

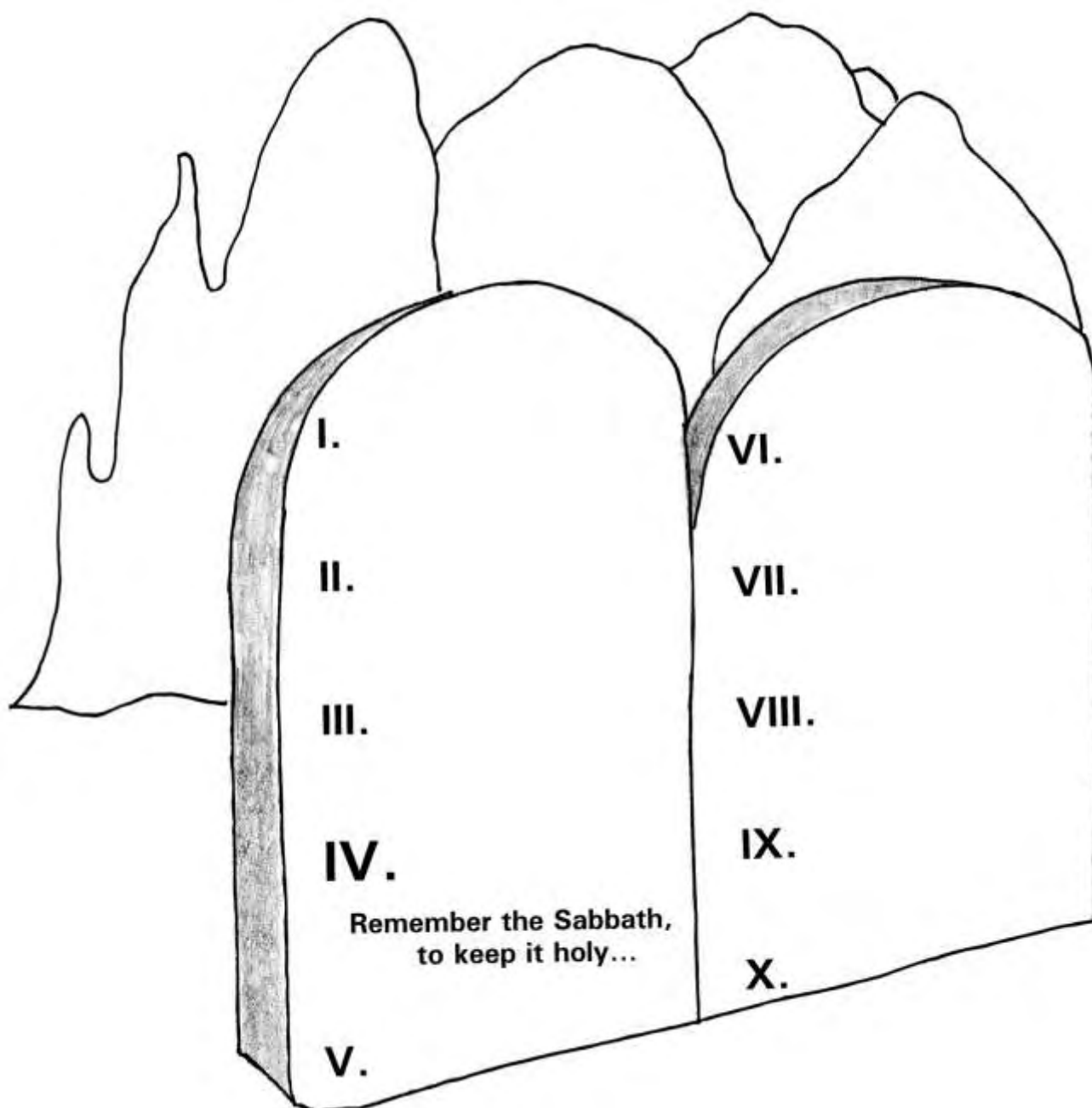
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Me? Keep the Sabbath?

An apologetic for the seventh-day Sabbath observance.

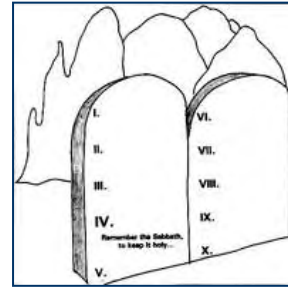
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Me? Keep the Sabbath?

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Me? Keep the Sabbath?

An apologetic for Saturday Sabbath observance

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A note of personal background:

For more than a decade we as a family have been keeping Saturdays as a day of rest and worship. The manner of observance in our household includes ceasing from our own labors and pleasures from sundown Friday until sundown Saturday, so we can turn to the Almighty – to His Word, to fellowship with other believers, to family worship at home, and to rest. This has proved everything God's word promises – a blessing and a delight.

Our switch to a Saturday Sabbath all began years ago we were teaching the Ten Commandments to our Sunday school classes (on Sunday). We noticed that most Christians try to keep all but #4. Many believers seem to have no problems with buying and selling and doing personal or family recreation activities on Sunday after “doing” church. Many have shrunk observance of the 4th commandment to one hour of church a week. That seemed “off” to us.

We began to devote many hours to studying the Sabbath in depth, scripture by scripture, as well as researching the historical events surrounding its change under Constantine 300 years after Christ died. Having each lived from childhood in observance of Sunday as the Christian holy day, we were astonished to discover that the day was changed by Papal edict. The Catholics even boast of being the ones to make the change right in their written church doctrines! Constantine felt a united empire would be far easier to manage. So he combined the secular/pagan practice of sun-worship (Sunday) with the Christian practice of Sabbath. It was necessary to make such an edict because Christians were celebrating the Sabbath solidly, else why the need for the decree? Something was fishy!

We trust the following notes organised from our study can be helpful to you if you too wrestle with this issue. Because observing the Sabbath *is* such a change from the practice of the majority of contemporary Christian culture, we thought a compilation of some of the research might be useful to others.

“If thou turn away thy foot from the Sabbath,

From doing thy pleasure on My holy day;

And call the Sabbath a delight,

The holy [day] of the LORD, honourable;

And shalt honour Him, not doing thine own ways,

Nor finding thine own pleasure,

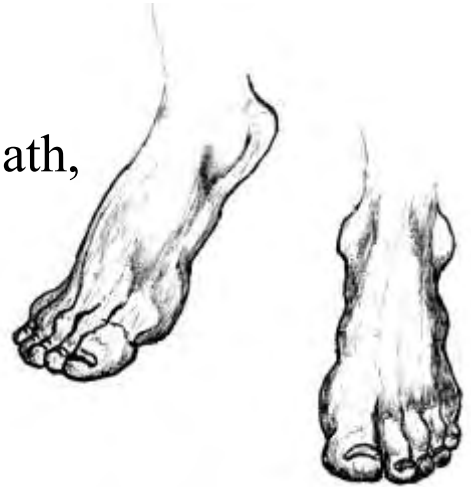
Nor speaking thine own words:

Then shalt thou delight thyself in the LORD;

And I will cause thee to ride upon the high places of the earth,

And feed thee with the heritage of Jacob thy father:

For the mouth of the LORD hath spoken it.”



Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, 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 your daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. 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

I. Defining the term.

Sabbath means “rest”. The Hebrew word used in the Old Testament is *shabbath*, which derives from *shabath*, the root of which is “to cease, desist, rest.” The first word that is translated as Sabbath in Exodus 16:23 is *shabbathon*, a word – also derived from *shabath* – meaning complete rest, Sabbath observance, sabbatical, or solemn rest. The Greek word used in the New Testament is *sabbaton*, derived from that same Hebrew word *shabath*. Thus, the essence of the meaning of the word Sabbath is cessation from work, or, complete rest.

A related term is **the LORD's Day**. Contrary to common thinking, the Bible states that **the Sabbath**, *not* Sunday, is the LORD's Day (see Exodus 20:10, Isaiah 58:13, and Mark 2:28). We see that Sylvester, Bishop of Rome from 314 to 337 AD, tampered with it, officially changing the title of the first day of the week (Sunday) to call *it* the LORD's day.² Jesus (Yeshua) declared that He is the LORD of the Sabbath. Therefore, the seventh day Sabbath must be the LORD's day. Thus we can conclude that the Apostle John was in the Spirit on the Sabbath – that is, on the seventh day – in Revelation 1:10.

¹ Unless noted otherwise, quotes are from the New International Version.

² Michael Moshe, *The Sabbath Rest* (Greeley, Colorado: First Fruits of Zion, 1994), page. 6. See also the FFOZ book, *Restoration*, by D. Thomas Lancaster (2005). Phone 1-800-775-4807. Website: <http://ffoz.org/>.

II. Why the *seventh* day of the week?

Believers of this century have commonly held that the ACTUAL day of observing the Sabbath doesn't really matter. But as we have searched the Word and studied this, we have come to believe that the actual day – the 7th day — *IS* important. Nothing in God's divine scheme is ever random. For example, He chose to die on the cross at exactly the hour of Passover. His timing is never casual. Exactness is consistent with God's nature.

Genesis 2:1-3 teaches us that the Sabbath observance is a memorial to Creation: “God blessed the seventh day and made it holy, because on it He rested from all the work of creating that He had done.” In keeping the Sabbath, we follow the divine precedent of resting, now from our own work, as He did, on the seventh day.

In Exodus 31:12-17, we read that God commanded the Israelites to keep the fourth commandment as a perpetual covenant, a sign forever through the generations. The reason? “For in six days the LORD made the heavens and the earth, and on the seventh day He abstained from work and rested” (verse 17).



Exodus 20:8-11, the passage of the Ten Commandments which is the 4th commandment, explicitly reminds us that “the seventh day is a Sabbath to the LORD your God” (verse 10a; also verse 11). The end of verse 11 repeats the words of Genesis 2:3. Scripture reiterates this in Leviticus 23:3. We see that it was to be perpetual (Exodus 31:16-17). In Isaiah 66:23 we see further that it will endure even after the establishment of new heavens and a new earth.

God's miraculous provision of manna for forty years – initiated in Elim (Exodus 16), *prior* to Mt. Sinai (Exodus 20) – underscored the significance of observing the particular seventh day. Ordinarily their food rotted the day after it was gathered. But it doesn't rot after gathering and saving it on the sixth day. It was supernaturally preserved to be adequate provision for the seventh holy day of rest (Exodus 16:22-30). What a strong object lesson!

Furthermore, if it were the case that a person could choose which of the seven days to keep as holy to the LORD, God would have so instructed the Levitical priests. Surely He would have given the Old Testament priests another day off, the way modern pastors do, because of their having to work on the Sabbath. But he didn't.

In the New Testament, the Bible always refers to Sunday as the first day of the

week – never as the Sabbath. From Mark 16:1-2, in fact, we explicitly see that Sunday is not the Sabbath. Sunday is the day after the Sabbath.

It is further helpful to note that in Biblical thinking, a twenty-four hour day was understood to be measured from sundown (or evening) to sundown (evening). Genesis 1:5 introduces this concept, stating that the dark part (evening) of the day comes first, then the light part. Somewhere along the road, the enemy later changed the day's cycle by having the day start at midnight, for which there is absolutely no Biblical precedent.

Further, Yeshua (Jesus) instituted baptism and the LORD's Supper as the means of our identifying with/celebrating His death, burial and resurrection, not Sunday. (See Romans 6:3-6, Colossians 2:12, and Matthew 26:26-29.)

III. God's command to keep the Sabbath.

A. Origins of the commandment.

The Sabbath teaching originates in Creation, not even in the giving of the Mosaic law. It is, therefore, a foundational command that we understand by revelation, not by figuring it out ourselves. There is absolutely no natural reason for a seven-day cycle. Cycles in nature dictate the length of days, months and years, but no movement of planets or celestial orbits teaches us to observe a seven-day week. Nonetheless, most of the world through most of recorded time has lived a seven-day week. (See Addendum #6 on pages 23-29: names of the days of the week from 160 languages and civilizations around the world throughout recorded time.)

