

## New Testament study of the word “Sabbath”

What an incredibly revealing study this is! With all the religious adherence to the “Sabbath Day” in the apostate church, this comes as a refreshing and liberating glimpse into the heart of God who sent His Son to free us from *self*.

May you be blessed as you read what the Lord tells us about His “sabbath” rest – the true sabbath. This study includes all verses in which we find the word “rest”. For the most part, they apply to our relationship of trust in Jesus.

This is a good companion study along with [“The Sabbath – What does it really mean?”](#)

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### 1. Hebrew #7676 (Old Testament)

shabbath (shab-bawth') Intensive from H7673

Definition: “**intermission, that is, (specifically) the Sabbath**”

Translated: “(+ every) Sabbath”

### 2. Greek #372

anapausis (an-ap'-ow-sis) From G373

Definition: “**intermission; by implication recreation**”

Translated: “rest”

### 3. Greek #373

anapauō (an-ap-ow'-o) From G303 and G3973

Definition: “**(reflexively) to repose (literally or figuratively (be exempt), remain); by implication to refresh**”

Translated: “take ease, refresh, (give, take) rest”

### 4. Greek #2663

katapausis (kat-ap'-ow-sis) From G2664

Definition: **“reposing down, that is, (by Hebraism) abode”**

Translated: “rest”

## 5. Greek #2664

katapauō (kat-ap-ow'-o) From G2596 and G3973

Definition: **“to settle down, that is, (literally) to colonize, or (figuratively) to (cause to) desist”**

Translated: “cease, (give) rest (-rain)”

## 6. Greek #4520

sabbatismos (sab-bat-is-mos') From a derivative of G4521

Definition: **“a ‘sabbatism’, that is, (figuratively) the repose of Christianity (as a type of heaven)”**

Translated: “rest”

## 7. Greek #4521

sabbaton (sab'-bat-on) Of Hebrew origin [H7676]

Definition: **“the Sabbath (that is, Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension a se'nnight, that is, the interval between two Sabbaths; likewise the plural in all the above applications.”**

Translated: “sabbath (day), week”

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## 1. Hebrew #7676

shabbath (shab-bawth') Intensive from H7673

Definition: **“intermission, that is, (specifically) the Sabbath”**

Translated: “(+ every) Sabbath”

Here are some examples of the use of “*sabbath*” in the **Old Testament**, as found in the “authorized” KJV.

Exodus 16:29: "See, for that the LORD hath given you the **sabbath**, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

Exodus 20:8: "Remember the **sabbath** day, to keep it holy."

Exodus 31:15: "Six days may work be done; but in the seventh is the **sabbath** of rest, holy to the LORD: whosoever doeth any work in the **sabbath** day, he shall surely be put to death"

Leviticus 25:4: "But in the seventh year shall be a **sabbath** of rest unto the land, a **sabbath** for the LORD: thou shalt neither sow thy field, nor prune thy vineyard."

Isaiah 66:23: "And it shall come to pass, that from one new moon to another, and from one **sabbath** to another, shall all flesh come to worship before me, saith the LORD."

Hosea 2:11: "I will also cause all her mirth to cease, her feast days, her new moons, and her **sabbaths**, and all her solemn feasts."

## 2. Greek #372

anapausis (an-ap'-ow-sis) From G373

Definition: "**intermission; by implication recreation**"

Translated: "rest"

- "rest"

Matthew 11:29: "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find **rest** unto your souls."

Matthew 12:43: "But the unclean spirit, when he is gone out of the man, he passeth through waterless places, seeking **rest**, and findeth it not."

Luke 11:24: "The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking **rest**; and finding none, he saith, I will turn back unto my house whence I came out."

Revelation 4:8: "And the four living creatures having each one of them six wings, are full of eyes round about and within: and they have no **rest** day and night, saying, Holy, holy, holy, is the Lord God the Almighty, which was, and which is, and which is to come."

Revelation 14:11: "And the smoke of their torment goeth up for ever and ever: and they have no **rest** day and night, they that worship the beast and his image, and whoso receiveth the mark of his name."

### 3. Greek #373

anapauō (an-ap-ow'-o) From G303 and G3973

Definition: “(reflexively) to repose (literally or figuratively (be exempt), remain); by implication to refresh”

Translated: “take ease, refresh, (give, take) rest”

- In all references for this Greek word, they are the same in both “authorized” KJV and the older Revised version, although the remainder of the wording differs in most.

- “take ease”

Luke 12:19: “And I will say to my soul, Soul, thou hast much goods laid up for many years; **take thine ease**, eat, drink, be merry.”

- “refresh”

Philemon 1: (19&)20: “I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: **refresh** my heart in Christ.”

- “refreshed”

1 Corinthians 16:18: “For they **refreshed** my spirit and yours: acknowledge ye therefore them that are such.”

2 Corinthians 7:13: “Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been **refreshed** by you all.”

Philemon 1:7: “For I had much joy and comfort in thy love, because the hearts of the saints have been **refreshed** through thee, brother.”

