ex 20:8, 10;](#)
2. [Ex 16:25–28; Neh 13:15–22; Jer 17:21–22;](#)
3. [Mt 12:1–13;](#)
4. [Isa 58:13; Lk 4:16; Acts 20:7; 1 Cor 16:1–2; Ps 92 title; Isa 66:23; Lev. 23:3;](#)
5. [Ex 20:8; Lk 23:54, 56; Ex 16:22,25–26,29; Neh 13:19](#)

Luke Chapter 6

J.C. Ryle, 1858, at <https://www.gracegems.org/Ryle/106.htm>

Section 30. Jesus and the Sabbath, Luke 6:1-5

And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do you that which is not lawful to do on the Sabbath days? And Jesus answering them said, Have you not read so much as this, what David did, when himself was an hungry, and they which were with him; How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the Sabbath.

We should notice in this passage — what excessive importance hypocrites attach to trifles. We are told that, "One Sabbath day as Jesus was walking through some corn fields, his disciples broke off heads of wheat, rubbed off the husks in their hands, and ate the grains." At once the hypocritical Pharisees found fault, and charged them with committing a sin. They said, "Why do you that which is not lawful to do on the Sabbath?" The mere act of plucking the heads of wheat, of course they did not find fault with. It was an action sanctioned by the Mosaic law. (Deuteronomy 23:25.) The supposed fault with which they charged the disciples, was the breach of the fourth commandment. They had done work on the Sabbath, by taking and eating a handful of food.

This exaggerated zeal of the Pharisees about the Sabbath, we must remember — did not extend to other plain commandments of God. It is evident from many expressions in the Gospels, that these very men, who pretended such strictness on one little point, were more than lax and indifferent about other points of infinitely greater importance. While they stretched the commandment about the Sabbath beyond its true meaning — they openly trampled on the tenth commandment, and were notorious for covetousness. (Luke 16:14.)

But this is precisely the character of the hypocrite. To use our Lord's illustration — in some things he makes fuss about straining a gnat out of his cup, while in other things he can swallow a camel! (Matthew 23:24.)

It is a bad symptom of any man's state of soul, when he begins to put the second things in religion in the first place — and the first things in the second; or the things ordained by man — above the things ordained by God. Let us beware of falling into this state of mind. There is something sadly wrong in our spiritual condition, when the only thing we look at in others is their outward Christianity, and the principal question we ask is, whether they worship in our denomination, and use our ceremonies, and serve God in our way.

Do they repent of sin?

Do they believe on Christ?

Are they living holy lives?

These are the chief points to which our attention ought to be directed. The moment we begin to place anything in religion before these things — we are in danger of becoming as thorough Pharisees as the accusers of the disciples.

We should notice, secondly, in this passage — how graciously our Lord Jesus Christ pleaded the cause of His disciples, and defended them against their accusers. We are told that He answered the cavils of the Pharisees with arguments by which they were silenced, if not convinced. He did not leave His disciples to fight their battle alone. He came to their rescue, and spoke for them.

We have in this fact, a cheering illustration of the work that Jesus is ever doing on behalf of His people. There is one, we read in the Bible, who is called "the accuser of the brethren, who accuses them day and night" — even Satan, the prince of this world. (Revelation 12:10.)

How many grounds of accusation we give him, by reason of our infirmity! How many charges he may justly lay against us before God! But let us thank God that believers "have an Advocate with the Father — Jesus Christ the righteous," who is ever maintaining the cause of His people in Heaven, and continually making intercession for them.

Let us take comfort in this cheering thought. Let us daily rest our souls on the recollection of our great Friend in Heaven. Let our morning and evening prayer continually be, "Answer for me — answer for me, O Lord my God."

We should notice, lastly, in these verses — the clear light which our Lord Jesus Christ throws on the real requirements of the fourth commandment. He tells the hypocritical Pharisees, who pretended to such strictness in their observance of the Sabbath — that the Sabbath was never intended to prevent works of necessity. He reminds them how David himself, when suffering from hunger — took and ate that show-bread, which ought only to be eaten by the priests — and how the act was evidently allowed by God, because it was an *act of necessity*. And He argues from David's case, that He who permitted His own temple rules to be infringed, in cases of necessity — would doubtless allow work to be done on His own Sabbath days, when it was work for which there was really a need.

