

Lesson 3 | The Week

Objective: To analyze the importance of the establishment of the week as a command of God in the life of humans.

Bible Reading: Deuteronomy 5:13-15

Memory Verse: “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and that the son of your female servant and the stranger may be refreshed.” **Exodus 23:12**

BIBLICAL LESSON

The week is a measure of time that is not subject to a celestial body, unlike the day or the month, but rather is a period of seven days that God established by His own authority.

Considering the previous lessons, we know that the day is derived from the law that God established for the earth to rotate on its own axis, which is commonly referred to as the movement of rotation. For its part, the year and the seasons give rise to the law that God established for the earth to move around the sun, that is, to carry out the movement of translation (**Psalm 104:5; 148:3–6**). But what is the case with the week? It is not linked to any astronomical or natural law. However, contrary to what many people think, the week is a law that God established for the humans, and, like the laws of the earth and the heavenly bodies, it should not be broken (**Leviticus 18:4–5**).

The term week comes from the Latin “septem,” which means seven. The Romans, adopting Hellenistic customs, by naming the days in honor of heavenly bodies, planets, and pagan deities. In this way they replaced the numerical order with the Moon (Monday), Mars (Tuesday), Mercury (Wednesday), Jupiter (Thursday), Venus (Friday), Saturn (Saturday), and the Sun (Sunday). *Englishlive.ef.com The origins behind English weekday names*

In Spanish, the name comes from the Hebrew *shabbat* (“rest”), and its use in Spanish to relate the tradition and Jewish presence in the medieval Iberian Peninsula (12th–14th centuries). This reference

appears in the prologue of the following Spanish book: *La lengua florida. Antología sefardí*, by Angelina Muñoz-Huberman. Unlike Spanish, in English, the Roman-origin name was maintained as Saturday, associated with Saturn.

In the history of creation, Moses narrates how, after the act of creation, God marks the beginning and the end of days, starting with the first and ending with the sixth (**Genesis 1:5; 31**). If we follow the development of the days carefully, we can observe a detail of great relevance, which is, none of the six days have a proper name, only a number is assigned to them in the progression of the six days in creation (**Genesis 2:1–3**). In **Exodus 16:23**, God says to the people of Israel, “...Tomorrow is a Sabbath rest, a holy Sabbath to the Lord...” as can be observed, God is the one who names the seventh day as “rest” or “shabbat,” that is, our God assigns a name to the seventh day based on the action that is carried out on that day, which is, to rest. On the other hand, the other days of the week, even up to the time of the Lord Jesus, continued to be recognized only by their progressive number (**Mark 16:2**).

As we have analyzed, time, and the days are a disposition of God, and the week is no exception. However, prophecy warns that the “little horn” would attempt to “...change times and law...” to bring many into confusion and cause them to lose sight of the value of the Holy Sabbath (**Daniel 7:24–25**). A sign of that effort is found in what the Catechism of the Roman Catholic Church maintains when proposing another day as the day of the Lord: “Those who lived according to the old order of things have come to a new hope, no longer keeping the Sabbath...” (Catechism Catholic Church CCC 2174-2175) Even so, the weekly cycle established by God has not been lost throughout history, nor have they managed to alter the order that has been perceived from the beginning, therefore, the week has remained.

In addition, the “week” is key to understanding the holy calendar of God, in order to determine Pentecost, seven weeks are counted and, on the following day, a feast is celebrated to the Almighty, according to the commandment (**Leviticus 23:15–16**). This same measure of time also helps us to understand the prophecy of the “seventy weeks,” which precisely indicates the time of the manifestation of the Messiah and the moment of His death (**Daniel 9:24–27**). For all these reasons, preserving the week according to the design of God is not a minor detail, but a way of honoring His order and protecting our faith from confusion.

QUESTIONS

1. On what day does the week begin, and what day does it end?
2. What is being done subtly in the present time to change the order of the week?

Daniel 7:24–25

3. What names did the Romans give to the days of the week?
4. For what else has the weekly cycle been used?
5. What prophecy and what feast must be counted according to the weekly cycle?