

Hebrew Sabbath שַׁבָּת (*shabath*)

Strong's Concordance H7673 – *shabath*

Root meaning:

To cease, desist, rest, stop working.

This verb is first used in **Genesis 2:2**, where God “*rested*” from all His work. It implies not merely taking a break due to exhaustion, but **ceasing from activity**—especially creative or laborious work.

Related Noun: שַׁבָּת (*shabbath*) – Sabbath

Strong's Concordance H7676

This is the **noun form** used throughout the Old Testament for the **Sabbath day**, meaning:

“Intermission,” “day of rest,” or “a holy cessation.”

It became the **seventh day** of the week (from sunset Friday to sunset Saturday) designated as holy unto the LORD in Israelite practice.

Summary:

- **Shabath (verb):** To cease or rest.
- **Shabbath (noun):** The day of ceasing—Sabbath.
- It's not about exhaustion, but **completion, sanctification, and setting apart time for God.**
- It emphasizes a **holy rhythm of creation**: six days of labor, one day of rest.

Origins of the Sabbath: Genesis 1–2 (Creation Week)

In Genesis 1, God creates the world in six days—light, sky, land, stars, animals, and humanity. Each day ends with “and there was evening and there was morning.” But then something unique happens on the seventh day:

Genesis 2:1–3 (KJV)

1 Thus the heavens and the earth were finished, and all the host of them.
2 And on the **seventh day** God ended his work which he had made; and he **rested** on the seventh day from all his work which he had made.
3 And God **blessed** the seventh day, and **sanctified** it: because that in it he had rested from all his work which God created and made.

Key Points from Genesis 2:1–3

- 1. God “rested” (Hebrew: *shabath*)** – not due to tiredness, but to **cease or complete** His work. This is where the word “Sabbath” originates.
- 2. He blessed the seventh day** – made it special and set apart from the others.
- 3. He sanctified it** – meaning He declared it **holy**, making it a sacred time.

Significance:

- This is **before the giving of the Law** (Moses and Sinai), so the Sabbath is **rooted in creation**, not just Jewish tradition.
- It reveals that **rest, rhythm, and holiness of time** are built into the order of creation itself.
- God models **rest** for humanity, pointing to a **pattern of work and rest** that reflects divine design.

Sabbath Originated at Creation – Known by God, Not Man (Initially)

There's no mention of Adam, Eve, or their descendants being commanded to observe the Sabbath. It's God's rest, and the sanctification of time itself. So the idea existed before any human "learned" it in command form.

Establishment of “God’s People”

The genealogies in **Genesis 5** (Adam to Noah) and **Genesis 11** (Shem to Abraham) provide genealogical data as to the time from Adam to Abraham before the Establishment of God’s People. From **Adam to Abraham** is approximately **1,948 years**, based on the genealogical data in Genesis.

Note: These dates assume a **literal reading** of the genealogies, with **no gaps** or symbolic ages. Some scholars propose gaps or symbolic meanings in the numbers, but this is the **plain biblical timeline**.

Avraham Avinu (אַבְרָהָם אָבִינוּ) – Abraham Our Father

This is the **traditional Jewish title**, meaning **"Abraham, our father."**

It expresses his role as the patriarch of the Jewish people and of the faithful more broadly. Found in many Jewish prayers, teachings, and rabbinic texts.

Father of Many Nations

- **Genesis 17:4–5**
“Your name shall be Abraham, for I have made you a father of many nations.” (Hebrew: *av hamon goyim* – אָב הַמּוֹן גּוֹיִם)
- *This is God’s own description of Abraham after renaming him from **Abram** ("exalted father") to **Abraham** ("father of a multitude").*
- *It implies his spiritual paternity beyond just the Israelites—**including Ishmaelites, Edomites, and through faith, all believers** (per Paul in Romans 4).*

Friend of God

- **Isaiah 41:8**

“Abraham my friend” (Hebrew: *ohavi* – אֹהָבִי)

- A unique and intimate title.
- Also echoed in **James 2:23** in the New Testament:
“Abraham believed God... and he was called the friend of God.”

Father of the Faithful

- This is a **New Testament title**, especially emphasized by **Paul**:
Romans 4:11 – *“...that he might be the father of all them that believe...”*
- **Galatians 3:29** – *“If you are Christ’s, then you are Abraham’s seed...”*
- This portrays Abraham as the **spiritual ancestor** of **all who walk by faith**, Jew and Gentile alike.