We should weigh carefully the nature of our Lord Jesus Christ's teaching about the observance of the Sabbath, both here and in other places. We must not allow ourselves to be carried away by the common

notion that the Sabbath is a mere Jewish ordinance, and that it was abolished and done away by Christ. There is not a single passage of the Gospels which proves this. In every case where we find our Lord speaking upon it — He speaks against the false views of it, which were taught by the Pharisees, but not against the day itself. He cleanses and purifies the fourth commandment from the man-made additions by which the Jews had defiled it — but He never declares that it was not to bind Christians. He shows that the seventh day's rest was not meant to prevent works of necessity and mercy — but He says nothing to imply that it was to pass away, as a part of the ceremonial law.

We live in days when anything like strict Sabbath observance is loudly denounced, in some quarters, as a remnant of Jewish superstition. We are boldly told by some people, that to keep the Sabbath holy is *legalistic* — and that to enforce the fourth commandment on Christians, is going back to bondage.

Let it suffice us to remember, when we hear such things, that assertions are not proofs, and that vague talk like this — has no confirmation in the word of God. Let us settle it in our minds, that the fourth commandment has never been repealed by Christ, and that we have no more right to break the Sabbath day, under the Gospel — than we have to murder and to steal.

The architect who repairs a building, and restores it to its proper use — is not the destroyer of it, but the preserver. The Savior who redeemed the Sabbath from Jewish traditions, and so frequently explained its true meaning — ought never to be regarded as the enemy of the fourth commandment. On the contrary, He has magnified it, and made it honorable.

Let us cling to our Sabbath, as the best safeguard of our Country's religion. Let us defend it against the assaults of ignorant and mistaken men — who would gladly turn the day of God, into a day of business and pleasure. Above all, let us each strive to keep the day holy ourselves. Much of our spiritual prosperity depends, under God — on the manner in which we employ our Sundays.

Section 31. The Withered Hand Healed, Luke 6:6-11

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

These verses contain another example of our Lord Jesus Christ's mode of dealing with the Sabbath question. Once more we find Him coming into collision with the vain traditions of the Pharisees, about the observance of the fourth commandment. Once more we find Him clearing the day of God from the *rubbish of human traditions* — and placing its requirements on the right foundation.

We are taught in these verses — the lawfulness of doing works of mercy on the Sabbath day. We read that before all the Scribes and Pharisees, our Lord healed a man with a withered hand on the Sabbath. He knew that these enemies of all righteousness were watching to see whether He would do it, in order that they might "find an accusation against Him." He boldly asserts the right of doing such works of mercy, even on the day when it is said, "you shall do no manner of work." He openly challenges them to

show that such a work was contrary to the law. "I will ask you one thing," He says, "Is it lawful on the Sabbath to do good — or to do evil? to save life — or to destroy?" To this question, His enemies were unable to find an answer.

The *principle* here laid down, is one of *wide application*. The fourth commandment was never meant to be so interpreted, as to inflict injury on man's body. It was intended to admit of adaptation to that state of things which sin has brought into the world. It was not meant to forbid showing kindness on the Sabbath to the afflicted — or attending to the needs of the sick. We may drive in a carriage to minister comfort to the dying. We may stay away from public worship — in order to fetch a doctor, or be useful in a sick room. We may visit the fatherless and widow in trouble. We may preach, and teach, and instruct the ignorant. These are *works of mercy*. We may do them, and yet keep the Sabbath holy. They are not breaches of God's law.

One thing, however, we must carefully remember. We must take heed that we do not *abuse the liberty* which Christ has given us. It is in this direction that our danger chiefly lies in modern times. There is little risk of our committing the error of the Pharisees, and keeping the Sabbath more strictly than God intended. The thing to be feared, is the general disposition to neglect the Sabbath, and to rob it of that honor which it ought to receive. Let us take heed to ourselves in this matter.

We are taught, secondly, in these verses — the perfect knowledge that our Lord Jesus Christ possesses of men's thoughts. We see this in the language used about Him, when the Scribes and Pharisees were watching Him. We read that "He knew their thoughts."

Expressions like this are among the many evidences of our Lord's divinity. It belongs to God alone, to read hearts. He who could discern the secret intents and imaginations of others — must have been more than man. No doubt He was a *man* like ourselves in all things — sin only excepted. This we may freely grant to the Socinian, who denies the *divinity* of Christ. The texts the Socinian quotes, in proof of our Lord's manhood — are texts which we believe and hold as fully as himself. But there are other plain texts in Scripture which prove that our Lord was *God* as well as *man*. Of such texts the passage before us is one. It shows that Jesus was "God over all, blessed forever." (Romans 9:5.)