Where, then, did they get the idea? They observed it because God told them to, first, at creation, and then again when He gave the Ten Commandments.

The 4th commandment is the only commandment that begins with the word “remember” (the Hebrew word means “to do again”) referring back to a prior creation ordinance. At the giving of the law, He strengthens his desire for us to rest by making it a command. The use of the word “remember” also is a reminder to guard against *forgetting*.

This commandment, Exodus 20:8-11, takes up four of the sixteen verses in the Decalogue. It contains more detail than any of the other nine.³ Could it be that God foreknew the confusion that would surround this commandment? Surely, as someone has stated, the Sabbath issue has had no rest.⁴

³ See also the restating of the Ten Commandments in Deuteronomy 5:12-15, wherein God tells us that the Sabbath is a day to remember our redemption from slavery.

⁴ Samuele Bacchiocchi, in *The Sabbath and Jewish and Christian Traditions*, ed. by Thomas Eskenazi, et al. (N.Y.: Crossroad Publishing, 1991), page 85. This book contains papers from a symposium of Jewish, Protestant, Catholic and Seventh Day Adventist scholars at the University of Denver in May of 1989.

B. To whom God addressed the commandment.

The Exodus 31 passage could cause the reader to state that this commandment only applies to the Jews. But we see that there were no Jews yet in Genesis when God instituted the Sabbath observance (there were no Jews until there was a tribe of Judah). Thus, it is for all mankind. In Mark 2:27 we read Jesus' statement that the Sabbath was made for man. Scripture teaches us, “Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil” (Isaiah 56: 2). This passage continues to say that the Sabbath was not only for the Hebrew people, but also for “foreigners who bind themselves to the LORD to serve Him, too” (Isaiah 56:6-8).

The Old Testament command is renewed in the New Testament. Relevant passages include Matthew 24:20, Mark 2:27-28, and Hebrews 4:4 and 9-11a (see Addendum #2 on page 17). If Christ meant to abrogate or alter the 4th Commandment, surely He would have done so explicitly. We should, “therefore, make every effort to enter that rest” (Hebrews 4:11a).

Even if there were any doubt regarding whether the modern non-Jewish Christian should keep the Sabbath, **love** ought to cause him or her to do so. As Michael Moshe wrote:

Though we are not under law to obtain righteousness through it, we are not at liberty to wilfully transgress the law [the 10 commandments]... To love God means to not wilfully, knowingly, or purposefully transgress the law. It means to be obedient to all He commands us, because if we truly love Him, we will keep His commandments (John 14:15).⁵

Many Christians who dismiss the notion of observing the Saturday Sabbath contend that it is a misguided attempt to attain righteousness. They argue that it is repeating the problem of the Galatians – trying to earn one's salvation by one's good works. But as Moshe argues, “We are free from the curse of the law, but we are not given permission to wilfully transgress the law. ... How can one who knows the truth regarding the fourth commandment keep violating it?”⁶ In fact, one continuing observation we have made, week after week, is that we always seem to fail to “keep” the Sabbath in the perfect way that God would have us do so. We could never prove a thing to Him by “keeping” the Sabbath, for only the Messiah keeps it perfectly; we might better say we are “observing” it, as we look for His grace to help us to obey this law.

⁵ Moshe, *The Sabbath Rest*, pages 6-7.

⁶ Moshe, *The Sabbath Rest*, pages 35-36.

IV. Historical perspective on Sabbath observance.

A. Yeshua (Jesus).

We see from Scripture that the LORD kept the Sabbath – even resting in the grave on the seventh day during His work of redemption. At no point did He tell us to change the day of the observance that He had instituted at Creation. Rather, He went into the synagogue on the Sabbath as was His custom (Luke 4:16). The Jews only opened the Torah in the synagogue on that day. Jesus took it for granted that the believers would continue to celebrate the seventh day Sabbath when he gave them instructions about the Sabbath in a prophecy regarding their future destruction. “Pray that your flight will not be on a Sabbath” (see Matthew 24:20). In Acts 1:2, Luke tells us what Jesus (Yeshua) included in his final instructions to His disciples before his ascension. Surely, if Jesus had told His followers to change their holy day, Luke would have mentioned it – and surely the disciples would have made that change in their behaviour, immediately. In addition, none of the New Testament writers left us a command to keep Sunday holy.

B. The apostles and the early church.

We see from Scripture that the early Christians clearly continued observing the Sabbath. The women preparing Christ's body for burial “rested on the Sabbath in obedience to the commandment – not “according to their habit/tradition” (Luke 23:56). They wouldn't break the Sabbath to embalm the body of our LORD – even though they knew it would begin to decay. The Apostle Paul kept the Sabbath until his death, teaching weekly in synagogues on that day as well as joining believers for additional worship on other days of the week. We see the early believers' Sabbath observance recorded many places in the book of Acts – years after Christ's resurrection (see Acts 13:14, 42, and 44, 17:2, and 18:4, for example). Even Gentiles were meeting with Paul on the Sabbath (see Acts 15:21). This verse specifically says that Moses' teachings were preached in the synagogues every Sabbath and non-Jewish believers were expected to be there on that day, to learn more about their faith and practice.⁷ Eight different chapters in Acts (which covers 23 years, beginning with Christ's ascension) mention the Sabbath, but not one of them hints of any change in the holy day. Clearly, the believers were observing the Sabbath long after the resurrection.

⁷ Moshe, *The Sabbath Rest*, page 38.

C. Why the day was changed.

Research into the historical development of the switch from Saturday to Sunday is eye-opening. Seventh-day observance had persisted through the first two centuries after Christ's resurrection. In the year 135 AD, the Roman Emperor Hadrian crushed the second Jewish revolt, radically suppressing Jewish religion in general and Sabbath keeping in particular. A year later Ignatius, Bishop of Antioch in Syria, was urging Christians to set aside the Sabbath and keep Sunday instead. Fearing Roman persecution by being identified with the Jews whom the Church of Rome was calling infidels, members of the Gentile church began to separate themselves from their Jewish spiritual roots. A growing anti-Semitic spirit had invaded the church by the second century.⁸

In Rome, Emperor Constantine (who ruled from 306 to 337) changed the Christian holy day for political and administrative reasons. As head of both the emerging Roman Catholic Church and the Roman Empire, he was obsessed with seeking unity in his empire. Toward that end, his reforms included in the year 321 his Sunday law (or “National Day of Rest Proclamation”) forbidding worship on the Sabbath. This was the first civil law for the observance of Sunday – in direct contradiction to God's command to keep the Sabbath (cf. Exodus 34:21). It was a political move to consolidate the holy days of the Christians and the pagan Sun-worshippers. It had the further effect of setting the Gentile Christians apart from Judaism. By the year 325 at the Council of Nicea, Sunday and Easter (a pagan carnival derived from the Babylonian worship of the goddess Estache) had been substituted for Sabbath and Passover. Holidays had replaced holy days. Those who did not abandon Saturday for Sunday were persecuted.⁹

There is **absolutely no** scriptural mandate for the change and no historical record that the first century Christians celebrated these replacement days. Clearly, they were perverted by subsequent worldly church leadership. The Catholic catechism is explicit on this matter, acknowledging that the Church had no scriptural authority for the change.¹⁰ The prophet Daniel foretold these changes when he wrote

⁸ Moshe, *The Sabbath Rest*, pages 8-9.

⁹ Moshe, *The Sabbath Rest*, pages 9, 11-12. Constantine's decree, dated March 7, 321, reads as follows: “On the esteemed 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; lest by neglecting the proper moment for such operations the bounty of heaven should be lost.”

¹⁰ The Roman Catholic Church's Ten Commandments are different from those in the Bible. The second commandment (about graven images) is deleted; the last one is split into two, so as to retain Ten Commandments; and the scriptural details about the day to keep the Sabbath are changed. In the *Catholic Catechism of Christian Religion*, the Church explains that “the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday.” Roman Catholics believe that by going along with their change, Protestants are recognizing the

about leaders trying to “change the set times and the laws” (Daniel 7:25).

Had the believers already made the switch (in response to some mandate from Christ), there would have been no need for the emperors or bishops to issue an ultimatum forcing everyone into a Sunday observance.

To quote Dr. Bacchiocchi (whose dissertation was entitled *From Sabbath to Sunday*) in conclusion:

The controversy over the origin and nature of the Sabbath has been largely inspired by the need that arose after the Constantinian Sunday Law of 321, to give a biblical sanction to the observance of Sunday as the new Christian day of rest and worship. The absence of any command of Christ or the apostles to observe Sunday made it necessary for church leaders to defend its observance by appealing to the fourth commandment. This was done...by arbitrarily and artificially differentiating between the moral and ceremonial aspects of the Sabbath commandment. ... The confusion generated by this controversy has undoubtedly contributed to the secularization of Sunday. ... The result of this confusion is that most Christians today, as in the past, have no clear ideas why they should observe Sunday as a holy day, and consequently they end up treating it as a holiday.¹¹

V. Why should WE revert to keeping the Sabbath?

God never changed His command about keeping the holy seventh day of rest.

“In all the Bible, the only day ever mentioned as a day of worship and rest is the Sabbath, the seventh day of the week, now commonly known as Saturday.”¹²

Knowing this, we must obey God rather than men (Acts 5:29 and Matthew 15:9).

More than any other of God's commandments, the 4th establishes the “why” of worship: He is the creator, we are the creatures. By keeping the Sabbath, we are identifying ourselves with our Creator, who rested on the seventh day, and we are identified as “people of the Book,” rather than as adherents of Rome or Babylonian world religious systems (Ezekiel 20: 12, 20). The Sabbath observance is a sign that separates us from unbelievers (Exodus 31:12-17). Sunday is branded

Church's authority. Moshe (p. 12) quotes The Doctrinal Catechism: “*Question:* Have you any other way of proving that the church has power to institute festivals of precept? *Answer:* Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority.”

¹¹ Samuele Bacchiocchi, in *The Sabbath and Jewish and Christian Traditions*, ed. by Thomas Eskenazi, et al. (N.Y.: Crossroad Publishing, 1991), pages 86-87.

¹² Moshe, *The Sabbath Rest*, page 4.

with the mark of the pagan sun-god (Jeremiah 10:10-12). Sabbath observance is a sign of our faith in Christ's having finished the work for us – a weekly sign (or object lesson) that we have entered into His rest (Hebrews 4).¹³

The Pharisees of Jesus' day corrupted the Sabbath from being a special sign that we are God's people, to making an inordinate observance of it as a proof of righteousness. They wrongly extended it into a ban on all human activity (Matthew 12:1-4). But it is always right to do good on the Sabbath. Jesus made it clear that acts of mercy are appropriate on any day (Luke 6:7).

Jesus taught us the true way to keep the Sabbath – not as a restrictive law but as a sign for a true believer who is remembering God's work and rest. Honoring the day, as Jesus did, the believer finds that he may relieve suffering, preach the gospel to the poor, heal the broken-hearted, preach deliverance to captives and recovery of sight to the blind, set free the oppressed.¹⁴

It is at the heart of the Sabbath that law and grace, traditionally opposed by Christian tradition, find reconciliation. In observing the fourth commandment, the believer does not exclude the grace of God. Quite the opposite, it is by observing the law of God that the believer expresses his faith that his salvation depends entirely on the grace of God. ... The Sabbath is more than a day of rest and recreation at the end of the week; it is the concrete expression of our faith in God, the sign that our values depend on God. ... The Sabbath becomes also an act which confronts the reality of life and not a disembodied 'spiritual' truth. The believer who observes the Sabbath engages in an experience which obliges him/her to meet with God where He is. In this encounter the believer silhouettes self against an indifferent world occupied otherwise and elsewhere.¹⁵

Sabbath observance is a conscious act of obedience, stemming out of our love for God. It is a commitment we make because we recognize that any relationship demands time spent together. Through keeping it, we re-establish the Savior's sovereignty over our lives. It is a choice to "devote one-seventh of our time to a refreshing, cleansing, renewing and rest."¹⁶ It is a weekly picture of our deliverance from the curse and from slavery or tyranny of work, itself (see Deuteronomy 5:15). It can enable us to break addictions to work, pleasure, media, gluttony, self. Who could deny today that "both work and leisure have created

¹³ Moshe, *The Sabbath Rest*, page 15.