Was Abraham not given the Sabbath?

Time between Adam and Abraham.

No Record of Patriarchs Observing It

- There's no specific mention of **Abraham, Isaac, or Jacob** observing a Sabbath day.
- However, Genesis **implies they walked with God**, and it's **possible** some form of sacred rhythm or remembrance was passed on—though it isn't explicit.

From Abraham to the Exodus (Moses' time): ~430 years

Based on Scripture:

- **Exodus 12:40–41 (KJV)**
“Now the sojourning of the children of Israel, who dwelt in Egypt,

was **four hundred and thirty years**... even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.”

This 430-year period includes:

1. **Abraham, Isaac, and Jacob's lifetimes** (who were also “sojourners” in Canaan and Egypt), and
2. The **Israelites' eventual enslavement and dwelling in Egypt.**

FIRST Mentions of the Sabbath to Man

Exodus 16:23–30 – Instructions About the Sabbath in the Wilderness (Manna & Rest)

This is **the first instance** where God instructs Moses about the Sabbath after the Israelites leave Egypt and are in the wilderness.

Exodus 16:23–30 (KJV)

23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that today; for to day is a sabbath unto the Lord: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

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.

30 So the people rested on the seventh day.

Key Points from Exodus 16:

- God establishes the **Sabbath rest** and commands the Israelites to **gather manna only for six days**.
- On the **seventh day**, the manna will not be found in the fields, and the people must **rest**.
- This is the **first direct command** about the **Sabbath**: it is a day of rest unto the Lord.
- The **Sabbath is a gift** from God, meant to show that God provides for His people.

According to scripture, gathering Manna was on the second month of the exodus, and the Ten Commandments were given on the Third month

Exodus 20:8–11 – The 4th Commandment in the Ten Commandments

The **4th commandment** is part of the **Ten Commandments**, which God gives to Moses on **Mount Sinai**.

Exodus 20:8–11 (KJV)

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Key Points from Exodus 20:

- The **Sabbath is a day to be kept holy**—a day of rest.
- God commands **no work** to be done on the **seventh day**.
- The **Sabbath is rooted in creation**: God created the world in six days and rested on the seventh.
- **God blesses and sanctifies** the Sabbath day, setting it apart for rest and worship.

Summary of First Instructions:

1. **Exodus 16: Sabbath as a gift**—people must rest on the seventh day after gathering **manna** for six days.
2. **Exodus 20**: The **4th commandment** of the **Ten Commandments** gives the full context of **work and rest** on the Sabbath, rooted in God's own creation rest.

Reiterations:

Exodus 31:12–17 (KJV) - after the commandment, but during the 40 days on Mt Sinai

12 *And the Lord spake unto Moses, saying,*

13 *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.*

14 *Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.*

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.*

16 *Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.*

17 *It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.*

Severity of Disobedience

- Working on the Sabbath was punishable by death or being cut off
- This harsh consequence isn't arbitrary—it protects the **holiness of God's presence among His people**, which defilement could forfeit.
- Later prophets and Jesus Himself emphasized the **spirit of the Sabbath**—not just rules, but **relationship and rest in God**.

Deuteronomy 5:12-15 (KJV), given in the context of Moses speaking to the Israelites before they enter the Promised Land:

Deuteronomy 5:12-15 (KJV)

12 *Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.*

13 *Six days thou shalt labour and do all thy work:*

14 *But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, **nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.***

15 *And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.*

Key Points from Deuteronomy 5:12-15:

- **Sabbath is commanded** as part of the covenant and **must be kept holy**.
- **Rest from work** is extended not only to individuals but also to all **servants** and even all working **animals**, emphasizing universal rest.
- The **reason** for keeping the Sabbath: **remembrance of God's deliverance** of Israel from Egypt through His mighty power, and it's a day to reflect on **freedom and grace**.

This passage is essentially a **repetition** of the **4th commandment** from **Exodus 20**, but with an additional **theological reason**: it emphasizes the **Israelites' liberation** from slavery in Egypt as a foundation for keeping the Sabbath, contrasting their past **bondage** with the **freedom** God granted them.

Biblical Law vs Rabbinic Expansion

1. Biblical Sabbath Law (Torah)

The original Torah (Pentateuch) gives a relatively small set of direct Sabbath laws, centered around:

- Rest from work (Exod. 20:8–11; Deut. 5:12–15)
- Not kindling fire (Exod. 35:3)
- No gathering manna (Exod. 16)
- No carrying burdens (Jer. 17:21–22)
- Death penalty for violation (Exod. 31:14–15)

- These laws are principle-based, not detailed definitions of "work."