Let the remembrance of *our Lord's perfect knowledge* always exercise a *humbling influence* upon our souls. How many vain thoughts, and worldly imaginations — pass through our minds every hour, which man's eye never see! What are our own thoughts at this moment? What have they been this very day, while we have been reading, or listening to this passage of Scripture? Would they bear public examination? Would we want others to know all that passes in our mind? These are serious questions, and deserve serious answers. Whatever we may think of them — it is a certain fact that Jesus Christ is hourly reading our hearts. Truly we ought to humble ourselves before Him, and cry daily, "Who can tell how often he offends?" — "Cleanse me from secret faults." "God be merciful to me a sinner!"

We are taught, lastly, in these verses — the nature of the first act of faith, when a soul is converted to God. The lesson is conveyed to us in a striking manner, by the history of the cure which is here described. We read that our Lord said to the man whose hand was withered, "Stretch forth your hand." The command, at first sight, seems unreasonable — because the man's obedience was apparently impossible. But the poor sufferer was not stopped by any doubts or reasonings of this kind. At once we read that he made the attempt to stretch forth his hand — and, in making the attempt, was cured. He had faith enough to believe that He who bade him to stretch forth his hand — was not mocking him, and ought to be obeyed. And it was precisely in this act of implicit obedience, that he received a blessing. "His hand was completely restored!"

Let us see in this simple history — the best answer to those doubts, and hesitations, and questionings, by which anxious inquirers often perplex themselves, in the matter of coming to Christ. They ask: "How can we believe?" "How can we come to Christ? How can we lay hold on the hope set before us?"

The best answer to all such inquiries, is to bid men do as he did who had the withered hand. Let them not stand still reasoning — but act. Let them not torment themselves with philosophic speculations — but cast themselves, just as they are, on Jesus Christ. So doing, they will find their course made clear.

How, or in what manner — we may not be able to explain. But we may boldly make the assertion, that in the act of striving to draw near to God, they shall find God drawing near to them; but that if they deliberately sit still — they must never expect to be saved.