- “rest”

Matthew 11:28: “Come unto me, all ye that labour [Greek: ‘are fatigued’] and are heavy laden [Greek: ‘overburdened with spiritual anxiety’], and I will give you **rest**.”

Matthew 26:45: “Then cometh he to the disciples, and saith unto them, Sleep on now, and take your **rest**: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners.”

Mark 6:31: “And he saith unto them, Come ye yourselves apart into a desert place, and **rest** a while: for there were many coming and going, and they had no leisure so much as to eat.”

Mark 14:41: “And he cometh the third time, and saith unto them, Sleep on now, and take your **rest**: it is enough, the hour is come; behold, the son of man is betrayed into the hands of sinners.”

Revelation 6:11: “And there was given them to each on a white robe; and it was said unto them, that they should **rest** yet for a little time, until their fellow servants also and their brethren, which should be killed even as they were, should be fulfilled.”

Revelation 14:13: “And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may **rest** from their labours; for their works follow with them.”

- “resteth”

1 Peter 4:14: “If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God **resteth** upon you.”

#### 4. Greek #2663

katapausis (kat-ap'-ow-sis) From G2664

Definition: “**reposing down, that is, (by Hebraism) abide**”

Translated: “rest”

- “rest”

Acts 7:49(&50): “The heaven is my throne, and the earth the footstool of my feet: What manner of house will ye build me? saith the Lord: or what is the place of my **rest**? Did not my hand make all these things?”

Hebrews 3:11, 18(&19): “As I swear in my wrath, They shall not enter into my **rest**....And to whom swear he that they should not enter into his **rest**, but to them that were disobedient. And we see that they were not able to enter in because of unbelief.”

Hebrews 4:1, 3, 5, 10-11: “Let us fear therefore, lest haply a promise being left of entering into his **rest**, any one of you should seem to have come short of it. ...For we which have believed do enter into that **rest**, even as he hath said, As I swear in my wrath, they shall not enter into my **rest**: although the works were finished from the foundation of the world. ...And in this place again, they shall not enter into my **rest**. ...For he that is entered into his **rest** hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that **rest**, that no man fall after the same example of disobedience [Greek: ‘disbelief (obstinate and rebellious)’].”

## 5. Greek #2664

katapauō (kat-ap-ow'-o) From G2596 and G3973

Definition: **“to settle down, that is, (literally) to colonize, or (figuratively) to (cause to) desist”**

Translated: “cease, (give) rest (-rain)”

- The word “*ceased*” was used in the “authorized” KJV. See below for its use in the Revised version.

Hebrews 4:10: “*For he that is entered into his rest hath himself **rested** from his works, as God did from his.*”

- The word “*rest*” was used in the revised KJV, varying a little from this first verse, as used in the 1611 version.

Hebrews 4:4, 8: “*For he hath said somewhere of the seventh day on this wise, And God **rested** on the seventh day from all his works. ...For if Joshua had given them **rest**, he would not have spoken afterward of another day.*”

- “*restrained*”

Acts 14:18: “*And with these sayings scarce **restrained** they the multitudes from doing sacrifice unto them.*”

## 6. Greek #4520

sabbatismos (sab-bat-is-mos') From a derivative of G4521

Definition: **“a ‘sabbatism’, that is, (figuratively) the repose of Christianity (as a type of heaven)”**

Translated: “rest”

- This “*rest*” can be found once in both “authorized” KJV and the older Revised version.

Hebrews 4:9: “*There remaineth therefore a sabbath **rest** for the people of God.*”

## 7. Greek #4521

sabbaton (sab'-bat-on) Of Hebrew origin [H7676]

Definition: **“the Sabbath (that is, Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension a se'nnight, that is, the interval between two Sabbaths; likewise the plural in all the above applications.”**

Translated: “sabbath (day), week”

- “sabbath”

Matthew 12:1-2, 5(&6-7), 8, 10-12: “At that season Jesus went on the **sabbath** day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do at which it is not lawful to do upon the **sabbath**. ...Or have ye not read in the law, how that on the **sabbath** day the priests in the temple profane the **sabbath**, and are guiltless [Greek: ‘innocent’]? But I say unto you, That one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless [Greek: ‘innocent’]. For the Son of man is Lord of the **sabbath**. ...And, behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the **sabbath** day? That they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the **sabbath** day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep? Wherefore it is lawful to do good on the **sabbath** day.”

Matthew 24:20: “And pray ye that your flight be not in the winter, neither on a **sabbath**.”

Matthew 28:1: “Now late on the **sabbath**, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

Mark 1:21: “And they go into Capernaum; and straightway on the **sabbath** day he entered into the synagogue, and taught.”

Mark 2:23-24, 27-28: “And it came to pass, that he was going on the **sabbath** day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the **sabbath** day that which is not lawful? ...And he said unto them, The **sabbath** was made for man, and not man for the **sabbath**: so that the Son of man is Lord even of the **sabbath**.”

Mark 3:2(&3&)4: “And they watched him, whether he would heal him on the **sabbath** day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the **sabbath** day to do good, or to do harm? to save a life, or to kill? But they held their peace.”

Mark 6:2: “And when the **sabbath** was come, he began to teach in the synagogue: and many hearing him were astonished, saying, whence hath this man these things? And what is the wisdom that is given unto this man, and what means such might works wrought by his hands?”

Mark 16:1: “And when the **sabbath** was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.”

Luke 4:16, 31: "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the **sabbath** day, and stood up to read. ...And he came down to Capernaum, a city of Galilee, and he was teaching them on the **sabbath** day."

Luke 6:1-2, 5-7: "Now it came to pass on a **sabbath**, that he was going through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the **sabbath** day? ...And he said unto them, The Son of man is Lord of the **sabbath**. And it came to pass on another **sabbath**, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the **sabbath**; that they might find how to accuse him."

Luke 13:10, 14-16: "And he was teaching in one of the synagogues on the **sabbath** day. ...And the ruler of the synagogue being moved with indignation, because Jesus had healed on the **sabbath**, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not one the day of the **sabbath**. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the **sabbath** loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the **sabbath**?"

Luke 14:1, 3, 5: "And it came to pass, when he went into the house of one of the rulers of the Pharisees on a **sabbath** to eat bread, that they were watching him. ...And Jesus answering spake unto the lawyers [Greek: 'experts in Mosaic law'] and Pharisees, saying, Is it lawful to heal on the **sabbath** or not? ...And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?"

Luke 23:54, 56: "And it was the day of the Preparation, and the **sabbath** drew on. ...And they returned, and prepared spices and ointments; and on the **sabbath** they rested according to the commandment."

John 5:9-10, 16, 18: "And straightway the man was made whole, and took up his bed, and walked. Now it was the **sabbath** on that day. So the Jews said unto him that was cured, It is the **sabbath**: and it is not lawful for thee to take up thy bed. ...And for this cause did the Jews persecute Jesus, because he did these things on the **sabbath** day. ...Therefore the Jews sought the more to kill him, because he not only broke the **sabbath**, but also called God his own Father, making himself equal with God."

John 7:22-23: "For this cause hath Moses given you circumcision; (not that it is of Moses, but of the fathers;) and on the **sabbath** ye circumcise a man. If a man receiveth circumcision on the **sabbath**, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the **sabbath**?"

John 9:14, 16: "Now it was the **sabbath** on the day when Jesus made the clay, and opened his eyes. ...Some therefore of the Pharisees, said, This man is not from God, because he keepeth not the **sabbath**. But others said, How can a man that is a sinner do such signs? And there was a division among them." (Notice how the Pharisees

revealed by their words the definition of “sinner”? It is one who does not obey the Law. Or, as the articles on the Gospel have shown, “sin is the transgression of the Law.”)

John 19:31: “*The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the **sabbath**, (for the day of that **sabbath** was a high day,) asked of Pilate that their legs might be broken, and that they might be taken away.*”

Acts 1:12: “*Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a **sabbath** day’s journey off.*”

Acts 13:14, 27, 42, 44: “*But they, passing through from Perga, came to Antioch of Pisidia, and they went into the synagogue on the **sabbath** day, and sat down. ...For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every **sabbath**, fulfilled them by condemning him. ...And as they went out, they besought that these words might be spoken to them the next **sabbath**. ...And the next **sabbath** almost the whole city was gathered together to hear the word of God.*”

Acts 15:21: “*For Moses from generations of old hath in every city them that preach him, being read in the synagogues every **sabbath**.*”

Acts 16:13: “*And on the **sabbath** day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together.*”

Acts 17:2(&3): “*And Paul, as his custom was, went in unto them, and for three **sabbath** days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, to rise again from the dead; and that this Jesus, whom said he, I proclaim unto you, is the Christ.*”

Acts 18:4: “*And he reasoned in the synagogue every **sabbath**, and persuaded Jews and Greeks.*”

Colossians 2:16(&17): “*Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a **sabbath** day: which are a shadow of the things to come; but the body is Christ’s.*”

- The word “week” was used in both “authorized” KJV and Revised version.

Mark 16:2, 9: “*And very early on the first day of the **week**, they came to the tomb when the sun was risen. ...Now when He was risen early on the first day of the **week**, he appeared to Mary Magdalene, from whom he had cast out seven devils.*”

Luke 18:12: “*I fast twice in the **week**, I give tithes of all that I get.*”

John 20:1, 19: “*Now the first day of the **week** cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. ...When therefore it was evening, on that day, the first day of the **week**, and when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.*”

*Acts 20:7: "And upon the first day of the **week**, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight."*

*1 Corinthians 16:2: "Upon the first day of the **week** let each one of you lay by him in store, as he may prosper, that no collections be made when I come."*

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