2. Rabbinic Laws (Talmudic/Oral Tradition)

The **rabbis of the Second Temple period and beyond** (particularly the **Pharisees**) sought to clarify what exactly constitutes "**work**" (Hebrew: *melachah*).

They identified 39 categories of prohibited work on the Sabbath, called the "Avot Melachot" (Fathers of Work), derived from activities needed to build the Tabernacle including Sowing, Plowing, Reaping, Binding sheaves, Threshing, Winnowing, Selecting, Grinding, Sifting, Kneading, Baking, Shearing wool to name 12 of them.

Each of these has **dozens of sub-laws**, interpretations, and debates in the **Mishnah** and **Talmud**.

For example, "**writing**" includes even making **two letters**, and "**kindling fire**" has been interpreted to restrict **turning on lights or appliances** in modern times.

The laws are chiefly found in **Mishnah Tractate Shabbat** and expanded in **Gemara** (Babylonian and Jerusalem Talmud).

Tractate Shabbat alone contains **24 chapters**, filled with **hundreds of regulations**.

Later Jewish codes (like the **Shulchan Aruch**) further organized and clarified Sabbath law.

Jesus spoke about the Sabbath on several occasions, and His words and actions reveal a powerful truth: He did not abolish the Sabbath, but **redefined its purpose**—restoring it to its **original intention as a gift** from God, rather than a burdensome legal system.

Here's a breakdown of what Jesus said and did in relation to the Sabbath:

1. “The Sabbath was made for man”

Mark 2:27–28

“Then He said to them, ‘The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.’”

Meaning:

Jesus teaches that the Sabbath exists to serve **human well-being**, not to enslave people under legalistic restrictions. He also claims **divine authority** over it—calling Himself “Lord of the Sabbath.”

2. Jesus healed on the Sabbath

Jesus frequently healed on the Sabbath, challenging the Pharisees’ rigid rules:

- **Luke 13:14–16** – He heals a woman crippled for 18 years:
“You hypocrites! Doesn’t each of you on the Sabbath untie your ox or donkey... Then should not this woman... be set free on the Sabbath day?”
- **Matthew 12:11–12** – He heals a man with a withered hand:
“If any of you has a sheep and it falls into a pit on the Sabbath... how much more valuable is a person than a sheep!”

Meaning:

He emphasizes **mercy, compassion**, and **human need** as entirely compatible with keeping the Sabbath holy.

3. Controversy over “working” on the Sabbath

In **Mark 2:23–28**, Jesus’ disciples pluck grain on the Sabbath, which some Pharisees called “unlawful.”

Jesus responds by referencing **David** eating the consecrated bread and concludes with:

“The Son of Man is Lord even of the Sabbath.”

Meaning:

Jesus places **love, mercy, and need above ceremonial law**, while asserting His **messianic authority**.

4. Doing good is lawful on the Sabbath

Matthew 12:7 (quoting Hosea 6:6):

“If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent.”

Luke 6:9:

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

Key Themes in Jesus' Sabbath Teachings

1. **The Sabbath is a gift**, not a burden.
2. **Human need and compassion** override ritual strictness.
3. **Doing good and showing mercy** are entirely appropriate on the Sabbath.
4. Jesus reclaims the Sabbath from legalism and **reveals its original spirit**.
5. Jesus, as the Messiah, has **authority over the Sabbath**, not to abolish it, but to fulfill it in truth and grace.

1. Resurrection on the First Day

- **Jesus rose from the dead on the first day of the week – Sunday:**
“Now after the Sabbath, as it began to dawn toward the first day of the week...” (Matthew 28:1)

Some would argue that the THIS sabbath was marking the end of a Holiday Sabbath and not an actual Saturday. Even so, this event **redefined history** for early Christians. The **resurrection**, not the Sabbath, became the **center of worship and identity**.

2. Jesus Appeared to His Disciples on Sundays

- He appeared to the disciples **on the first day** (John 20:19).
- He appeared **again eight days later** – presumably another Sunday (John 20:26).

This **pattern of Sunday appearances** may have contributed to early believers **gathering on that day**.