שָׁבַת S⁷⁶⁷³ TWOT^{2323, 2323c} GK⁸⁶⁹⁷₇₁ **vb.** cease, desist, rest (Assyrian *šabātu*, prob. *cease, be completed* Di^{WB} Zim⁵⁹³ (Jen^{iv} (1889), 277 f. is sceptical); Arabic *سَبَّتَ* (*sabata*) *cut off, interrupt*; NH has *שָׁבַת* *neglect*, etc., Aramaic *שָׁבַתָא* *cost of neglect*);—**Qal**₂₇ *Pf.* 3 ms. 'ש' Gn 2:3 +; 3 pl. שָׁבְתוּ La 5:14, etc.; *Impf.* 3 ms. יִשְׁבְּתוּ Ho 7:4; יִשְׁבַּת Pr 22:10 + 2 times; 3 fs. תִּשְׁבַּת Lv 26:35; תִּשְׁבַּת v 34 Ne 6:3 +, etc.;— **1.** *cease:* (abs. 13 times) of seasons Gn 8:22 (J); manna Jos 5:12 (P), etc., Is 14:4⁰ Ne 6:3 +; c. מָן Ho 7:4 + 3 times **2.** *desist from labour, rest:* **a.** c. מָן (of God) Gn 2:2, 3 (P) **b.** מָן om., כ temp. Ex 23:12 (E), 16:30; 34:21 (J), 31:17 (P); 'ש' בְּחָרִישׁ וּבְקָצִיר 34:21 (J.; i.e., even in these busy seasons). **c.** land in 7th year Lv 26:34, 35⁰ (H), 2 Ch 36:21.—Lv 23:32; 25:2 v. [שָׁבַת] *vb.* denom. *Infr.* †**Niph.** *Pf.* 3 ms. נִשְׁבַּת Is 17:3 + 2 times; pl. נִשְׁבְּתוּ Ez 6:6;—*cease:* abs. Ez 6:6; 30:18; 33:28; c. מָן Is 17:3. **Hiph.**₄₀ *Pf.* 3 ms. הִשְׁבִּית Ru 4:14 +; 2 ms. הִשְׁבִּית ψ 89:45; 119:119, etc.; *Impf.* 3 ms. יִשְׁבִּית Pr 18:18 Dn 9:27; יִשְׁבַּת 2 K 23:11 2 Ch 16:5, etc.; *Inf.* *cstr.* הִשְׁבִּית ψ 8:3; לִשְׁבִּית Am 8:4 (Ges⁵³ 4); *Imv.* *mpl.* הִשְׁבִּיתוּ Is 30:11; *Pt.* מִשְׁבִּית Je 16:9 ψ 46:10;— **1.** *cause to cease, put an end to:* c. acc. mirth Ho 2:13, work 2 Ch 16:5; Ne 4:5; sacrifice Dn 9:27; war ψ 46:10, cf. Is 13:11; Ez 7:24; Pr 18:18 + 6 times, + מָן קוֹל שְׁשׁוֹן מָן Je 7:34; 16:9, cf. 48:33. **2.** = *exterminate, destroy:* c. acc. 2 K 23:5, 11; Am 8:4 (Now conj. הִעֲשִׂקִים), Ho 1:4 ψ 8:3; 119:119; c. acc. + מָן, Je 36:29, מִן הָאָרֶץ Lv 26:6 (H), Ez 34:25; מִן אֱלִילִים 30:13; Dt 32:26. **3.** *cause to desist from:* c. מָן Ez 16:41; 34:10; Ex 5:5 (E = give rest from); לְבִלְתִּי *inf.* Jos 22:25 (P). **4.** *remove* (= הִסִּיר מָן c. מָן Ez 23:27, 48 ψ 89:45 (text dub.: read הִשְׁבִּיתוּ [3] ט Du; מִטָּה הָדוּ Herz Che, v. also sub מְהֵרָה); leaven מִבְּתִים Ex 12:15 (P); הִשׁ' אָחֵק' יִשְׂר' מִפְּנֵינוּ Is 30:11. **5.** *cause to fail, let be lacking:* salt מִנְחָתָהּ Lv 2:13 (P); acc. pers. + ל pers. Je 48:35; Ru 4:14. I. שָׁבַת v. יִשַׁב.

†II. שָׁבַת S^{7674, 7675} TWOT^{2323a, 922a} GK^{8699, 8700} **n.f.** **cessation** (dub.) Pr 20:3 (c. מְרִיב ט ἀποστρέφασθαι = שׁוּב); שָׁבַתוּ Ex 21:19 i.e. from work = his loss of time (but Di I. שָׁבַת, p. 443 f.).—Is 30:7 perhaps = *a sitting still* (indolently) √ יִשַׁב, but prob. crpt., v. Du Che al.