¹⁴ Moshe, *The Sabbath Rest*, page 15 (and see Luke 7:22).

¹⁵ Jacques B. Doukhan, "Sabbath: A Palace in Time," *Restore!*, (Volume 6, No. 2) Spring 2000, page 16. This issue includes ten insightful articles from various different respected individuals regarding the Sabbath. Email: restorationfoundation@csi.com

¹⁶ Moshe, *The Sabbath Rest*, page 2.

almost a demonic drivenness in our quest for identity.”¹⁷ Sabbath confines our working to the other six days, curbing our tendency to work indefinitely because its demands are infinite. It also breaks our tendency to have OTHER people do our incessant work for us. (Deuteronomy 5:14b). Sabbath observance is a delight, a time for remembering, so that we can refocus.

VI. Addressing the problem passages and common objections.

Those who believe that the holy day was changed to Sunday cite the following Scriptures as support for that view. We have attempted to show how these same verses in fact do not support that conclusion.

John 20:19 (and Mark 16:14). They were not gathered to inaugurate a new holy day in honor of Christ's resurrection – because until Jesus appeared to them they didn't believe He had even been raised!

Acts 20:7-12. The early believers broke bread together every day (Acts 2:46). Furthermore, they were meeting on Saturday night. Jewish custom was to end the Sabbath at sundown on Saturday evening with a time of prayer followed by a meal.¹⁸ The Jews would have considered this the beginning of the first day of the week, because the Jewish day begins at sundown. Paul walked nineteen miles the next day (i.e., the next period of daylight – Sunday); clearly, he would not have travelled on a day that he regarded as the [new/Sunday] Sabbath. He would have rested on that day, instead.

1 Corinthians 16:1-2. This doesn't say “give money *in church* on the first day”, and it doesn't call the first day holy. Rather, the believers were to lay aside their offering money at home; they kept the Sabbath, and usually balanced their accounts on Sunday, making that a good day to plan their giving. “No money was to be handled on the Sabbath. It was a day when you didn't buy or sell or handle money in any way. ... It couldn't be done on Saturday.”¹⁹

Galatians 4:3, 10. This refers to PAGAN holidays and excessive observances of this world, not the biblical ones. Paul himself praised the Corinthians for HOLDING to the teachings (or “traditions”) that he had passed on to them (1 Corinthians 11:1-2), which included observing God's own appointed and perpetual Feast Days (Leviticus 23). These were never done away with and we will still be doing them in the millennium (Zechariah 12). The pagans had all sorts of excessive idol-worshipping days and festivities.

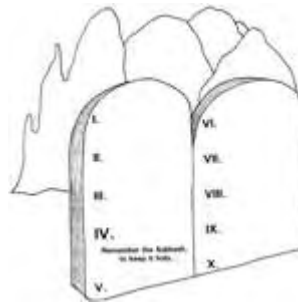
¹⁷ Dennis Bakke, notes from his Sunday School class at Washington [D.C.] Community Fellowship, March 11, 1984.

¹⁸ Moshe, *The Sabbath Rest*, pages 38-39.

¹⁹ Moshe, *The Sabbath Rest*, page 40.

Romans 14:1-8, 12 (and Colossians 2:16-17). These are referring to judgmental *attitudes*, not *observances*.

Colossians 2:14-17 (also the “Jerusalem Council” described in Acts 15:1-21). This refers to the temporary ceremonial or ritual laws (which foreshadowed God's work of redemption in Christ), not the enduring moral law of the Ten Commandments which God himself spoke and wrote on stone to stand forever – inside the Ark of the Covenant (Deuteronomy 4:12, Exodus 31:18; Psalm 111:7-8). The ceremonial laws were placed on the *side* of the Ark, not *in* it (Deuteronomy 31:26). And if the Sabbath commandment is obsolete, then were all ten Commandments nailed to the cross? Is it now permissible to murder, to steal? Surely not!



VII. Summary / conclusions

This booklet has addressed some of the commonly expressed objections to seventh-day Sabbath observance, including the assertions that:

1. It is for the Jews only. We saw that God commanded the Sabbath long before Jews existed, and that the Sabbath is also for the goyim who attach themselves to the people of Israel.
2. Christ rose from the dead on Sunday. We celebrate Jesus' death and resurrection as He instructed us, by the institutions of baptism and the LORD's Supper, not by setting apart a full day each week (Sunday) to its observance.
3. Christians diligently kept the Sabbath for the first several centuries after His resurrection. Christ kept the Sabbath for the duration of his earthly life “as was his custom,” and the Apostle Paul habitually kept the Sabbath, as well.²⁰ It is

²⁰ See chapter 3, “The Last Week,” in Moshe, *The Sabbath Rest*, pages 17-29. Moshe proves that Jesus was crucified at about 3 p.m. on Wednesday and was resurrected at the end of the following *Saturday*. He writes: “The Good Friday/ Easter Sunday scenario conflicts with Scripture. Some `scholars' in their effort to reconcile this are willing to `bend the Scriptures' and change the actual date of His death from `Good Friday' to `Good Thursday', in order to `force' Sunday as the resurrection day, thus rationalizing their position of Sunday worship” (page 20). Furthermore, Moshe notes (page 20) that “the Hebrew calendar shows that in the year Yeshua was crucified (A.D. 31), the 14th day of Nisan, Passover day, was Wednesday, April 25. It also shows that the annual Sabbath of unleavened bread was [on a] Thursday” that year. John 19:31 clearly indicates that the next day was one of the seven annual special Sabbath high days that preceded or closed the feasts of the LORD listed in Leviticus 23 (Moshe, page 21). Thus, Jesus was the prophet He claimed to be: He was in the grave three nights and three days (the same sequence of evening followed by

to be remembered that he was doing this 75 years AFTER Christ's death! Historically there are commonly two excesses regarding this issue: first, to ignore the Sabbath or reduce it to an hour a week, or second, to reduce it to legalism. Neither excess is biblical. The Scriptures contain far more clear statements stirring us TOWARD an observance of the seventh-day Sabbath, than warning us against excesses. The majority of Christians ignore obedience to the 4th commandment, but it proves to be an increasing delight to a remnant of believers.

Apart from God's revelation, the world has no concept of a Sabbath rest. It is not exemplified in any of the cycles of nature—yet this spiritual cycle is just as important to the spiritual health of God's people as the daily, monthly, and annual cycles are to the continuity of the universe. Each week, God provides a palace of time, both quality and quantity time to spend with our families and with our LORD. God's gift of His Sabbath is a regular grace by which our bodies and minds can be renewed through study, fellowship, silence and other forms of worship.²¹

The God of Abraham praise,
At whose supreme command
From earth I rise, and seek the joys at His right hand.
I all on earth forsake, its wisdom, fame, and power;
And Him my only portion make, my Shield and Tower.²²



VIII. Blessings of keeping the Sabbath.

The fourth commandment is one of only two of the Ten Commandments that comes to us with a promise. Through the prophet Isaiah, the LORD has promised numerous specific blessings to those who keep the Sabbath. We are told that we shall be blessed; God will give us a memorial and an everlasting name; He will make us joyful in his house of prayer (Isaiah 56:2-7).

day as in Genesis 1:5b). God's timing is not rationalized or loose; it is *exact*.

²¹ Dr. John D. Garr, "Seizing the Advantage," undated, Golden Key Tapes, Restoration Foundation, P.O. Box 421218, Atlanta, GA 30342.

²² Words by Thomas Olivers, circa 1770.

Even further, Isaiah 58:13-14 contains three “ifs” and three “then's”:

IF you...

- keep your feet from breaking the Sabbath and doing as you please on God's holy day,
- call the Sabbath a delight and the LORD's holy day honorable,
- honor it by not going your own way and not doing as you please or speaking idle words,

THEN you will...

- find your joy in the LORD,
- ride on the heights of the land, and
- feast on the inheritance of your father Jacob [the father of Israel – representing the unlimited blessing of God].

Since our family began keeping the Sabbath in 1996, we have found great blessing in its observance. No one made us do this. We have found that it is not a day of legalism, after all, but of love. Its intentional planned weekly rhythm of worship and rest after six days of intense all-out work has strengthened our family and our marriage. It has taken us off of the world's treadmill and away from our own workaholic tendencies.

The late Jewish philosopher Abraham Joshua Heschel wrote: “Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. ... Six days a week we seek to dominate the world; on the seventh day we try to dominate the self.”²³

Whether or not we feel a need for its rest, we know that our Maker designed us for that weekly rhythm of work followed by rest. What a contrast to the world's view, perverting the Sabbath rest into thoughts of escape and vacation, living for the weekend. “The world has a rhythm by default. It alternates, not between work and rest, but between driven achievement and mind-numbing private escape.”²⁴ For the Christian, the Sabbath can serve as the occasional musical rest-mark which enhances the quality of the entire musical line. It is the reflective period that gives meaning to all of the other more active periods of our lives.

²³ Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man*, (New York: Farrar, Straus and Giroux, 1951, reprinted 1998), page 13. Also, “The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world” (page 6).

²⁴ Dennis Bakke, Sunday School class notes, March 11, 1984.

For further reading:

- ☑ A helpful introductory book about the Sabbath and related issues is *Restoration*, by D. Thomas Lancaster (Marshfield, Missouri: First Fruits of Zion, 2005). To order, phone 1-800-775-4807, or visit the website: <http://ffoz.org/>.
- ☑ For concise and practical book on what to DO on the Sabbath, we suggest reading *True to the Sabbath, True to Our God: Practical Sabbath Keeping*, by Larry E. Graffius, 1998 (200 pages). Available online (as of April 2009) at http://www.seventhdaybaptist.org/7DB/E-Store_EN.asp or order from American Sabbath Tract and Communications Council, P.O. Box 1678, Janesville, WI 53547, email media@seventhdaybaptist.org or phone 608-752-5055 (\$9.95 plus s/h.; stock # SB07).

Note: we are not affiliated with either of these groups, but have found these books worth recommending.

Addenda:

1. **Sabbath observance: comments from various church denominations** (page 16)
2. **The Ten Commandments restated in the New Testament** (page 17)
3. **Anatomy of a Sabbath** (poem by Renée Ellison) (pages 18-19)
4. **Sabbath activity suggestions for families with young children** (pages 20-21)
5. **Erev Shabbat Service** (family ritual for Friday at sunset) (page 22)
6. **A chart of the week: Showing the unchanged order of the days and the true position of the Sabbath, as proved by the combined testimony of ancient and modern languages/** by William Mead Jones, D.D., 1886 [160 calendars from world history, showing the Sabbath] (pages 23-29)

[contact us for information about ordering this chart in larger font, on seven ledger-size sheets of paper]

The churches comment on the Sabbath observance

BAPTIST: “There was and is a commandment to keep holy the Sabbath day but that Sabbath day was not Sunday ... It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week ... Where can the record of such a transaction be found? Not in the New Testament - absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.” (Source: a paper by Dr. Edward T. Hiscox, author of *The Baptist Manual*)

CATHOLIC: “You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we (Catholics) never sanctify.” (Source: James Cardinal Gibbons, *The Faith of Our Fathers*, page 111)

CHRISTIAN: “There never was any change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change.” (Source: *First-Day Observance*, pages 17, 19)

CHURCH OF CHRIST: “I do not believe that the Lord's Day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day.” (Source: Alexander Campbell, *Washington Reporter*, October 8, 1821)

CONGREGATIONALIST: “The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.” (Source: Dr. Lyman Abbott, *Christian Union*, January 19, 1882)

EPISCOPAL: “Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None.” (Source: *Manual of Christian Doctrine*, page 127)

METHODIST: “Take the matter of Sunday ... there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day.” (Source: Harris Franklin Rail, *Christian Advocate*, July 2, 1942)

LUTHERAN: “The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the church.” (Source: Augsburg Confession of Faith, quoted in *Catholic Sabbath Manual*, part 2, Chapter 1, Section 10)

PRESBYTERIAN: “The Christian Sabbath (Sunday) is not in the Scriptures, and was not by the primitive church called the Sabbath.” (Source: *Dwight's Theology*, vol. 4, page 401)

DICTIONARY: “The notion of a formal substitution by apostolic authority of the Lord's Day (meaning Sunday) for the Jewish Sabbath (or the first for the seventh day) ... and the transference to it, perhaps in a spiritualized form, of the sabbatical obligation established by the promulgation of the Fourth Commandment, has no basis whatever either in Holy Scripture or in Christian antiquity.” (Source: Sir William Smith & Samuel Cheetham, *A Dictionary of Christian Antiquities*, vol. 2, page 182, article on “Sabbath”)

ENCYCLOPEDIA: “It must be confessed that there is no law in the New Testament concerning the first day.” (Source: M'Clintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, vol. 9, page 196)

“**NOTE:** Though some individual pastors may argue the point, we have not found one single Sunday-keeping organization yet, which did not in its official literature plainly admit that there is no Scripture to support Sunday observance.”

The Ten Commandments in the Apostolic Scriptures (New Testament)

THE LAW OF GOD - NEW TESTAMENT

I

"Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).

II

"Little children, keep yourselves from idols." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (1 John 5:21; Acts 17:29)

III

"That the name of God and His doctrine be not blasphemed" (1 Timothy 6:1).

IV

"Pray ye that your flight be not in the winter, neither on the Sabbath day", "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath", "For He spake in a certain place on the seventh day on this wise. And God did rest the seventh day from all His works", "There remaineth therefore a keeping of a Sabbath to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His", "For by Him were all things created, that are in heaven, and that are in earth" (Matthew 24:20; Mark 2:27, 28; Hebrews 4:4, 9-10 margin; Colossians 1:16).

V

"Honor thy father and thy mother" (Matthew 19:19).

VI

"Thou shalt not kill" (Romans 13:9).

VII

"Thou shalt not commit adultery" (Matthew 19:18).

VIII

"Thou shalt not steal" (Romans 13:9).

IX

"Thou shalt not bear false witness" (Romans 13:9).

X

"Thou shalt not covet" (Romans 7:7).

Anatomy of a Sabbath

(poem by Renée Ellison, November 1999)

The last rays of Friday cling and claw to stay,
But are resolutely brushed away by dusk.

Now 'tis evening dark

sundown

flurry finished.

Rest begun.

Come Sabbath, come.

The flesh stops.

But the mind whirls on

Like water in a pan still sloshing when it is suddenly swung up to its rest.

The LORD? Fix my mind on Him for longer devotion? How?

Work addiction still storms at the base of my soul.

The brain caves in, struggles free, caves in...

*Do no regular work?*²⁵ Is it possible?

Perhaps my body can comply, but can my mind?, my spirit?

Down boy, down. Cease thy labor.

I renounce that prod to do just one little thing more.

No, don't rally, body, don't answer. Down. Quiet.

The dogfight to quit the world consumes the first virgin hours of rest.

No focus yet to worship. Still fog.

Still prying off the fingers of taskmasters that clutch me.

The ceasing eventually comes...slowly...like a train,

Chugging its last, and coasting into the station.

Work almost under.

Oh, but now *pleasure*²⁶ rears her head:

"Come, love, come away.

Surely your own pleasure should renew! 'Tis worthy of you (earned by you)."

Pleasure beckons, allures, tugs at emotions and sentimentality.

Tempts... "You haven't had any ALL week."

The time is ripe, the weather cunning,

But like a bird flying again and again at the closed window of my resolve.

Pleasure at last turns and scuttles away.

Here, now, yet another temptress to overcome?

*My own words*²⁷ arise? Speaking my own words...

Seems right, 'twill maybe even nourish others.

Letter-writing, phone calls—getting caught up with old friends,

²⁵ Leviticus 23:3: "But the seventh day is a Sabbath of rest...you are not to do any work."

²⁶ Isaiah 58:13a: "Keep your feet from doing as you please..."

²⁷ Isaiah 58:13b: "...or speaking your own words..."

Celebrating with the freed-up time!
 Yes, and around the edges why not plan, envision, evaluate, prioritize, write.
 What better use of time is there? The LORD? Who is He?

Yes, I remember...shamefaced.
 It comes back to me now.
 His appointment. My better *delight*.²⁸
 Stand still.
 Take off thy shoes.

World withdrawal, complete. Ten-four. Over and out.
 Now on to the matter of prayer,
 Mulling over His word,
 Voicing adoration...hmmm.
 Lazy soul. Douse you. Get up.
 Who wouldn't rise to meet such company if they knew 'twere really He!

Steady now, devotion. Prime the heart, tend it,
 Bring the cold heart into His warm hands.

Ah, sweet rest. Thirst quenched. Bread slowly chewing.
 No rush. No haste. Complete repose,
 In the wonder of Him.
 He, whispering over me, "Who touched me?"
 Virtue flowing from His robes.

Distant clamor of work mutters one last faint hurrah.
 I lift not my head. Go away. I am the LORD's and He is mine²⁹.

*Divine outpourings*³⁰ drip over me
 Wine-stinging-refreshment satiates my inner man.
 My *praise*³¹ decorates Him
 And strangely, as I give it, He makes my own countenance to glow.

Oh, let me linger still. No sluggishness now.
 Hot steady fire, wanting more. My poor fuel. His rich flame.
 Would that there were no other life.
 As I fully enter His rest, never am I more fully alive.

Too soon the Sabbath draws to a close. Dusk encroaches again.
 But just as low burning coals from the night refuse to go out, and feed the morn,
 So shall our renewed Sabbath love feed the coming day.

²⁸ Isaiah 58:13c: "...call the Sabbath a delight..."

²⁹ Song of Solomon 6:3 (KJV): "I am my beloved's, and my beloved is mine."

³⁰ Isaiah 58:13d: "...you will find your joy in the LORD..."

³¹ Psalm 33:1 (NASB): "praise becomes the righteous."

Sabbath Activity Suggestions for Families with Young Children

Goal: to keep children's hearts fixed on The Almighty (the LORD) as much as possible throughout the Sabbath day.

Knowing that "busy children are happy children" and that children love structure ... here are some suggested activities. Short walks and exercise-rebounding between these activities may help to subdue the wiggles!

1. **Work on one memory verse/chapter per week with hand motions** – decide together on what the hand motions should be. Can be *very* creative!
2. **Spin the globe and pray.**
Each child gets to spin the globe once and point to a spot on the earth (while blind-folded). Look up the country in *Operation World* (available from YWAM) and then all get on knees and pray for that country. Continue until every child has a turn.

3. **Master one old hymn a week.**
Sing all four verses at breakfast, lunch and dinner. Learn to sing two part harmony (half of the family sings along with mom, the other half with dad) ... eventually growing to sing all four parts a capella (with no accompaniment). These great hymns will be recalled throughout life in times of trouble or sorrow or rejoicing. For starters: *Rock of Ages, Guide Me O Thou Great Jehovah, And Can It Be That I Should Gain, and Fairest LORD Jesus.*

Have popcorn and apples for a light snack on Shabbat evening for special! [One of the most healthy, scrumptious, delectable, delicious kinds can be made with Orville Redenbacher's air popper (cooks with no oil). After popping, *then* sprinkle with grape seed oil and 2 T apple cider vinegar, Frontier's Cajun spice (be liberal!), and Celtic Sea Salt.]
Oh ... so ... *good!*

Required nap time and silent reading time for everyone at the same time in a place that's totally different from your bed or chair – on the roof, under the trampoline, etc.! 😊
Reading only the Bible independently, followed only by books that make you think about the Heavenly Father and Yeshua (books reserved for Shabbat) is a great pattern.

4. **Extemporaneous (made up at the moment) Bible speeches.**
These are hilarious or adorable, depending upon which child is up on the stool at that moment. Each child stands up on a stool or on the top of the coffee table as his turn comes up. Little ones can just re-tell Bible stories; older ones can sermonize on a Bible issue that the father of the house suggests and whispers in their ears. Then the person must talk non-stop for a solid minute (on that subject)!
5. **Bible picture drawing and guessing.**
Each child draws (free-hand) some Bible scene (they can use stick figures, lots of scenery, etc. – the older ones can get more sophisticated and create masterpieces). Then they pass them around and everyone guesses what part of scripture it depicts. Then it's fun to keep these pictures in a notebook/folder to look back upon later.
6. **Sword drills.**
Begin by teaching all the books of the Bible until they are known by heart (drill them over and over until they know them backwards and forwards) – it works to teach a section of them each week. These are the sections:

Pentateuch	Minor prophets
Historical books	The Gospels
Poetical books	The Epistles
Major prophets	

Then the father has his entire family look up the same verse as quickly as possible. The first person to find the verse promptly reads it out loud. (You might find you need to give the older kids a handicap – they can't start until 30 seconds after the youngest ones do.) The one to read it out loud first (winner of this round) then must say,

- a. Which quadrant of the Bible the verse was found in:

Genesis through 2nd Samuel = 1st quadrant

1st Kings through the Psalms = 2nd quadrant →

Proverbs through Malachi = 3rd quadrant

Matthew through Revelation = 4th quadrant

teach children that the middle of the Bible is Psalms

- b. Name the book that immediately precedes this book and the one that immediately follows it.
c. Read aloud the verse that was found.

Children eventually become quite good at this – even better than some of the adults!

7. Bible charades.

Act out Bible passages [known only to the actor(s)] using props and quickie costumes (just grabbed from around the house), and have the rest of the family guess what the story is. Actors may not use words or sound effects. When you get good, try some remote Old Testament passages.

8. Teach one character trait a week.

Use our *Character Traits Coloring Book* (this will last you for 48 weeks!) for some fun object lessons (i.e. dad ignites a small fire as he discusses the components of anger).

9. Teach Bible doctrine with pictures.

One concept a week using our *Child's Grip of Bible Doctrine* (our item #30). The graphics and pictures cement the concepts beautifully. You can learn all 10 commandments for life in three minutes with the picture memory hooks this course provides.

10. Have an older child read (with lots of expression) a missionary biography out loud to the entire family – maybe a chapter a week – or *Arthur Maxwell's Bedtime Stories* [there are many volumes of them – true stories that teach something wholesome (lots of answers to prayer)—sometimes these can be found in thrift stores].

11. Sentence prayers around the room – with dad announcing each new topic.

This grows prayer muscle and is the most overlooked and left-out spiritual discipline in the churches today. Even some pastors pray less than three minutes a day!

Use the acrostic ACTS:

A	adoration
C	confession
T	thanksgiving
S	supplication

or think of these five names for the fingers on your hand:

family
friends
relatives
nation
world

12. Close the Sabbath with a short Havdalah service.

This can include reading Isaiah chapter 12 (it's only 6 verses) and passing around a special box of sweet-smelling cinnamon, cloves, and other spices, while saying to one another, "May the blessed aroma of the Sabbath go with you all through the week, and may His shalom never leave you." The traditional Jewish Havdalah is intended to require a person to use all five senses, by tasting wine, smelling spices, seeing the flame of a candle and feeling its heat, and hearing the blessings.

Erev Shabbat Service

(a family ritual for Friday evening as the Sabbath begins)

Father: (*Blows shofar / ram's horn*) Let the Sabbath begin! We enter into your great rest, Heavenly Father, as one day we shall enter into it *forever*.

Child: "Thou shall have no other gods before Me." Yeshua is our creator [*optional: (lights white candle)*], for no one else has created me. Yeshua is our redeemer [*optional: (lights red candle)*], "For there is no other name given among men whereby we must be saved" (Acts 4:12). And "Yeshua is our healer, for by His stripes we have been healed" (Isaiah 53.5).

Mother: (*Covers her head with larger veil than she wore all week. Covers her eyes, then waves her hands in a circular motion to invite in the Holy Spirit.*) We welcome you, Almighty Father, on this your own holy day, given to us at creation, remembered at the giving of the ten commandments, and celebrated in your coming kingdom. We delight in your Shabbat and we call it honorable. "Remember the Sabbath, to keep it holy."

Father: We bless you now, oh King of the universe, and we enter into your presence with thanksgiving. We thank you for **your great moral law**, for it is a light unto our feet and a lamp unto our path. And we thank you for **your great grace** that has made both Jew and Gentile one [*optional: "shown by the braided bread" (tears bread in half)*], and has grafted us into your family forever. "As for me and my house we will serve The Holy One" (Joshua 24:15).

Everyone:

Veshamroo: Ve-sham-roo ve-nay Yisrael et ha-shabbat le-dor-otam be-reet olam. Be-nay oo-va-yan benay Yisrael ot hee le-olam kee she-shet ya-amin a sah Adonai et ha-sha-ma-yeem v'et ha-eretz oo-va-yom ha-shevee-ee sha-vat vay-een-a-fash

Translation: The children of Israel shall keep the Sabbath and 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 Adonai made heaven and earth, and on the seventh day He ceased from His work and rested.

Shema: (*This and the translation are spoken by everyone while standing, facing east.*) Shema Yisrael, Adonai Eloheinu, Adonai echad. Baruch shem ke-vod mal-choo-to lay-olam va-ed. Yeshua, ha-ma-she-ach, hoo Adonai.

Translation: Hear O Israel, the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is forever and ever. Yeshua the Messiah, He is Lord.

(*song ☺:*)
Come and dine the master calls us, come and dine.
We will feast at Abba's table all the time.
He who fed the multitudes, turned the water into wine,
calleth now to the hungry, come and dine.

(*Father prays, blesses his wife and their children one by one, then the special Shabbat meal begins. Someone has suggested that one reason Jews have prospered is that each one has been blessed every week since birth!*)

A Chart of the Week:

Shewing the UNCHANGED ORDER of the Days and the true Position of the SABBATH, as proved by the combined testimony of Ancient and Modern Languages.

By Rev. WILLIAM MEAD JONES, D.D.

ABBREVIATIONS.—For "r.l.," read the foreign types from right to left; for "l.r.," read from top to bottom; read all others from left to right. The letter "d." means that the language is dead. The various terms showing the place of the Sabbath, such as "purification day," "bath-day," "Seventh-day," "end-day," &c., as well as "Sabbath," are indicated by figures in the extreme right-hand column. Literal translations are given and not equivalents, e.g., "as-sabt, the Sabbath," and not Saturday.

PRONUNCIATION.—In reading the transliterations care should be taken to pronounce as nearly as possible after the following examples:—ā (long) as in father; ā (short) as in ab; ē (long) as in say; ʔ (short) as in at and at; ī (long) as in machine (user as i in pine); i or i (short) as in pin; ō (long) as in low; ō (short) as in bow; ō, and ō; ē (short) is merely a shortened form of the same sound; at as eye. Circumflex and acute accents lengthen vowels. All deviations from this system are adopted from authors.

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No.	LANGUAGE. (WHERE SPOKEN, READ, OR OTHERWISE USED.)	WEEK. (NAME OF THE CLUSTER, OR CYCLE, OF SEVEN DAYS.)	1.	2.	3.	4.	5.	6.	NAME OF SEVENTH DAY. (WITH ETYMOLOGICAL MEANING.)
Shemitic—									
1	Hebrew Bible. (World-wide)	(r.l.) שבעת shā-vē-ah. Seven.	יום אחד yōm a-ahād. Day One.	יום שני yōm shā-nē. Day Second.	יום שלישי yōm shālī-shē. Day Third.	יום רביעי yōm rā-bī-ī. Day Fourth.	יום חמישי yōm khā-mī-shē. Day Fifth.	יום ששתי yōm shā-shē-ah. Day Sixth.	יום השבת yōm hāsh-shab-bath. Day the Sabbath.
2	Hebrew. (Ancient and Modern use.) (* Proceeding so to the Sabbath.)	(r.l.) שבת shab-vē-ah. Seven.	אחד בשבת āhād bē-shab-bath. One into* the Sabbath.	שני בשבת shā-nē bē-shab-bath. Second into the Sabbath.	שלישי בשבת shālī-shē bē-shab-bath. Third into the Sabbath.	רביעי בשבת rā-bī-ī bē-shab-bath. Fourth into the Sabbath.	חמישי בשבת khā-mī-shē bē-shab-bath. Fifth into the Sabbath.	ערב שבת קודש ē-rah shab-bath kō-desh. Even of Holy Sabbath.	שבת shab-bath. Sabbath.
3	Targum of Onkelos. (Hebrew Literatare.)	(r.l.) שבתא shā-vē-ah. Seven.	יום ד' א' yōm d' a'. Day One.	יום ה' ב' yōm h' b'. Day Second.	יום ו' ג' yōm v' g'. Day Third.	יום ז' ד' yōm z' d'. Day Fourth.	יום ח' ה' yōm kh' h'. Day Fifth.	יום ט' ו' yōm t' v'. Day Sixth.	יום שבתא yōm sh' v' ah. Sabbath.
4	Targum Dialect of the Jews in Kurdistan.	(r.l.) שבתא shā-vē-ah. Seven.	יוםת כשיבא yōm-tē khay-shē ba. Day One of the Seven.	יוםת תרשבו yōm-tē tē-rē-shē. Day 2nd of the Seven.	יוםת תלששו yōm-tē tē-lē-shē. Day 3rd of the Seven.	יוםת ארבושו yōm-tē ar-bē-shē. Day 4th of the Seven.	יוםת נמששו yōm-tē nām-shē-shē. Day 5th of the Seven.	יוםת ארשאו yōm-tē ar-shē-ah. Day of Eve (of Sabbath).	יוםת שבת קודש yōm-tē shab kō-desh. Holy Sabbath Day.
5	Ancient Syriac. (* Each day proceeds on, and belongs to, the Sabbath. This is the meaning in all the languages where "day Sab- bath" or "day of the Sabbath" is em- ployed.)	(r.l.) ܫܒܬܐ shab-ba-tho. Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. One into* Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Two into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Three into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Four into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Five into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Six into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Sabbath.
6	Chaldee Syriac. sul. p'rova. Kurdistan, and Urtmia. Persia.	(r.l.) ܫܒܬܐ shab-ba-tho. Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. One into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Two into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Three into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Four into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Five into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Six into Sabbath.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Sabbath.
7	Samaritan. (Old Hebrew Letters.) Nablus, Palestine.	(r.l.) שבת shā-vē-ah. Seven.	יום א' yōm a'. Day One.	יום ב' yōm b'. Day Second.	יום ג' yōm g'. Day Third.	יום ד' yōm d'. Day Fourth.	יום ה' yōm h'. Day Fifth.	יום ו' yōm v'. Day Sixth.	יום ז' yōm z'. Day the Sabbath.
8	Babylonian. Euphrates and Tigris Valleys, Mesopotamia. (d.)	(d.) ܫܒܬܐ shab-ba-tho. Quarter of a Lunation.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. First.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Second.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Third.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Fourth.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Fifth.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Sixth.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Seventh. Sabbath.
9	Assyrian. Euphrates and Tigris Valleys, Mesopotamia. (d.)	(d.) ܫܒܬܐ shab-ba-tho. Quarter of a Lunation.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. First.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Second.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Third.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Fourth.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Fifth.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Sixth.	ܫܒܬܐ ܒܝܘܡ shab bē-shab-bo. Seventh. Sabbath.
10	Assyrian Planetary Names. (d.)	Ma-si. Seven chiefs of the days of the week.	Double Star, or Regulus; the Sun.	The Star of A-nū-nit. The Moon.	The Star of Nergul. Mars.	The Star of Nebo. Mercury.	The Star of the King. Jupiter.	Brilliant Star of Mastelil. Venus.	The Star Zibanit. Saturn.
11	Arabic. (Very old names.)	(r.l.) ܫܒܬܐ shab-ba-tho. Seven.	ܫܒܬܐ shab-ba-tho. Business day.	ܫܒܬܐ shab-ba-tho. Light Moon.	ܫܒܬܐ shab-ba-tho. War Chief.	ܫܒܬܐ shab-ba-tho. Turning day or Midweek.	ܫܒܬܐ shab-ba-tho. Familiar or Socratic Day.	ܫܒܬܐ shab-ba-tho. Even of Sabbath.	ܫܒܬܐ shab-ba-tho. Chief or Rejoicing Day.

12	Arabic. (Ancient and Modern). Westn. Asia, E., W. & N. Africa.	(r.l.) الجمعة al-ǰum-ǰa. The Seven, Collection (of days).	الاحد al-ah-ah. The One (day).	الثلاثين al-thal-th. The Two.	الثلاثين al-thal-th. The Three.	الاربعاء al-ar-ba. The Four.	الجمعة al-ǰum-ǰa. The Fifth.	الجمعة al-ǰum-ǰa. Assembly (day, Mōham.)	السبت al-sab. The Sabbath.
13	Maltese, Malta.	Għimgħ'a. Collection (of days).	H'add. One (day).	It-t'nien. Two (2nd day).	It-t'lieta. The 3 (3rd d.)	L'erbagħ. The 4 (4th d.)	H'amis. Fifth (day.)	Il-gimgħ'a. Assembly.	Is-sibt. The Sabbath.
14	Gǝ-ǝz or Ethiopic. Abyssinia. (Gǝ-ǝz sign(ifi) - original.)	ሰንገሌ ፡ sa-ni-ǰe. Seven.	እኩይ ፡ a-ku-ye. One (day).	ሰናይ ፡ sa-ni-ye. Second.	ሠላሳ ፡ sa-si- Third.	ሬብረ ፡ ra-bi- Fourth.	ገምብ ፡ ǰa-mi. Fifth.	ሀርብ ፡ a-rah. Eve (of Sabbath).	ሰንበት ፡ sa-ni- Sabbath.
15	Tigre. Abyssinia. (Closely related to Gǝ-ǝz.)	ሰማን ፡ sa-mi. Eight. The turn from the 7th or seven complete days. <i>comp. "use hultikma" for week of 7 days.</i>	እኩይ ፡ a-ku-ye. One (First day).	ሰናይ ፡ sa-ni-ye. Second.	ሠላሳ ፡ sa-si- Third.	ሬብረ ፡ ra-bi- Fourth.	ገምብ ፡ ǰa-mi. Fifth.	ሀርብ ፡ a-rah. Eve (of Sabbath).	ሰንበት ፡ sa-ni- Sabbath.
16	Amharic, Abyssinia. (Nearly related to Gǝ-ǝz.)	ሰምንት ፡ sa-mi- Eight. (Same use as in Tigre).	እኩይ ፡ a-ku-ye. One. (The Great Sabbath, with Greeks.)	ሰናይ ፡ sa-ni-ye. Second.	ሠላሳ ፡ sa-si- Third. - The other 2nd."	ሬብረ ፡ ra-bi- Fourth.	ገምብ ፡ ǰa-mi. Fifth.	ሀርብ ፡ a-rah. Eve (of Sabbath).	ሰንበት ፡ sa-ni- Sabbath.
17	Falasha. (Lang. of the Jews of Abyssinia.)	ሰምንት ፡ sa-mi- Eight.	እኩይ ፡ a-ku-ye. One.	ሰናይ ፡ sa-ni-ye. Second.	ሠላሳ ፡ sa-si- Third.	ሬብረ ፡ ra-bi- Fourth.	ገምብ ፡ ǰa-mi. Fifth.	ሀርብ ፡ a-rah. Sixth.	ሰንበት ፡ sa-ni- The Sabbath.
18	Hamitic— Old Egyptian. (Hieroglyphic) (d.)	No word found for Week. (Chon, Amen, At-hor and Seb also represent their respective Planets).							
19	Coptic. Egypt. (A dead language for 200 years.) (Words with * are names of the planets.)	ⲛⲓ ⲁⲛⲁⲛ ⲛⲓ pi anan, i (i) <i>nominal letter for 7.</i> A period of time belonging to the Sabbath.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The First Day.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The 2nd Day.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The 3rd Day.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The 4th Day.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The 5th Day.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The 6th Day.	ⲛⲓ ⲉⲑⲟⲟⲩ ⲙⲓⲁⲁⲛ ⲁ ⲛⲓ pi ehoou emnah i anan. The 7th Day. The Sabbath.
20	Orma or Galla. South of Abyssinia. (This language has two sets of names, the first being the oldest.)	ተርቦን ፡ torban and torbo. Seven.	ጊዳ፣ ፡ gi- Lady, Virgin Mary Day. Also Sabbath gods (Rom. C.) Great or Festival Sabbath.	ጊዳ፣ ፡ gi- Second day.	ጊዳ፣ ፡ gi- 3rd Day to the Sabbath. Há-tsi-ta ma-fa. Second Trade Day.	ጊዳ፣ ፡ gi- 4th day to the Sabbath. Roti. Fourth (day).	ጊዳ፣ ፡ gi- Fifth (day).	ጊዳ፣ ፡ gi- Assembly (day).	ጊዳ፣ ፡ gi- Last day of the half-week inclusive of 4th day. Also Sabbath gods. Little, or Humble, or Solemn Sabbath. (A day of no ceremonial display and no work.)
21	Tamashek or Towleek. (From ancient Lybia or Numidia). Atlas Mountains, Africa.	(r.l.) ⲙⲓⲁⲁⲛ Collection of Seven days.	ⲙⲓⲁⲁⲛ First Day.	ⲙⲓⲁⲁⲛ Second Day.	ⲙⲓⲁⲁⲛ Third Day.	ⲙⲓⲁⲁⲛ Fourth Day.	ⲙⲓⲁⲁⲛ Fifth Day.	ⲙⲓⲁⲁⲛ Assembly Day.	ⲙⲓⲁⲁⲛ The Sabbath Day.
22	Kabyle or Berber. vol. <i>provan.</i> (Ancient Numidian.) North Africa.	(r.l.) ⲙⲓⲁⲁⲛ Collection of Seven (days).	ⲙⲓⲁⲁⲛ Day the One (First).	ⲙⲓⲁⲁⲛ Day the Two (2nd).	ⲙⲓⲁⲁⲛ Day the Three (3rd).	ⲙⲓⲁⲁⲛ Day the Four (4th).	ⲙⲓⲁⲁⲛ Day the Fifth.	ⲙⲓⲁⲁⲛ The Assembly day.	ⲙⲓⲁⲁⲛ The Sabbath Day.
23	Hausa (Central Africa).	kwana biheci. Seven Days.	alshadi. The One (1st).	atshai. The Two (2nd).	atshai. The Three (3rd).	alshai. The Four (4th).	alshai. The Fifth.	alshai. The Assembly.	ashabai. The Sabbath.
24	Japhetic— Sanskrit. (The classic language of India.) (From Sanskrit.)	सप्ताह saptaha. Seven.	सुव्यार bhadr-vár. Sun-day.	चन्द्रवार soma-vár. Moon-day.	मङ्गलवार mangal-vár. Mars-day.	बुधवार bidh-vár. Mercury-day.	गुरुवार gúrú-vár. Jupiter-day.	शुक्रवार shukra-vár. Venus Star.	शनिवार shani-vár. Saturn-day.
25	Hindi. India.	सप्ताह sapta. Seven.	सुव्यार súv-yár. Sun-day.	चन्द्रवार chán-dr-vár. Moon-day.	मङ्गलवार mangal-vár. Mars-day.	बुधवार budh-vár. Mercury-day.	गुरुवार gúrú-vár. Jupiter-day.	शुक्रवार shukra-vár. Venus-day.	शनिवार shani-vár. Saturn-day.
26	Pali. (The sacred language of India.)	सप्ताहम् saptaham. Seven Days.	सुव्यारो súv-yá-ro. Sun-day.	चन्द्रवारो chán-dr-vá-ro. Moon-day.	मङ्गलवारो mangal-vá-ro. Mars-day.	बुधवारो budh-vá-ro. Mercury-day.	गुरुवारो gúrú-vá-ro. Jupiter-day.	शुक्रवारो shukra-vá-ro. Venus-day.	शनिवारो shani-vá-ro. Saturn-day.
27	Urdú or Hindoostani. (Mūhammadian and Hindi, India.) (Three names for the week, and two names for the days.)	(r.l.) ہفتہ hafa. Seb-th. atwax. Seven. Seven Sunday.	اتوار - یکشنبہ at-wár. rek-shamba. atwax. One to Sabbath Sunday.	دو شنبہ - پیر dú shamba. pí-r. Two to Oct. Moon-day.	سه شنبہ - منگل sh-shamba. mangal. 3 to Sabbath Mars.	چار شنبہ - بھدر ch-shamba. bó-dh. 4 to Sabbath Mercury.	پنجشنبہ - جمعرات panj-shamba. jama- 5th to Sab. Eve (of Jumk).	جمعرات - جمع jama- Assembly (day).	جمعرات - جمع jama- Saturn Sabbath.
28	Sindhi. Sindh, India.	ہفتو hapta. Seven.	سارو sa-rá. Sun(day).	سومارو sú-ma-ro. Moon(day).	منگل mangal. Mars.	بھدر bhá-dh. Mercury.	بھدر bhá-dh. Mercury.	بھدر bhá-dh. Mercury.	بھدر bhá-dh. Mercury.
29	Sindhi Mūhammadian. Sindh, India.	جوما juma. Assembly (day).	سارو sa-rá. Sun(day).	سومارو sú-ma-ro. Moon(day).	منگل mangal. Mars (day).	بھدر bhá-dh. Mercury (day).	بھدر bhá-dh. Mercury (day).	بھدر bhá-dh. Mercury (day).	بھدر bhá-dh. Mercury (day).
30	Gujarati. India	રવિવાર or આદિવાર ravivára or ádhi-vá-r. Seven days.	સુવ્યાર súv-yá-r. Sun-day.	ચંદ્રવાર chán-dr-vá-r. Moon-day.	મંગલવાર mangal-vá-r. Mars-day.	બુધવાર budh-vá-r. Mercury-day.	ગુરુવાર gúrú-vá-r. Jupiter-day.	શુક્રવાર shukra-vá-r. Venus-day.	શનિવાર shani-vá-r. Saturn-day.
31	Marathi. India.	सप्ताह saptaha. Seven.	सुव्यार súv-yá-r. Sun-day.	चंद्रवार chán-dr-vá-r. Moon-day.	मंगलवार mangal-vá-r. Mars-day.	बुधवार budh-vá-r. Mercury-day.	गुरुवार gúrú-vá-r. Jupiter-day.	शुक्रवार shukra-vá-r. Venus-day.	शनिवार shani-vá-r. Saturn-day.
32	Cashmere. India.	(r.l.) ہفتہ hafa. Seven.	اتوار at-wár. Sun-day.	دو شنبہ dú shamba. pí-r. Moon-day.	منگل mangal. Mars-day.	بھدر bhá-dh. Mercury-day.	بھدر bhá-dh. Mercury-day.	بھدر bhá-dh. Mercury-day.	بھدر bhá-dh. Mercury-day.
33	Punjabi. India.	ਸਾਤ sa-ta. Seven.	ਸੁਵਯਾਰ súv-yá-r. Sun-day.	ਚੰਦਰਵਾਰ chán-dr-vá-r. Moon-day.	ਮੰਗਲਵਾਰ mangal-vá-r. Mars-day.	ਬੁਧਵਾਰ budh-vá-r. Mercury-day.	ਗੁਰੁਵਾਰ gúrú-vá-r. Jupiter-day.	ਸ਼ੁਕਰਵਾਰ shukra-vá-r. Venus-day.	ਸ਼ਨਿਵਾਰ shani-vá-r. Saturn-day.
	Punjabi Mūhammadian.	ਯੋਗ yoga. Assembly (day).	ਸੁਵਯਾਰ súv-yá-r. Sun-day.	ਚੰਦਰਵਾਰ chán-dr-vá-r. Moon-day.	ਮੰਗਲਵਾਰ mangal-vá-r. Mars-day.	ਬੁਧਵਾਰ budh-vá-r. Mercury-day.	ਗੁਰੁਵਾਰ gúrú-vá-r. Jupiter-day.	ਸ਼ੁਕਰਵਾਰ shukra-vá-r. Venus-day.	ਸ਼ਨਿਵਾਰ shani-vá-r. Saturn-day.

34	Punjabi Mohamadan. India.	ਪਹਿਤ haha. Seven.	ਸਾਹਿਤਵਾਰ s-it-vár. Sun-day.	ਪੀਤ pt. Moon. (old man).	ਮੰਗਲ mangl. Mars.	ਬੁੱਧ búth. Mercury.	ਬੁੱਧਵਾਰ jBawar. Eve (of Jmá).	ਯੁਮਾ jtm-á. Assembly.	ਬੁੱਧਵਾਰ sunch-chár. Saturn.
35	Bengali. India.	ਸਪਤਿ sapata. Seven.	ਰਵਿਵਾਰ rabi-vár. Sun-day.	ਚੰਦਰਵਾਰ sun-bár. Moon-day.	ਮੰਗਲਵਾਰ mangal-bár. Mars-day.	ਬੁੱਧਵਾਰ búth-bár. Mercury-day.	ਬ੍ਰਿਹਸਪਤਿਵਾਰ brihaspatibár. Jupiter-day.	ਸ਼ੁਕਰਵਾਰ shukra-bár. Venus-day.	ਸ਼ਨਿਵਾਰ shan-bár. Saturn-day.
36	Assamese. Assam, India.	ਸਪਤਿ sapata. Seven.	ਰਵਿਵਾਰ rabi-bár. Sun-day.	ਚੰਦਰਵਾਰ sun-bár. Moon-day.	ਮੰਗਲ mangl. Mars.	ਬੁੱਧਵਾਰ búth-bár. Mercury-day.	ਬ੍ਰਿਹਸਪਤਿਵਾਰ brihaspatibár. Jupiter-day.	ਸ਼ੁਕਰਵਾਰ shukra-bár. Venus-day.	ਸ਼ਨਿਵਾਰ shan-bár. Saturn-day.
37	Uriya. Orissa, India.	ਸਪਤਿ ਪਹਿਤ sapah and hapa. Seven.	ਰਵਿਵਾਰ rabi-bár. Sun-day.	ਚੰਦਰਵਾਰ sun-bár. Moon-day.	ਮੰਗਲਵਾਰ mangal-bár. Mars-day.	ਬੁੱਧਵਾਰ búth-bár. Mercury-day.	ਬ੍ਰਿਹਸਪਤਿਵਾਰ brihaspatibár. Jupiter-day.	ਸ਼ੁਕਰਵਾਰ shukra-bár. Venus-day.	ਸ਼ਨਿਵਾਰ shan-bár. Saturn-day.
38	Pakhto or Afghan. Afghanistan.	(r.) الاسبوع al-issba'ah. The seven.	یکشنبه yek-shamba. One to the Sabbath.	دوشنبه du-shamba. Two to Sabbath.	سه شنبه sha-shamba. Three to Sabbath.	چارشنبه char-shamba. Four to Sabbath.	پنجشنبه panj-shamba. Five to Sabbath.	جمعه jtm-á. Assembly (day).	شنبه - خالی shamba. Unemployed-day, Holiday, Sabbath.
39	Pahlavi or Pahlavi-Pasand. (Ancient Persia).	(r.) هفت روزگان shaba and hah. Seven.	(r.) یکشنبه mitta and khreshid. Sun.	(r.) دوشنبه kamyk. Moon.	(r.) سه شنبه bahram and vashlan. Mars.	(r.) چهارشنبه sh. Mercury.	(r.) پنجشنبه bormad. Jupiter.	(r.) جمعه anzhita. Venus.	(r.) شنبه sho-shambid, i.e. fragrance. The pleasant day of the week. khes. Saturn. "Dies Sabbati," Sabbath.
40	Persian. Persia.	(r.) هفت hahs. Seven (days).	یکشنبه yek-shambih. One to Sabbath.	دوشنبه du-shambih. Two to Sabbath.	سه شنبه sha-shambih. Three to Sabbath.	چهارشنبه chahr-shambih. Four to Sabbath.	پنجشنبه panj-shambih. Five to Sabbath.	آدینه Adna. Religious (day).	شنبه shamba. Holiday, Sabbath.
41	Mythological. Persia and India.	Haft Rang. (Seven Colors)	Yellow to the Sun.	Green to the Moon.	Red to Mars.	Blue to Mercury.	Brown to Jupiter.	White to Venus.	Black to Saturn.
42	Armenian. Armenia.	Տաթի shapat. Sabbath.	Մի օր mia shapti. One to the Sabbath.	Երկու օր yerk shapti. Second to the Sabbath.	Յոթ օր yerk shapti. Third to the Sabbath.	Չորս օր shors shapti. Fourth to the Sabbath.	Հինգ օր hink shapti. Fifth to the Sabbath.	Մի օր mish. Fast Day.	Տաթի shapat. Sabbath.
43	Kurdish. Kurdistan.	(r.) هفت shaf. Seven.	یکشنبه yek-shamba. One to Sabbath.	دوشنبه du-shamba. 2nd to Sabbath.	سه شنبه sa-shamba. 3rd to Sabbath.	چارشنبه char-shamba. 4th to Sabbath.	پنجشنبه panj-shamba. 5th to Sabbath.	جمعه jtm-á. Religious day (Möham.)	شنبه shamba. Sabbath.
44	Brasuky. Belochistan.	(r.) هفت haha. Seven.	یکشنبه yek-shamba. One to Sab.	دوشنبه du-shamba. 2nd to Sab.	سه شنبه shi-shamba. 3rd to Sab.	چارشنبه chahr-shamba. 4th to Sab.	پنجشنبه panj-shamba. 5th to Sab.	جمعه jtm-á. Assembly.	اول-هفت shamba. First or Chief of the Seven. Sabbath.
45	TARTARIC - Tungusian. Manchó. Manchó. (Manchó and Chinese Characters.) Fac-simile of Manchó writing (full size) by a native of Manchó. Sent from Peking in 1898. The Manchó style but in the same as the Mongolian with a few alterations.		日 shín. Sun (day).	月 sh-á. Moon (day).	火 sh-á-sh-á. Mars-day.	水 sh-á-sh-á. Mercury-day.	木 sh-á-sh-á. Jupiter-day.	金 sh-á-sh-á. Venus-day.	土 sh-á-sh-á. Saturn-day.
46	Mongolian. Sharra-Mongolian. Eastern Mongolia.	do-lo-ghan gó-otk. and dologan bo-ock; to pass the night; hence seven nights, an idiom for Seven days.	ᠰᠤᠳᠤᠰᠤ s-sh-ya. Sun.	ᠮᠤᠮᠤ m-m. Princes, bright moon. Moon.	(1) (1) ᠮᠤᠮᠤᠰᠤ (1) gó-ot-gó. Planet Mars.	(1) ᠮᠤᠮᠤᠰᠤ sh-á. Mercury.	(1) (1) ᠮᠤᠮᠤᠰᠤ grah, and (1) var-haa- ba-ii. Planet Jupiter.	(1) (1) ᠮᠤᠮᠤᠰᠤ (1) shó-man. Morning Star. (1) shó-ga-ra. Venus.	ᠰᠤᠳᠤᠰᠤ sh-á-sh-á, and shamba The Son of the Sun; Saturn. -The Mongols use "Shamba" as another and special term for the Seventh-day. They strictly keep it from the transaction of secu- lar business. They neither give out nor take in any property at their houses, nor collect or pay debts, or start on a journey on that day.
47	Kalmuk. Western Mongolia.	do-lo-ghan gó-otk. Seven Days.	ᠰᠤᠳᠤᠰᠤ sun-grah. Sun Planet.	ᠮᠤᠮᠤ m-m. Moon.	ᠮᠤᠮᠤᠰᠤ m-m-ga-grah. Mars Planet.	ᠮᠤᠮᠤᠰᠤ m-m-ga-sh-á. Mercury Planet.	ᠮᠤᠮᠤᠰᠤ m-m-ga-sh-á-grah. Jupiter Planet.	ᠮᠤᠮᠤᠰᠤ m-m-ga-sh-á. Venus Planet.	ᠰᠤᠳᠤᠰᠤ sh-á-sh-á-grah. Saturn Planet. The centre or colonisation of the other days.
48	Turkish. Osmanlian. Turkey.	اسبوع shab-ah. Seven.	پazar günü basar-gün. Market Day.	پazar یرتسی basar irtsi. Morrow after Market.	سني sh-ii. Third (Day).	چارشنبه char-shamba. Four to Sabbath.	پنجشنبه panj-shamba. Five to Sabbath.	جمعه jtm-á. Assembly (day).	يوم السبت yüm-es-sab. Day the Sabbath.
49	Lazén. Pashah of Trebizond.				چارشنبه shambati. Fourth to the Sabbath.	پنجشنبه panj-shamba. Five to Sabbath.	جمعه jtm-á. Preparation.	جمعه jtm-á. Assembly.	سباتون shabaton. Sabbath.
50	Kazani-Tartar. Kassa, East Russia.	At- Day. (Sabbath for the seven days.)	стра кіот. Market day.	дү шамба. 2nd to the Sabbath.	ші шамба. 3rd to the Sabbath.	чар шамба. 4th to the Sabbath.	бечт-атү. Fifth-day.	jtm-á. Assembly.	at saril. Hindmost of the series of Seven Days. Subsora. Sabbath.
51	DRAVIDIAN - Tamil. India.	வாரமுகாலம் vāramukālam. A Period of time.	சூரியநாள் sūriyanaḷ. Sun-day.	சந்திரநாள் śanḍiranaḷ. Moon-day.	செவ்வாய்க்கிண śevvavāyikkīṇ. Mars-day.	புதன்கிணம் pūṭhankīṇam. Budh or Mercury-day.	வியாழக்கிணம் viyāḷakkīṇam. Jupiter-day.	வெள்ளக்கிணம் veṅṅalakkīṇam. Morning Star or Venus-day.	சனிநாள் śanināḷ. Saturn-day.

93	Mandingo. South of Senegal, West Africa.	ibitego.	alabaddo. The One.	tesning. Two.	ollala. Three.	araba. The Fourth.	aramin. The Fifth.	arajina. The Assembly.	abih. Sabbath.
94	Teda. Central Africa.	degea, taddem. Collection of Days.	ibahé. The One.	ahin. The Two.	ofa. Three.	iraba. The Fourth.	iamto. The Fifth.	el-dajama. The Assembly.	maibda. The Sabbath.
95	Bornu or Kanuri. Central Africa.	maga. Collection.	lida. The One.	lertin, lertin. The Two.	teliga. Three.	liraba. The Fourth.	lamas. The Fifth.	amama. Assembly.	abida. Sabbath.
96	Fulfulde. Central Africa.		lthade. The One.	aherta. The Two.	atallia. The Three.	al iraba. The Fourth.	alamto. The Fifth.	altrama. The Assembly.	maebda. The Sabbath.
97	Sonoyal. Central Africa.		lthade. The One.	aherta. The Two.	atallia. The Three.	aliraba. The Fourth.	alamto. The Fifth.	altrama. The Assembly.	maebda. The Sabbath.
98	Ligonié. Central Africa.	sewidge. Seven Days.	sel-ide. The One.	sel-celen. The Two.	sel-olako. The Three.	sel-iraba. The Fourth.	sel-lamto. The Fifth.	sel-dama. The Assembly.	sel-ebda. The Sabbath.
99	Wandala. Central Africa.	karwya.	ltho. The One.	lthota. The Two.	teliga. Three.	liraba. The Fourth.	lamto. The Fifth.	ramma. Assembly.	abita. Sabbath.
100	Bàgrimma. Central Africa.	dzamota. Collection.	lshidi. The One.	letota. The Two.	dzataliki. Three.	liraba. The Fourth.	lamto. The Fifth.	littimma. The Assembly.	shibdi. Sabbath.
101	Maba. Central Africa.	midri. Seven.	shid. One.	atota. The Two.	shidit. The Three.	iraba. Fourth.	amto. Fifth.	dzamma. Assembly.	sh. Sabbath.
102	MISCELLANEOUS— Norman French. (10th and 11th Centuries.)	Sepmáyn, Sepmame.	Diemane.	Luner.	Jeusday, Jeusdye, Jurisdie.	Merkeyd, Mercuredi, Merdi, Merkerdy.	Jeodi.	Venerdy, Venardy, and Venredi.	Sabbodi, Samaday, Semadi. Sabbath Day.
103	Ancient French. (12th and 13th Centuries.)	Semaine, Semeigne.		Lundi.	Marsdi.	Merquedi.	Joedi, Jeusidi.	Vendredi, Vendredi.	Samedi i.e. Sabbath Day.
104	D'oc. France. (Auvergne and Moines.)	semasse, semasse. Seven Days.	dimouch, dimouch. Day Dominical.	dilax, dilax. Day Moon (White-day.)	dimax, dimax. Day Mars.	dimouch, dimouch. Day Mercury.	djourn, djibok. Day Jupiter.	divendres, divendres. Day Venus.	dimax, dimax. Day Sabbath.
105	Ecclesiastical. Roman.		Dominica.	Feria Secunda.	Feria Tertia.	Feria Quarta.	Feria Quinta.	Feria Sexta.	Sabbatum.
106	Parliamentary. British.	Until recently whenever Parliament assembled on Saturday, the Clerk wrote the day of the week thus:—"Dies Sabbati."	Dies Solis.	Dies Lunae.	Dies Martis.	Dies Mercurii.	Dies Jovis.	Dies Veneris.	Dies Sabbati.
107	Astronomical.		☉ Sun.	☾ Moon.	♂ Mars.	☿ Mercury.	♃ Jupiter.	♀ Venus.	♄ Saturn.

THE DAYS OF THE WEEK IN ALL THE EUROPEAN LANGUAGES.

PREPARED BY H.H.N. PRINCE LOUIS LUCIEN BONAPARTE.

108	Basque. Spain and France.	Aste	Igande	Astelen	Astari	Asteazken	Ostegun	Ostiral	^(a) ^(b) ^(c) ^(d) Larumbat One Quarter (of the moon or lunation).
109	Finnish Finland.	Vuikko	Suomenpäivä	Maanantai	Tiistai	Keskiviikko	Tuorsta, Torsta	Perjantai	Lauantai, Lauantai. Corruptions of Icelandic Laugardagur, &c.
110	Ethiopian. Biblic Russia.	Nadal	Puha-päaw	Eemas-päaw	Teni-päaw	Kolma-päaw, Keik-akdal	Neja-päaw	Rende	Lau-päaw (Bath-day). (The first part is a corruption of Icelandic Laugardagur, &c.)
111	Livonian (Biblic Russia).	Nādil	Puva-päawa	Ezōns-päawa	Tuoisna-päawa	Kuolmōd-päawa	Nellōd päawa	Bredig, Bredig	Pūd-päawa (Half-day).
112	Lap. Norway.	Vakko	Sodnu-baive	Vuosarg	Maðebarg	Gaskvakko	Doersdak	Bærjadak, Fasto-baive	Lavardak Corruption of Icelandic Laugardagur, &c.
113	Morduin. Russia.	Nedja	Nedja, Nedja ži, Targa ži	Ponedelnik	Vtornik	Sereda	Četvert	Pätica, Päda	Subbota, Subta Sabbath.
114	Tsherenianian. Russia.	Ärä	Re-ärä	Šafeta	Kokkofam	Vir-kečä	Ir-irä	Kog-irä	Kuč-kečä Dry-day (day without work).
115	Pernian (Roman).	Šim-lun, Nečil	Vozem, Kresede	Vil-vun		Sreda	Četvertok	Petroča	Subšta (Sabbath).
116	Votiak. Russia.	Äria	Žuč-äria, Äria-nunal	Žuč-äria-böre	Vordykon-nunal	Vir-nunal	Pokci äria, Četvertok-nunal	Biger-äria-nunal, Pätica	Kös-nunal, Äria-šör, Dry-day (day without work), (Week-back). Šumat, Subbota (Sabbath).
117	Hungarian (Hungary).	Hét	Vasárnap	Hétű	Kedd	Szerda	Csütörtök	Péntek	Sombat (Sabbath).
118	Yugav (Russia).	Šat	Jelping-katel	Šat-penk-katel	Mät-katel	Kormit-katel	Nelit-katel	Äit-katel	Katit-katel (Sixth-day).
119	Ostiac. Russia.	Läbyt, Läbet, Läbyt-och.	Läbyt-och-chatl, - - chotl	Ölyb-chatl	Kimet-chatl	Kulmet-chatl	Nelmet-chatl	Vetmet-chatl	Čotmet-chatl, Ju-ölyb-chatl (1) Sixth-day; (2) Hinder end-day.
120	Gaelic. Ireland.	Seachdhahain	Domhnach	Dia Luain	Dia Máirt, Máirt	Dia céadaoine, Céadaoin	Dia dardaoin, Dardaoin	Acine, Dia hacine	Sathurn, Dia Sathurn Saturday, day of Saturn.
121	Welsh (Wales).	Wythnos	Dydd Sul	Dydd Llun	Dydd Mawrth	Dydd Mercher	Dydd Iau	Dydd Gwener	Dydd Sadwrn (Day Saturn).
122	Cornish (Cornwall) (4)	Seithun	De Zil	De Lin	De Merh	De Marhar	De Jes	De Guenar	De Zadarn (Day Saturn).
123	Breton (France).	Sizun	Sil, Divil	Lén, Dilén	Meurs, Dimeurs	Mercher, Dimec'her	Iaos, Diziou, Diziaou	Gwener, Digwener	Sadorn, Disadorn (Saturn, Day Saturn).
124	Greek (Greece) (6).	'Εβδομάς	Κυριακή	Της Τετάρτης	Της Πέρας	Της Εβδομης	Της Διάς Πέρας	Της Δέκατης Ημέρας	Σάββατος (Sabbath).
125	Modern Greek (Greece).	'Εβδομάς, 'Εβδομάδα	Κυριακή	Τετάρτη	Πέμπτη	Παρασκευή	Σάββατο	Σάββατο	Σάββατος (Sabbath).

122	Cornish (Cornwall) (4)	Seithun	De Zi.	De Lin	De Merh	De Marhar	De Jeu	De Guenar	De Zadarn (Day Saturn).
123	Breton (France)	Sizun	Sat, Disil	Lan, Dilan	Meura, Dimeour	Merc'har, Dimec'har	Isou, Dizion, Diziaou	Gwener, Digwener	Sadorn, Disadorn (Saturn, Day Saturn).
124	Greek (Greece) (6)	'Εββραδα	Κυριακή	Τῆς Σελίδης	Τοῦ Ἀρσους	Τοῦ Ἐρμού	Τοῦ Διὸς ἡμέρα	Τῆς Ἀφροδίτης ἡμέρα	Σάββαρον (Sabbath).
125	Modern Greek (Greece)	'Εββραδα, 'Εββραδα	Κυριακή	Δευτέρα	Τρίτη	Τετάρτη	Πέμπτη	Παρασκευή	Σάββαρον (Sabbath).
126	Albanian (Turkish Albania)	Jave	Ditë	Hanë	Martë	Mërkurë	Ëtë	Prende, Prente	Shën (Saturn).
127	Latin (4)	Hebdomada	Dies Solis, Dies Dominica-cæ	Dies Lunæ	Dies Martis	Dies Mercurii	Dies Jovis	Dies Veneris	Sabbatum, Dies Saturni Sabbath, Day of Saturn.
128	Italian (Italy)	Settimana	Domenica	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì	Sabato, Sabbato (Sabbath).
129	Spanish (Spain)	Semana	Domingo	Lunes	Martes	Miércoles	Jueves	Viernes	Sábado (Sabbath).
130	Portuguese (Portugal)	Semana	Domingo	Segunda feira	Terça feira	Quarta feira	Quinta feira	Sexta feira	Sabbado (Sabbath).
131	French (France)	Semaine	Dimanche	Lundi	Mardi	Mercredi	Jendredi	Vendredi	Samedi (Sabbath-day).
132	Roman (Spain, Catalonia)	Semmana	Diumenge	Dilluns	Dimars	Dimecres	Dijous	Divendres	Disapte (Day-Sabbath).
133	Rhetian, Canton des Grisons, Switzerland	Jamna, Emma	Dumengia	Lindischgls	Marzia	Mezzamma, Mezemma	Gievgia	Vendegia	Sonda Corruption of High German Sonnabend, &c.
134	Wallachian, Rumania or Wallachia.	Septimáná	Duminică	Luni	Martí	Miercuri	Joi	Vineri	Sâmbătă Sabbath.
135	Gothic (Mezia) (6)	Vikô							
136	Old High German (4) South Germany.	Wêcha	Sunnôn tag	Mânstag	Ziestic	Mittawêch	Tonris tac	Friatag	Sunnôn ahand, Sambatag (1) Sun(day's) eve; (2) Sabbath's day.
137	Old Low German (4) North Germany.	Wica	Sunnôn dag						
138	Anglo-Saxon (4) England	Wica, Weoce, Woco, Wöcce	Sunnan dag	Mônan dag	Tiwes dag	Wôlnes dag	Þunres dag	Frige dag	Sateresdag, Saterdag (1) Saturn's day; (2) Saturday.
139	Frisian (4) Holland	Wike	Sunnandi	Monandi	Tiesdi	Wernisdei	Thunredi	Frigeendi	Saterdi, Saturday; Sæved. Corruption of High German Sonnabend, &c.
140	High German, Germany.	Woche	Sonntag	Montag	Dienstag	Mittwoch,—che	Donnerstag	Freitag	Sonnabend, Samstag (1) Sun(day's) eve; (2) Sabbath's day.
141	Low German, North Germany (Holteln)	Week	Sandag	Maandag	Dingsdag	Midweek	Donnerdag	Freedag	Sonnabend Sun(day's) eve.
142	Dutch (Holland)	Week	Zondag	Maandag	Dingsdag	Woensdag	Donderdag	Vrijdag	Zaterdag (Saturday).
143	Modern Friesian, Holland	Wike	Snein	Moandei	Tsdei	Wanadei	Thungerdei	Fredei	Sneid Corruption of High German Sonnabend, &c.
144	English (England)	Week	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday (Saturn-day).
145	Icelandic (Iceland)	Vika	Sunnodagur	Mánudagur	Þriðjudagur	Miðvikudagur	Fimmtudagur	Þósdagur	Laugardagur (of bath-day).
146	Swedish, Sweden	Vecka	Söndag	Måndag	Tisdag	Onsdag	Thorisdag	Fredag	Lördag Corruption of Icelandic Laugardagur, &c.
147	Danish, Denmark	Uge	Søndag	Mandag	Tirsdag	Onsdag	Torsdag	Fredag	Lørdag Corruption of Icelandic Laugardagur, &c.
148	Old Slave (Bulgaria) (6)	Sedmica, Sedmla	Nedjlija, Voskresenie	Ponedeljnik	Vtornik	Sredk	Četvêg, Četvêtôk	Pjatak	Sabbata (Sabbath).
149	Russian (Russia)	Nedjelja	Voskresenje	Ponedeljnik	Vtornik	Sreda	Četvortok	Pjatinica	Sabbota (Sabbath).
150	Illyrian (Dalmatia, Servia)	Nedjelja	Nedjelja	Ponedeljak	Utorak, Vtornik	Sreda	Četrtak	Petak	Sabota (Sabbath).
151	New Slovenian, Illyria, in Austria.	Tjedna, Tjeden, Káden	Nedela	Ponedeljek	Tork, Vtork	Sreda	Četrtak	Petek	Sobota Sabbath.
152	Bulgarian (Bulgaria)	Nedjelja	Nedjelja	Ponedeljnik	Vtornik	Sreda	Četvrtak	Petak	Sabbota (Sabbath).
153	Polish (Poland)	Tydzien, Niedziela, N.	Niedziela	Poniedziałek	Wtorek	Środa	Czwartek	Piatek	Sobota (Sabbath).
154	Bohemian (Bohemia)	Tjden, Neděle, N.	Neděle	Pondělek	Úterek	Středa	Čtvrtek	Pátek	Sobota (Sabbath).
155	Lusatian (Saxony)	Tydzien, Njedzela, N.	Njedzela	Pōndzela	Wutora	Srjeda	Štwōrk	Pjatk	Sobota (Sabbath).
156	Polabic (4) Borders of the Elbe.	Nedela	Nedela	Pōndzela, Pnedzela, Pnedil	Tōrj	Sreda	Pēruōdān	Sāpŕj	Sabōta Sabbath.
157	Lithuanian (Prussia, Lithuania)	Nedėlia, Nedėla	Nedėlia	Pnedelis	Ustėnikas	ferėd	Ketvėrgas	Pėnėcyčia	Pabota (Sabbath).
158	Prussian (Prussia) (6)	Nedele	Nedele	Ponedele		Posinawaite	Ketwiritire	Pentinx	Sabatico (Sabbath).
159	Lettish (Baltic Russia)	Nedēla	Swēdina	Pirmdina	Ūtrdina	Treshdina	Zeturtdina	Pktdina	Sedina (Sixth-day of work).
160	English Bible	Week.	The First Day.	The Second Day	The Third Day.	The Fourth Day	The Fifth Day	The Sixth Day	The Seventh Day, The Sabbath.

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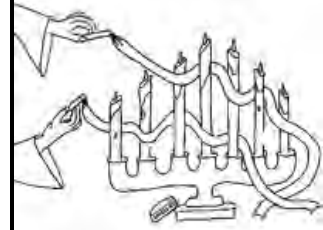
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