Sabbath: Old Covenant vs. New Covenant

Aspect	Old Covenant (Mosaic Law)
Source	Commanded by God through Moses (Exodus 20:8–11; Deut. 5:12–15)
Day	Seventh day (Saturday) – literal rest

Purpose	Physical rest, remembrance of creation and deliverance from Egypt
Observance	Ceasing work, no fire, no burden, many defined rabbinic rules
Significance	A sign of covenant between God and Israel (Exod. 31:13–17)
Punishment for Violation	Death (Exod. 31:14–15; Num. 15:32–36)
Focus	Physical obedience to law

Aspect	New Covenant (In Christ)
Source	Interpreted and fulfilled by Christ (Mark 2:27–28; Matt. 11:28)
Day	Not limited to a day; rest is in Christ daily
Purpose	Spiritual rest, redemption through Christ’s finished work
Observance	Freedom in Christ; love and mercy take precedence over ritual
Significance	A shadow of the true rest in Christ (Colossians 2:16–17; Hebrews 4:9–10)
Punishment for Violation	No physical punishment; spiritual invitation, not compulsion
Focus	Inner transformation and rest for the soul (Matt. 11:28–30)

The Origin of Sunday Worship (“The Lord’s Day”)

New Covenant View

Jesus says:

“Come to Me, all you who are weary and burdened, and I will give you rest.” – Matthew 11:28

The Sabbath becomes a symbol of the greater rest found in Christ:

Hebrews 4:9–10:

“There remains, then, a Sabbath-rest for the people of God... whoever enters God’s rest also rests from their works, just as God did from His.”

- **Paul in Colossians 2:16–17:**

“Therefore do not let anyone judge you... with regard to a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.”

- The **spiritual meaning** of Sabbath is fulfilled by:

- Abiding in Christ daily.
- Living by grace, not legalism.
- Serving others with love.

Summary: Sabbath Fulfilled, Not Abolished

Jesus didn’t cancel the Sabbath—He fulfilled its deeper purpose. The rest once found by **ceasing from labor** is now found in **Him**.

Old Covenant: A day of rest.

New Covenant: A life of rest.

1. The Book of Acts: Historical Practice, Not Command

The early Jewish believers, including Paul, often went to synagogues on the Sabbath—not to keep the Law, but to **preach the gospel** to Jews who were gathered there.

- **Acts 13:14–15, 42–44** – Paul preaches in the synagogue on the Sabbath in Pisidian Antioch.

- **Acts 16:13** – Paul speaks to women gathered by a river on the Sabbath. (While seeking a place to pray, not in synagogue)
- **Acts 17:2** – Paul reasoned “**as was his custom**” in the synagogue on three Sabbaths.
- **Acts 18:4** – He reasoned with both Jews and Greeks every Sabbath in Corinth.

Insight: These were **evangelistic opportunities**, not Sabbath observance mandates. Paul used the Sabbath as a bridge to reach Jews.

2. The Epistles: Freedom from the Law

Paul and other writers affirm that **Christians are not bound** to observe Sabbath laws in the old covenant sense.

Romans 14:5–6

“One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind.”

Insight: Observing a special day (like the Sabbath) is a matter of **personal conscience**, not law. Paul supports liberty of conscience regarding days — indicating that Sabbath observance was no longer mandatory.

Acts 20:7

“On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.”

Insight: This verse shows the early church meeting on Sunday to "break bread" (communion), not Saturday. That's significant, as it marks a deliberate gathering.

Galatians 4:9–10

“You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you.”

Insight: Paul warns against returning to **ritual observances** that enslaved them—suggesting the old system (including Sabbaths) is **no longer binding**.

1 Corinthians 16:2

“On the first day of every week, each one of you should set aside a sum of money in keeping with your income...”

Insight: Paul instructs them to prepare offerings on Sunday — suggesting that’s when Christians gathered regularly.

Colossians 2:16–17

*“Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a **shadow** of the things that were to come; the **substance is Christ.**”*

Insight: The Sabbath was a **symbol**, and now that Christ has come, we **live in the reality**, not the shadow. Paul downplays Sabbath observance as a **shadow**, no longer binding under Christ. This is one of the most direct theological statements diminishing Saturday Sabbath as a requirement.

Revelation 1:10

“On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet...”

Insight: "The Lord's Day" was already a recognized term. By early Christian tradition, this refers to **Sunday**, the day of Christ's resurrection. It’s not called "Sabbath."