שַׁבָּת S⁷⁶⁷⁶ TWOT^{2323b} GK⁸⁷⁰¹₁₁₁ n.f. Ex 31:14 m. Is 56:2, 6; 66:23, (under infl. of יום ה' in freq. 'יום ה', Albr xvi (1896), 47) Sabbath (= ת + שבת; NH שַׁבַּת, Aramaic שַׁבְתָּא, ܫܒܬܐ (*šabto*); perhaps Assyrian *šabattum* (|| *ûm nûh libbi, day of rest of heart* (i.e. propitiation) [of deity]: only in lex. tablets); cf. Lotz *Quaest. de hist. Sabbati*, 1883 Jen^{iv} (1869), 274 ff. (doubts connexion of Assyrian word with Heb. Sabbath) Id^{S. S. Times}, Jan. 16, 1892, 35 f. Muss-Arn^{xi} (1892), 93 Schwally¹²⁷; v. (more recently) Jastr^{J. Theol. ii} (1898), 312 ff. Toy^{TBL xviii} (1899), 190 ff. Dr^{SABBATH} (1902) Zim^{.592 ff.}; 1904, 199 ff. [15th day of month so called]^{458 ff.});—abs. 'שׁ Ex 16:25 + 64 times; cstr. שַׁבַּת v 23 + 10 times; sf. שַׁבְתּוֹ Nu 28:10 + 3 times sf.; pl. שַׁבְתוֹת Lv 23:15 + 7 times; cstr. שַׁבְתַּת v 38 25:8⁰; sf. שַׁבְתוֹתֵי Is 56:4 +, etc.;—**1. sabbath: a.** primitive לַיהוָה 'שׁ Ex 16:25 (J), 20:10 = Dt 5:14 (ten words) Lv 23:3 (P); 'שׁ Ex 16:29 (J); 'שׁ בַּיּוֹם הַשְּׁבִיעִי Ex 16:26 (J); on seventh day יום הַשַּׁבָּת 20:8, 11 = Dt 5:12, 15 (ten words), so throughout; Ex 31:15 + 3 times P, Je 17:21; Ez 46:4; Ne 10:32 + 9 times, + (|| new moon) Is 1:13; Ez 46:1; 2 K 4:23; Am 8:5, cf. Is 66:23⁰, also חג and מועד Ho 2:13; time of change of watch in temple 2 K 11:5, 7, 9⁰ = 2 Ch 23:4, 8⁰; 'שׁ מִיֶּסֶךְ הַשַּׁבָּת (in temple) 2 K 16:18; orig. observed simply by *abstinence from labour* Ex 20:9, 10 = Dt 5:12–14; Ex 23:12 (E), 34:21 (J; Br^{181–195}). **b.** Deut. reason for day is deliverance from Egypt Dt 5:15, hence its consecration, לְקַדְּשׁוֹ v 12 = Ex 20:8; 'שׁ קַדְּשׁ יוֹם הַשַּׁבָּת Je 17:22, 24, 27 (especially no load carried), Ez 20:20; 44:24. **c.** intensified by antith. 'שׁ חֵלֶל Ez 20:13 + 5 times Ez, cf. Ne 13:18. Phrases in H: 'שׁ (ה) שֶׁמֶר Lv 19:3, 30; 26:2, then P Ex 31:13, 14, 16; cf. Is 56:2, 4, 6; 'יום קְדוֹשׁ י', 'יום קְדוֹשׁ: 58:13⁰ (c. כבוד). H also שַׁבְתוֹתֵיכֶם Lv 26:35; 'שׁ סְמֵחָרַת הַשַּׁבָּת 23:11, 15, 16; שַׁבְתוֹתֵי 19:3, 30; 26:2; Is 56:4; Ez 20:12; 22:26, + 8 times Ez; || מוֹעֵד La 2:6. **d.** P gives as basis God's resting Ex 20:11; 31:17; 'שׁ שַׁבְתוֹת Lv 23:38; קַדְּשׁ עֲלֵת 'שׁ Ex 16:23, cf. Ne 9:14, 'שׁ שַׁבְתוֹן Ex 31:15; 35:2; Lv 23:3; 'שׁ עֲשֵׂה הַשַּׁבָּת Ex 31:16, 'שׁ עֲלֵת 'שׁ Nu 28:10, cf. Is 66:23; 'שׁ בַּיּוֹם הַשַּׁבָּת Lv 24:8 *on every sabbath*, abbr. שַׁבַּת 1 Ch 9:32; לַשַּׁבְתוֹת || הַקְּדוֹשִׁים + מוֹעֵדִים 23:31 + 3 times Chr, Ne 10:34 (ל om. by error); work punished by stoning Nu 15:32; trade prohib. Ne 10:32; 13:15–21. **2. day of atonement** is a שַׁבַּת שַׁבְתוֹן Lv 16:31; 23:32 (P), cf. שַׁבַּת שַׁבְתוֹת v 32 (P). **3. sabbath year**, שַׁבַּת שַׁבְתוֹן Lv 25:4 (H); שַׁבַּת לַיהוָה v 2, 4 (H); (הָאָרֶץ) שַׁבְתוֹתֶיהָ 26:34⁰, 43 (H), 2 Ch 36:21. **4.** = *week* (?): שַׁבְתוֹת שֶׁבַע Lv 23:15 (H), seven *sabbaths* or *weeks*; שֶׁבַע שַׁבְתוֹת (ה) שָׁנִים 25:8⁰ (H) seven sabbaths or weeks (of years), uncertain (v. Mk 16:2, 9; Lk 18:12; Mt 28:1, cf. J.Aram. usage); poss. שַׁבַּת Is 66:23 = *week* (Du). **5. שַׁבַּת הָאָרֶץ** Lv 25:6 (H) = *produce* in sabbath year (growing of itself).¹

¹ Brown, F., Driver, S. R., & Briggs, C. A. (1977). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (pp. 991–992). Oxford: Clarendon Press.