3. Hebrews: The True Sabbath Rest

Hebrews 4:1–11 — The most theologically rich New Testament reflection on the Sabbath.

“There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his.”

(Hebrews 4:9–10)

Insight: The true Sabbath is spiritual rest in Christ—ceasing from our works (legalism, self-righteousness). This rest is ongoing, not one day per week. It's a call to trust completely in the finished work of Jesus.

Key Themes: New Testament Post-Gospels

- The Sabbath is no longer a **legal requirement**.
- Believers have **freedom** in how they regard days.
- The **true rest** is **found in Christ**, not in ritual.
- Observing Sabbath is **not condemned**, but it's **not commanded** either.
- The emphasis is on **resting in grace**, not striving under the law.

Historical Shift (Post-New Testament)

By the early 2nd century, Sunday was firmly established as the day of Christian worship:

Ignatius of Antioch (c. 110 AD) wrote that Christians no longer observed the Sabbath but lived according to the Lord's Day.

Justin Martyr (c. 150 AD) described Sunday as the day when Christians gathered because it was the day Jesus rose from the dead.

“Sunday is the day on which we all hold our common assembly, because it is the first day on which God... created the world, and Jesus Christ our Savior on the same day rose from the dead.” —Justin Martyr

Aspect	Sabbath (Saturday)
Biblical Origin	Creation (Genesis 2:2–3); Commanded in the Law (Exod 20)
Day of the Week	7th day (Saturday)
Purpose	Rest from work; remembrance of creation and redemption
Covenant Context	Mosaic Covenant with Israel
Primary Focus	Cease from labor; physical rest
Significance	Sign between God and Israel (Exod. 31:13–17)
Observed By	Israel (and some Sabbath-keeping Christians today)
Scriptural Support	Exodus 20:8–11; Deut. 5:12–15
Relation to Jesus	Jesus fulfilled it; Lord of the Sabbath (Mark 2:28)
Spiritual Fulfillment	Temporary shadow of rest (Heb. 4:9)
Legalism vs. Liberty	Strict rules, penalties for breaking

Aspect	Lord’s Day (Sunday)
Biblical Origin	Resurrection of Christ (Matt. 28:1; John 20:1)
Day of the Week	1st day (Sunday)
Purpose	Celebration of resurrection and new creation
Covenant Context	New Covenant in Christ
Primary Focus	Worship, joy, and fellowship in Christ
Significance	Honoring Christ’s victory and lordship (Rev. 1:10)
Observed By	Early Christians and the global Church since the 1st century

Scriptural Support	Acts 20:7; 1 Cor. 16:2; Rev. 1:10
Relation to Jesus	Day of His resurrection; church gathers in His name
Spiritual Fulfillment	Entering the true rest through faith in Christ (Heb. 4:10–11)
Legalism vs. Liberty	Freedom in worship; not bound by law (Col. 2:16–17)

Final Thoughts:

- The **Sabbath was a shadow**, pointing forward to **Christ's rest** (Hebrews 4).
- The **Lord's Day** is not about **legal obligation**, but **joyful remembrance** of the **finished work of Jesus**.
- While **some believers may still honor the Sabbath**, most of the Church gathers on Sunday to **celebrate the new creation and resurrected life**.

John 4:20-24 Jesus to the Samaritan woman.

20 Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.

21 Woman, Jesus replied, believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

23 Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.

24 God is spirit, and his worshipers must worship in the Spirit and in truth.

ROMANS 14

The Weak and the Strong

14 Accept the one whose faith is weak, without quarreling over disputable matters. **2** One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. **3** The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. **4** Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand.

5 One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. **6** Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. **7** For none of us lives for ourselves alone, and none of us dies for ourselves alone. **8** If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord. **9** For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

10 You, then, why do you judge your brother or sister (adelphos)? Or why do you treat them with contempt? For we will all stand before God's judgment seat. **11** It is written:

“As surely as I live,’ says the Lord,
‘every knee will bow before me;
every tongue will acknowledge God.’”

12 So then, each of us will give an account of ourselves to God.

13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. **14** I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. **15** If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do

not by your eating destroy someone for whom Christ died. **16** Therefore do not let what you know is good be spoken of as evil. **17** For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, **18** because anyone who serves Christ in this way is pleasing to God and receives human approval.

19 Let us therefore make every effort to do what leads to peace and to mutual edification. **20** Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. **21** It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall.

22 So whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. **23** But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin.