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**A** [**Sabbatical**](shmita.html)[**Study**](study.html)

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In this [study](study.html) I would like to [study](study.html) the Shabbat (Sabbath) and its implications.

# Definition of the Sabbath

Let’s start with a definition of Shabbat:

*The Shabbat begins Friday, at the end of the* [*sixth*](six.html) *day, at sundown and ends at sundown on Saturday.*

*Shabbat is therefore NOT the same as Saturday, which begins and ends at midnight.*

How do we [know](daat.html) that it begins and ends at sundown?

To answer this question we need to go back to [creation](bara.html) to see how God defined His days.

***Bereshit (Genesis) 1:5*** *And God called the light Day, and the darkness He called Night. And there was evening and there was morning,* [*one*](one.html) *day.*

The definition of a day, as seen above, is repeated in verses 1:8, 1:13, 1:19, 1:23, and 1:31. He repeated His definition of a day [six](six.html) times. It seems clear that God’s days begin and end at sundown.

# To whom was the Sabbath given?

Who is allowed to *keep[[1]](#footnote-1)* and *remember[[2]](#footnote-2)* the Sabbath?

[HaShem](hashem.html) gave Sabbath to the Bne Israel,[[3]](#footnote-3) the [Jews](gen-jew.html). [Exodus](exodus.html) 19 tells of the preparations to receive the Torah. These [commands](cmds613.html) were given to the Bne Israel who came [out of Egypt](thebirth.html).

***Shemot (Exodus) 19:1*** *In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.*

How do we [know](daat.html) that it was given to the Bne Israel?

In the following verse we see that the ones who came [out of Egypt](thebirth.html) and stood at Mt. [Sinai](stages.html) were God’s people.

***Shemot (***[***Exodus***](exodus.html)***) 9:1*** *Then* [*HaShem*](hashem.html) *said unto Moses: 'Go in unto Pharaoh, and tell him: Thus saith* [*HaShem*](hashem.html)*, the God of the* [*Hebrews*](bereans.html)*: Let My people go, that they may serve Me.*

When the [plagues](plagues.html) began, God’s people were NOT afflicted.

***Shemot (***[***Exodus***](exodus.html)***) 9:4*** *And* [*HaShem*](hashem.html) *shall make a division between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel.'*

Thus we understand that the Bne Israel, the children of Israel are God’s people. Please understand that Israel, in this context, speaks about the Patriarch who had [two](two.html) names: [Yaaqob](jacob.html) and Israel. The Torah, and the Sabbath [command](cmds613.html), were *given to the descendants* of Yaaqob (Israel), at Mt. [Sinai](stages.html).

Then, in [Exodus](exodus.html) 20, we read about the giving of the Sabbath, to the Bne Israel.

***Shemot (***[***Exodus***](exodus.html)***) 20:7****Remember the sabbath day, to keep it holy. 8*[*Six*](six.html) *days shalt thou labour, and do all thy work; 9 but the* [*seventh*](seven.html) *day is a sabbath unto* [*HaShem*](hashem.html) *thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; 10 for in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made* [*heaven*](heaven.html) *and earth, the sea, and all that in them is, and rested on the* [*seventh*](seven.html) *day; wherefore* [*HaShem*](hashem.html) *blessed the sabbath day, and hallowed it.*

***Don’t Make a Sabbath!***

When Noach came out of the ark, God spoke to him the words in Bereshit (Genesis) 8:22: “Continuously, all the days of the earth, seedtime and harvest, cold and heat, summer and winter, and day and night, shall not cease - lo yishbotu”.[[4]](#footnote-4) The Hebrew words *“*lo yishbotu *-* לֹאיִשְׁבֹּתוּ*”* at the end of the verse are intended to communicate two meanings. One meaning is *“they will not cease”,* although the seasons stopped functioning during the year that the flood lasted, from that time on they won’t stop from following their normal pattern.

“lo yishbotu *-* לֹאיִשְׁבֹּתוּ” also means “don’t make aSabbath”.In Tractate Sanhedrin, the sage Reish Lakish says that this was a command to the Children of Noach that they are forbidden to keep a ritual Sabbath.

***Sanhedrin 58b*** *Resh Lakish also said: A heathen who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest,[[5]](#footnote-5) and a master has said: Their prohibition is their death sentence.[[6]](#footnote-6) Rabina said: Even if he rested on a Monday. Now why is this not included in the seven Noachian laws? — Only negative injunctions are enumerated, not positive ones.[[7]](#footnote-7)*

Rashi clarifies that this command was given as a prohibition directly for Noach himself, who righteously followed the Seven Commandments, and for his whole family, and for all his descendants that would come from him (with the exception of the Jewish people, who were commanded differently after God miraculously brought them out of slavery in the Exodus from Egypt). Rabbi Yehudah the Prince then explains there in the Talmud that this applies for any day of the week. Therefore Rambam brings this in *Laws of Kings*, ch. 10, as part of the Noahide Code.

Rashi explains that a non-Jew is obligated to work every day, because the Torah writes, “Yom ValaylaLo Yishbotu”,[[8]](#footnote-8) which can be interpreted to mean, “Day and night they (i.e., the non-Jews) may not rest.” The Rambam,[[9]](#footnote-9) however, explains that a gentile is prohibited from making his own holiday or religious observance, because the Torah is opposed to the creation of man-made religions. In the words of the Rambam, “A non-Jew is not permitted to create his own religion or mitzvah. Either he becomes a righteous convert[[10]](#footnote-10) and accepts the observance of all the mitzvot, or he remains with the laws that he has, without adding or detracting.” A third reason mentioned is that a Jew may mistakenly learn from a gentile who keeps a day of rest, and the Jew may create his own mitzvot.[[11]](#footnote-11)

Because of this halacha, a non-Jew studying for conversion must perform a small act of Shabbat desecration every Shabbat. There is a dispute among poskim whether this applies to a non-Jew who has undergone brit milah and is awaiting immersion in a mikvah to complete his conversion.[[12]](#footnote-12)

**Rav Hutner** adds that when the posuk mentions that day and night Lo Yishbotu means that a non-Jew is not to observe the Shabbat. Why is that mentioned here? Rav Hutner explains that until the Mabul everyone could keep Shabbat but the image of God was so reduced that only those so commanded could keep the Shabbat and others could not.

# Shabbat is a [Sign](signs.html) of The [Covenant](covenant.html)

As we [study](study.html) the issue of the Shabbat, please remember that the Shabbat was given as a “[sign](signs.html)[[13]](#footnote-13) of the [covenant](covenant.html)“ to the Bne Israel, to the [Jews](gen-jew.html). Shabbat is a [sign](signs.html), which is also, according to [Exodus](exodus.html) 31, symbolic of the eternal bond between [HaShem](hashem.html) and the [Jewish](gen-jew.html) people.

The Shabbat was made for all men to enjoy, when they entered the Mosaic [covenant](covenant.html). [Gentiles](gen-jew.html), and [Jews](gen-jew.html), had to enter the [covenant](covenant.html) before they could enjoy the Shabbat. The Shabbat was part of the contract between [HaShem](hashem.html) and [Israel](file:///D:\Word\SABBATH\gen-jew.html) and a token and [sign](signs.html) of that [covenant](covenant.html):

***Shemot (***[***Exodus***](exodus.html)***) 31:12-17*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying,* [*Speak*](mashal.html) *thou also unto the children of Israel, saying, Verily my Shabbats ye shall keep: for it [is] a* [*sign*](signs.html) *between me and you throughout your* [*generations*](toldot.html)*; that [ye] may* [*know*](daat.html) *that I [am]* [*HaShem*](hashem.html) *that doth sanctify you. Ye shall keep the Shabbat therefore; for it [is] holy unto you: every* [*one*](one.html) *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.* [*Six*](six.html) *days may work be done; but in the* [*seventh*](seven.html) *[is] the Shabbat of rest, holy to* [*HaShem*](hashem.html)*: whosoever doeth [any] work in the Shabbat day, he shall surely be put to death. Wherefore the children of Israel shall keep the Shabbat, to observe the Shabbat throughout their* [*generations*](toldot.html)*, [for] a perpetual* [*covenant*](covenant.html)*. It [is] a* [*sign*](signs.html) *between me and the children of Israel for ever: for [in]* [*six*](six.html) *days* [*HaShem*](hashem.html) *made* [*heaven*](heaven.html) *and earth, and on the* [*seventh*](seven.html) *day he rested, and was refreshed.*

This [covenant](covenant.html) that lasts forever is called, in [Hebrew](hebrew.html), בְּרִית עוֹלָם. Here we see Shabbat identified as a *brit olam,* a [covenant](covenant.html) for all [time](time.html), a term used with respect to [circumcision](circumcz.html) in Genesis 17:7;[[14]](#footnote-14) here the Bne Israel are told that Shabbat is *ot hee le’olam*, a [sign](signs.html) for all times, parallel to the *ot brit* of Genesis 17:11. These are the only [two](two.html) [commandments](cmds613.html) whose importance is emphasized by this sort of language.

The contract was not made with men before Moses. It was made with ISRAEL in the days of Moses:

***Devarim (Deuteronomy) 5:1-3*** *And Moses called all Israel, and said unto them, Hear, O Israel, the* [*statutes and judgments*](file:///D:\Word\SABBATH\cmds613.html) *which I* [*speak*](mashal.html) *in your* [*ears*](body.html) *this day, that ye may learn them, and keep, and do them.* [*HaShem*](hashem.html) *our G-d made a* [*covenant*](covenant.html) *with us in Horeb.* [*HaShem*](hashem.html) *made not this* [*covenant*](covenant.html) *with our* [*fathers*](fathers.html)*, but with us, [even] us, who [are] all of us here alive this day.*

The Shabbat only applied to the [Jew](gen-jew.html), the [ger](aliens.html) tzaddik, and the [ger](aliens.html) toshav who was ready to [convert](aliens.html). (A [Ger](aliens.html) toshav is a [Gentile](gen-jew.html) who keeps the [seven laws of Noah](seven.html). A [ger](aliens.html) tzaddik is the [name](name.html) for a [Gentile](gen-jew.html) after he has entered the [covenant](covenant.html) and becomes a [Jew](gen-jew.html).) It did not apply to all people. Some may quote Hakham Shaul:

***Colossians 2:16*** *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the* [*new moon*](new.html)*, or of the Shabbat [days]: Which are a shadow of things to come; but the* [*body*](body.html) *[is] of* [*Mashiach*](mashiach.html)*.*

Hakham Shaul is not abrogating the Torah! He is not changing what [HaShem](hashem.html) did with the Israelites. He does not have the [authority](authority.html) or the [desire](needs.html) to change this. Therefore we must conclude that the ones keeping the Shabbat are either [Jews](gen-jew.html) or proselytes ([ger](aliens.html) toshav).

Hakham Shaul may also have been referring to the [festival](festival.html) Shabbats which the [Gentiles](gen-jew.html) may keep, except for [Shemini Atzeret](shemini.html). Remember that the natural progression would have the [Gentiles](gen-jew.html) become [ger](aliens.html) toshav, then the [ger](aliens.html) toshav would then [convert](aliens.html) and become a [ger](aliens.html) tzaddik.

Some may also claim that [His Majesty](yeshua.html) King [Yeshua](yeshua.html) changed this by saying:

***Marqos (Mark) 2:27*** *And he said unto them, The Shabbat was made for man, and not man for the Shabbat:*

We must conclude that [Mashiach’s](mashiach.html) audience were [Jews](gen-jew.html) and that this was not meant to apply to those who were not a part of the [covenant](covenant.html).

There is an important concept here, that we learn from this [world](worlds.html). I don’t enjoy the wages and perks of a sports [star](mazaroth.html), because I did not [sign](signs.html) the contract and because I did not do the work. The Shabbat was a “[sign](signs.html)“ for those who “signed” the [covenant](covenant.html), and kept its provision. It was the reward for those folks alone, much as a sports [star](mazaroth.html) will not tolerate an interloper. All covenants, or contracts, are like this: Those who [sign](signs.html), and keep the provisions, enjoy the rewards. Those who don’t [sign](signs.html), or don’t keep the provisions, do not share in the reward.

While [Jews](gen-jew.html) and [ger](aliens.html) toshav will be part of the [Olam HaBa](futures.html), they both have different roles and functions. This does not have anything to do with enjoying the Shabbat.

So, far from being a discouragement, the Shabbat is meant to entice the [Gentile](gen-jew.html) to “[sign](signs.html)“ the [covenant](covenant.html) (immerse in the [mikveh](forty.html), [brit milah](circumcz.html), and agree before a Bet Din to keep the [covenant](covenant.html)). It is a reward for the man who loves [HaShem](hashem.html) and is willing to do what it takes. It is NOT for any Tom, Dick, or Harry who decides he [wants](needs.html) it. That is outright theft and it negates the [covenant](covenant.html).

Since [circumcision](circumcz.html) and Shabbat represent special [signs](signs.html) between [HaShem](hashem.html) and Israel, they do not apply to other [nations](nations.html). “A [gentile](gen-jew.html) who observed Shabbat deserves death”,[[15]](#footnote-15) and a non-[Jew](gen-jew.html) whose foreskin is removed is still considered halachically uncircumcised: “All [gentiles](gen-jew.html) are uncircumcised”.[[16]](#footnote-16)

Bereshit (Genesis) 9:1 ןרע וקציר ... לא יגביהו — *Seedtime and harvest .* . . *shall not cease*.[[17]](#footnote-17) The [Talmud](orallaw.html) [*Sanhedrin* 58b] derives from the phrase לא ישביתו, *shall not cease*, that עובד כואבים ששבת דוןיב מיתה, a non-[Jew](gen-jew.html) who desists from work [one](one.html) day [declaring it a Sabbath] is guilty of the death penalty.

***Sanhedrin 58b*** *Resh Lakish also said: A heathen who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest,[[18]](#footnote-18) and a master has said: Their prohibition is their death sentence.[[19]](#footnote-19) Rabina said: Even if he rested on a Monday. Now why is this not included in the* [*seven*](seven.html) *Noachian* [*laws*](law.html)*? — Only negative injunctions are enumerated, not positive ones.[[20]](#footnote-20)*

A non-Jew may not keep Shabbat or a day of rest (without doing melacha[[21]](#footnote-21)) on any day of the week.[[22]](#footnote-22)

[The Sages apparently interpret the prohibition ׳לא ישבתו (v. 22) as a reference to the human race interpreting: *'they* (i.e. the Noachides) *shall not cease*.][[23]](#footnote-23)

The Maharsha explains[[24]](#footnote-24) that the Shabbat is, metaphorically, a [bride](file:///D:\Word\SABBATH\wedding.html). Indeed, the [Talmud](orallaw.html) refers[[25]](#footnote-25) to the Shabbat as a bride and the Shabbat is greeted in the same way that a bride is greeted This imagery was immortalized by Rabbi Shlomo Alkabetz[[26]](#footnote-26) in his classical liturgical song, Lecha Dodi, which is sung just before the reception of the Shabbat. Rabbi [Avraham](avraham.html) Sperling writes[[27]](#footnote-27) based on this allegorical comparison, that Shabbat is the [female](male+female.html) companion to the Israelite [nation](nations.html). The [Jewish](gen-jew.html) [Nation](nations.html) is married to Shabbat. Therefore, when a non-[Jew](gen-jew.html) follows the rules of Shabbat, it is as if he is committing adultery with the married bride *Shabbat*, and so he is liable for the death penalty. However, before the [giving of the Torah](file:///D:\Word\SABBATH\shavuot.html) at Mount [Sinai](stages.html), Shabbat did not yet have any [marital connection](connection.html) to the [Jewish](gen-jew.html) [Nation](nations.html), and therefore, the patriarchs of the [Jewish](gen-jew.html) [Nation](nations.html), even if they had the [halachic](file:///D:\Word\SABBATH\walking.html) status of [Noachides](file:///D:\Word\SABBATH\noachide.html), were allowed to observe the [laws](law.html) of Shabbat in its entirety.

Please keep this in mind as Your Excellencies [study](study.html) the Shabbat.

Maimonides writes[[28]](#footnote-28) that the prohibition of a [gentile](gen-jew.html) observing Shabbat is a part of the general prohibition for [gentiles](gen-jew.html) not to innovate novel [laws](law.html).[[29]](#footnote-29) Rabbi David Ibn Zimra[[30]](#footnote-30) explains[[31]](#footnote-31) that according to Maimonides [gentiles](gen-jew.html) are not allowed to keep the Sabbath as if they were commanded to do so, rather they are only allowed to observe it as means of acquiring [merits](merit.html), but not as a means of fulfilling a [commandment](cmds613.html) because they have no such [commandment](cmds613.html). In light of this, Rabbi Moshe Sofer[[32]](#footnote-32) explains the words of an enigmatic Talmudic passage,[[33]](#footnote-33) which states that if a non-[Jew](gen-jew.html) rests on Shabbat, he has fulfilled the [commandment](cmds613.html) of resting. A non-[Jew](gen-jew.html) is only not allowed to rest when doing so as part of a “religious service”, however, a non-[Jew](gen-jew.html) can rest and get the reward for fulfilling the [commandment](cmds613.html) of Shabbat in doing so. This is true if the [gentile](gen-jew.html) personally accepts upon himself not to worship idols. Keeping Shabbat and abstaining from idols are really the same because Shabbat is testimony[[34]](#footnote-34) to the fact that [HaShem](hashem.html) created the [world](worlds.html), while [idolatry](idolatry.html) denies this truism. Therefore, a [gentile](gen-jew.html) who specially avowed not to worship idols ([ger](aliens.html) toshav) is also obligated to keep Shabbat and thereby has no prohibition of resting.[[35]](#footnote-35) Perhaps the patriarchs of the [Jewish](gen-jew.html) [nation](nations.html) before the Sinaitic Revelation had the status of such Noachides, and were thus able to observe properly the Shabbat.

# A Taste of the [Olam HaBa](futures.html)

Shabbat is the culmination, the end-point, of all of our labors. It is a taste of the next [world](worlds.html).[[36]](#footnote-36) There is an idea that all [spiritual](physical.html) realities have at least [one](one.html) tangible counterpart in the [physical](physical.html) [world](worlds.html) so that we can [experience](experience.html) them.

[Shabbat](http://www.betemunah.org/sabbath.html) is [one](one.html) sixtieth of the pleasure of the

[Olam HaBa](futures.html).[[37]](#footnote-37)

“It is good to thank G-d” -- you better believe it! As [Adam](adam.html) and mankind have learned the hard way:

Because [Adam](adam.html) blamed Chava for breaking the [command](cmds613.html) not to [eat](eating.html) of the [Tree of the Knowledge of Good and Evil](knowledge.html), and, in the process, denied the good that [HaShem](hashem.html) had done for him, the decree of expulsion resulted. Expulsion from [Gan Eden](eden.html) was the [first](one.html) ever [exile](galuyot.html) of mankind, and the “root” of all [exiles](galuyot.html) and oppression to follow, especially for the [Jewish](gen-jew.html) people. Therefore showing [HaShem](hashem.html) gratitude is a crucial key to ending this [exile](galuyot.html).

This is why [Shabbat](http://www.betemunah.org/sabbath.html) is likened to [one](one.html)-sixtieth of the [Olam HaBa](futures.html), a [time](time.html) when we shall be able to fully appreciate [HaShem](hashem.html)‘s gift of [life](http://www.betemunah.org/eternal.html) to us. On Shabbat, by abstaining from certain “creative activities”, we are compelled to sit back and look at all that [HaShem](hashem.html) does to keep us going, and if we don’t do that, then we deny both the opportunity of [Shabbat](http://www.betemunah.org/sabbath.html) and [HaShem](hashem.html)‘s good, just as [Adam](adam.html) did.

Hence, the Sages are telling us that, as much as [Shabbat](http://www.betemunah.org/sabbath.html) is like the [Olam HaBa](futures.html) (and it is), still, the [experience](experience.html) is so minimal that it is as if it is not there at *all?* In other words, even if [Shabbat](http://www.betemunah.org/sabbath.html) is the most wonderful [experience](experience.html), still, the [Olam HaBa](futures.html) will become infinitely better.

It would be too difficult to relate to these abstract, [spiritual](physical.html) things, if we could never have any direct [experience](experience.html) of it. So, [sleep](mashal.html) is a sixtieth of the death [experience](experience.html); a [dream](dreams.html) is a sixtieth of prophecy. Shabbat is a sixtieth of the [experience](experience.html) of the next [world](worlds.html). We have these experiences in order that we should understand those things that [HaShem](hashem.html) has promised.

Why specifically a sixtieth? What is unique about the proportion of [one](one.html) in sixty? [One](one.html) who has sensitive ear will hear something very beautiful here. [One](one.html) in sixty is that proportion which is on the borderline of perception: in the [laws](law.html) of kashrut (permitted and forbidden [foods](food.html)) there is a general rule that forbidden mixtures of [foods](food.html) are in fact forbidden only if the admixture of the prohibited component comprises more than [one](one.html) part in sixty. If a drop of milk accidentally spills into a meat dish that dish would not be forbidden if less than [one](one.html) part in sixty were milk, the milk cannot be tasted in such dilution. The halachic borderline is set at that point where taste can be discerned. The beautiful hint here is that Shabbat is [one](one.html) sixtieth of the intensity of [Olam HaBa](futures.html), it is on the borderline of taste: if [one](one.html) lives Shabbat correctly, [one](one.html) tastes the next [world](worlds.html). If not, [one](one.html) will not taste it at all.

Shabbat is a taste of the [Olam HaBa](futures.html). The 39 forbidden labors are what give it this flavor. It is like a good recipe: The recipe must be followed exactly, down to the smallest detail, if it is to produce the desired results. The 39 forbidden labors are:

|  |  |  |
| --- | --- | --- |
| 1. Carrying | 14. Plowing | 27. Chain-stitching |
| 2. Burning | 15. Planting | 28. Warping |
| 3. Extinguishing | 16. Reaping | 29. Weaving |
| 4. Finishing | 17. Harvesting | 30. Unraveling |
| 5. Writing | 18. Threshing | 31. Building |
| 6. Erasing | 19. Winnowing | 32. Demolishing |
| 7. Cooking | 20. Selecting | 33. Trapping |
| 8. Washing | 21. Sifting | 34. Shearing |
| 9. Sewing | 22. Grinding | 35. Slaughtering |
| 10. Tearing | 23. Kneading | 36. Skinning |
| 11. Knotting | 24. Combing | 37. Tanning |
| 12. Untying | 25. Spinning | 38. Smoothing |
| 13. Shaping | 26. Dyeing | 39. Marking |

*What ‘work’ is forbidden on the Shabbat?*

Most Americans see the word “work” and think of it in the English sense of the word: [physical](physical.html) labor and effort, or employment. Under this definition, turning on a light would be permitted, because it does not require effort, but a Hakham, a Rabbi, would not be permitted to lead Shabbat services, because leading services is his employment. [Jewish](gen-jew.html) [law](law.html) prohibits the former and permits the latter. Many Americans therefore conclude that [Jewish](gen-jew.html) [law](law.html) doesn’t make any sense.

The problem lies not in [Jewish](gen-jew.html) [law](law.html), but in the definition that Americans are using. The Torah does not prohibit “work” in the 20th century English sense of the word. The Torah prohibits “melacha” (מְלָאכָה), which is usually translated as “work,” but does not mean precisely the same thing as the English word. Before you can begin to understand the Shabbat restrictions, you must understand the word “melacha”.

*Melacha* generally refers to the kind of work that is *creative*, or that *exercises control* or *dominion over your environment*. The word may be related to “Melech” (king; מלך). Avodah (permitted labor) comes from the root *eved* - slave. The quintessential example of melacha is the work of creating the universe, which G-d ceased from on the [seventh](seven.html) day. Note that G-d’s work did not require a great [physical](physical.html) effort: he [spoke](mashal.html), and it was done.

The word melacha is rarely used in scripture outside of the context of Shabbat and [holiday](festival.html) restrictions. The only other repeated use of the word is in the discussion of the building of the [sanctuary](mikdash.html) and its vessels in the wilderness, in Shemot ([Exodus](exodus.html)) Chapters 31, 35-38. Notably, the Shabbat restrictions are reiterated during this discussion,[[38]](#footnote-38) thus we can infer that the work of creating the [sanctuary](mikdash.html) had to be stopped for Shabbat. From this, our Hakhamim, our Rabbis, concluded that the work prohibited on Shabbat is the same as the work of creating the [sanctuary](mikdash.html). They found 39 categories of forbidden acts, all of which are types of work that were needed to build the [sanctuary](mikdash.html).

Malaka is creative work. Avodah is labor that does not create. [HaShem](hashem.html) rested on the [seventh](seven.html) day from creating. We rest on the [seventh](seven.html) day from creating as well.

Abstaining from melacha on Shabbat is a loyalty test from The King. It is the yardstick of a [covenant](covenant.html). That is why the penalty for breaking the Shabbat - is death!

Carrying the weight of water is burdensome. But, if you scuba dive and immerse yourself in the water, then bearing the weight of the water becomes a pleasure. Even so, [one](one.html) immersed in Torah and Shabbat will never find its [commands](cmds613.html) to be burdensome. [HaShem](hashem.html) says that the Shabbat is a precious gift stored away in His treasury for the [Jewish](gen-jew.html) people.

# Day of [Connection](connection.html)

Shabbat is the [seventh](seven.html) day of the week.[[39]](#footnote-39) This is no accident. Shabbat [**connects**](connection.html) the [six](six.html) days of the week. All of the other days revolve around it. It serves as the center for the [three](three.html) days before it and the [three](three.html) days after it. Even though the [seventh](seven.html) appears to be the final element in a linear progression, it is actually the core around which everything else revolves. Shabbat is a taste of shamayim, the next [world](worlds.html), because on Shabbat you connect with your labors of the other [six](six.html) days. We do not *go* anywhere or *do* anything on Shabbat.[[40]](#footnote-40) This is a taste of what it means to be *there*,[[41]](#footnote-41) to be in shamayim.[[42]](#footnote-42)

When the Torah wishes to give a [name](name.html) to the [first](one.html) day of the week, it gives it a [name](name.html) that describes its relationship to Shabbat, “the [first](one.html) day of Shabbat”, “the second day of Shabbat”, etc. And so it goes for the other [six](six.html) days. The [sixth](six.html) day is called “Erev Shabbat”, the eve of the Sabbath. Thus Shabbat [connects](connection.html) the [six](six.html) days of the week. The following chart illustrates how the days revolve around Shabbat.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  | |  |  |
| Tues. 3rd day | Mon. 2nd day | [Sun](hachama.html).  1st day | Shabbat 7th day | | Fri.  6th day | Thu. 5th day | Wed.  4th day |

When we are called “the [nation](nations.html) that sanctifies the [Seventh](seven.html)”, we can understand this to refer to the [Jewish](gen-jew.html) people sanctifying that which is at the core, the Shabbat. Shabbat (as well as other “[time](time.html)-sevens” such as the [Sabbatical](shmita.html) year of [Shmita](shmita.html)) are about resting and relying on [HaShem](hashem.html). This hints to us that the core is about reliance on [HaShem](hashem.html), but that the other [six](six.html), be they days of the week, the [six](six.html) years prior to [Shmita](shmita.html), etc. are about a struggle that stays centered on the core. [Working the [six](six.html) days of the week with an eye toward Shabbat in a way that is holy and [spiritual](physical.html) even though it is “ordinary”; working the fields in compliance with Torah, leaving the gleanings, the corners, etc. for [six](six.html) years with the central realization that [HaShem](hashem.html) is the ultimate Provider not only during the [Shmita](shmita.html) year, but all of the other years as well]. Zayin, the [Hebrew](hebrew.html) [letter](letters.html) with a gematria of [seven](seven.html) (7), seems to [speak](mashal.html) to us about the tension and paradox between struggle and letting go, finding balance between our effort, active trust in [HaShem](hashem.html), and our passive trust in [HaShem](hashem.html) to provide our [needs](needs.html).

The Sages [teach](teacher.html) us that there are [five](five.html) things that we should strive to accomplish on Shabbat:

|  |  |
| --- | --- |
| **Shabbat Activity** | **Each of these** [**seven**](seven.html) **is used for** [**connection**](connection.html) |
| [Eat](eating.html) the best [food](food.html) of the week. | [Food](food.html) [connects](connection.html) the soul to the [body](body.html). |
| Engage in marital relations. | Marital intimacy [connects](connection.html) [two](two.html) [physical](physical.html) [bodies](body.html). |
| Rest. | Rest allows us to connect with the [six](six.html) days of work. |
| [Pray](prayer.html). | [Prayer](prayer.html) allows us to connect with [HaShem](hashem.html). |
| [Study](study.html) Torah. | Torah [study](study.html) allows us to connect with a transcendent [world](worlds.html). |

Shabbat is the day of [***connection***](connection.html), as [seven](seven.html) is always associated with [connection](connection.html). Consider that every [physical](physical.html) object has [seven](seven.html) parts. [Six](six.html) sides: front, back, to, bottom, left and right, and a [seventh](seven.html) which is the center that [connects](connection.html) the [six](six.html) disparate sides.

# Shabbat Belongs to the [Jews](gen-jew.html)

**Question** [**one**](one.html)**:** Who can/must celebrate the “[feasts](file:///D:\Word\SABBATH\festival.html)“ and the Shabbats?

**Shemot (**[**Exodus**](exodus.html)**) 20:1-11** *And G-d* [*spoke*](mashal.html) *all these words: “I am* [*HaShem*](hashem.html) *your G-d, who brought you* [*out of Egypt*](thebirth.html)*, out of the land of slavery. “You shall have no other gods before me. “You shall not make for yourself an* [*idol*](idolatry.html) *in the form of anything in* [*heaven*](heaven.html) *above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,* [*HaShem*](hashem.html) *your G-d, am a jealous G-d, punishing the children for the* [*sin of the fathers*](sin.html) *to the* [*third*](three.html) *and* [*fourth*](four.html)[*generation*](toldot.html) *of those who hate me, But showing love to a thousand [*[*generations*](toldot.html)*] of those who love me and keep* [*my commandments*](cmds613.html)*. “You shall not misuse the* [*name*](name.html) *of* [*HaShem*](hashem.html) *your G-d, for* [*HaShem*](hashem.html) *will not hold anyone guiltless who misuses his* [*name*](name.html)*. “Remember the Shabbat day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy.*

The Shabbat rules applied to all people, [aliens](aliens.html) (gerim), and animals *within the gates of the* [*Jews*](gen-jew.html). Now, if [one](one.html) were to go to Mea Sharim, in Israel, a [city](city.html) of Orthodox [Jews](gen-jew.html), how many non-orthodox [Jews](gen-jew.html) do you think we would find? And of that [number](nchart.html), how many would you expect are not [ger](aliens.html) toshav or [ger](aliens.html) tzaddik? Judging by appearances, there are no [Gentiles](gen-jew.html) and the gerim (plural of [*ger*](aliens.html)) all look like [Jews](gen-jew.html). Any non-[Jew](gen-jew.html) would feel way out of place and would be VERY uncomfortable when trying to work on the Shabbat. So, when the Torah says that the Shabbat applies to those within the gates of the orthodox [Jew](gen-jew.html), this should be taken quite literally. The Shabbat applies only to the non-[Jew](gen-jew.html) who lives, literally, in the midst of an orthodox [Jewish](gen-jew.html) [city](city.html). These non-[Jews](gen-jew.html) are almost certainly gerim.

(The question: “[Who is Israel](file:///D:\Word\SABBATH\gen-jew.html)“, is profound. If you do not [know](daat.html), you need to [study](study.html) further.)

***Vayikra (Leviticus) 19:34*** *The* [*alien*](aliens.html) *living with you must be treated as* [*one*](one.html) *of your native-born. Love him as yourself, for you were* [*aliens in Egypt*](aliens.html)*. I am* [*HaShem*](hashem.html) *your G-d.*

An [alien](aliens.html) is a not a native of the land. This is the [Hebrew](hebrew.html) “[ger](aliens.html)“, a righteous non-[Jew](gen-jew.html) who has been grafted into Israel through [Brit Milah](circumcz.html), [immersion](file:///D:\Word\SABBATH\forty.html), and the Bet Din.

***Shemot (***[***Exodus***](exodus.html)***) 23:12*** *“*[*Six*](six.html) *days do your work, but on the* [*seventh*](seven.html) *day do not work, so that your ox and your* [*donkey*](chamor.html) *may rest and the slave born in your* [*household*](househld.html)*, and the* [*alien*](aliens.html) *as well, may be refreshed.*

All animals and people were commanded to rest on the Shabbat. The passage does not indicate that they had to be within the gates, but merely owned by a [Jew](gen-jew.html).

***Shemot (***[***Exodus***](exodus.html)***) 31:13-17*** *“Say to the Israelites, ‘You must observe my Shabbats. This will be a* [*sign*](signs.html) *between me and you for the* [*generations*](toldot.html) *to come, so you may* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*, who makes you holy. “‘Observe the Shabbat, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. For* [*six*](six.html) *days, work is to be done, but the* [*seventh*](seven.html) *day is a Shabbat of rest, holy to* [*HaShem*](hashem.html)*. Whoever does any work on the Shabbat day must be put to death. The Israelites are to observe the Shabbat, celebrating it for the* [*generations*](toldot.html) *to come as a lasting* [*covenant*](covenant.html)*. It will be a* [*sign*](signs.html) *between me and the* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html) *forever, for in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, and on the* [*seventh*](seven.html) *day he abstained from work and rested.’”*

The Israelites must observe the Shabbats. Whoever does any work on the Shabbat day must be put to death. The Israelites are to observe the Shabbat as a lasting [covenant](covenant.html). The Shabbat day was to be a [sign](signs.html) between [HaShem](hashem.html) and the Israelites forever.

***Vayikra (Leviticus) 19:1-3***[*HaShem*](hashem.html) *said to Moses, “*[*Speak*](mashal.html) *to the entire assembly of Israel and say to them: ‘Be holy because I,* [*HaShem*](hashem.html) *your G-d, am holy. “‘Each of you must respect his mother and father, and you must observe my Shabbats. I am* [*HaShem*](hashem.html) *your G-d.*

[HaShem](hashem.html) gave the Shabbat day [commands](cmds613.html) to Israel through Moses. The entire assembly of Israel must observe [HaShem](hashem.html)‘s Shabbats.

***Bamidbar (***[***Numbers***](nchart.html)***) 15:13-16*** *“‘Everyone who is native-born must do these things in this way when he brings an* [*offering*](korbanot) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*. For the* [*generations*](toldot.html) *to come, whenever an* [*alien*](aliens.html) *or anyone else living among you presents an* [*offering*](korbanot) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*, he must do exactly as you do. The* [*community*](community.html) *is to have the same rules for you and for the* [*alien*](aliens.html) *living among you; this is a lasting ordinance for the* [*generations*](toldot.html) *to come. You and the* [*alien*](aliens.html) *shall be the same before* [*HaShem*](hashem.html)*: The same* [*laws*](law.html) *and regulations will apply both to you and to the* [*alien*](aliens.html) *living among you.’”*

The same [laws](law.html) and regulations will apply to both Israelite and the [**alien**](aliens.html) **living among them**.

***Devarim (Deuteronomy) 5:14-15*** *But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your* [*donkey*](chamor.html) *or any of your animals, nor the* [*alien*](aliens.html) *within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were* [*slaves in Egypt*](file:///D:\Word\SABBATH\thebirth.html) *and that* [*HaShem*](hashem.html) *your G-d brought you out of there with a mighty* [*hand*](fourteen.html) *and an outstretched arm. Therefore* [*HaShem*](hashem.html) *your G-d has commanded you to observe the Shabbat day.*

The Shabbat applied to [Israelites](file:///D:\Word\SABBATH\gen-jew.html) and [**aliens**](aliens.html) **within Israel’s gates**. The Shabbat applied to the animals within Israel’s gates.

***Devarim (Deuteronomy) 31:11-12*** *When all* [*Israel*](file:///D:\Word\SABBATH\gen-jew.html) *comes to appear before* [*HaShem*](hashem.html) *your G-d at the place he will choose, you shall read this* [*law*](law.html) *before them in their* [*hearing*](file:///D:\Word\SABBATH\mashal.html)*. Assemble the people--men, women and children, and the* [*aliens*](aliens.html) *living in your towns--so they can listen and learn to* [*fear*](fear.html)[*HaShem*](hashem.html) *your G-d and follow carefully all the words of this* [*law*](law.html)*.*

All Israel and the [**aliens**](aliens.html) **living in their towns** were commanded to follow [HaShem](hashem.html)‘s [law](law.html).

***Yehoshua (Joshua) 8:32-35*** *There, in the presence of the Israelites, Yehoshua copied on stones the* [*law*](law.html) *of Moses, which he had written. All Israel,* [*aliens*](aliens.html) *and citizens alike, with their elders, officials and judges, were* [*standing*](mashal.html) *on both sides of the* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*, facing those who carried it--the* [*priests*](priests.html)*, who were Levites. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of* [*HaShem*](hashem.html) *had formerly commanded when he gave instructions to bless the people of Israel. Afterward, Yehoshua read all the words of the* [*law*](law.html)*--the blessings and the curses--just as it is written in the Book of the* [*Law*](law.html)*. There was not a word of all that Moses had commanded that Yehoshua did not read to the whole assembly of Israel, including the women and children, and the* [*aliens*](aliens.html) *who lived among them.*

The whole assembly of Israel including the [aliens](aliens.html) who lived among them heard [HaShem](hashem.html)‘s [law](law.html).

***Yeshayahu (Isaiah) 14:1***[*HaShem*](hashem.html) *will have* [*compassion*](file:///D:\Word\SABBATH\jonah.html) *on* [*Jacob*](israelja.html)*; once again he will choose Israel and will settle them in their* [*own land*](file:///D:\Word\SABBATH\city.html)*.* [*Aliens*](aliens.html) *will join them and unite with the house of* [*Jacob*](israelja.html)*.*

[Aliens](aliens.html) will join them in the land and unite with the house of [Jacob](israelja.html).

***Ezekiel 47:21-23*** *“You are to distribute this land among yourselves according to the* [*tribes of Israel*](tribes.html)*. You are to allot it as an* [*inheritance*](inherit.html) *for yourselves and for the* [*aliens*](aliens.html) *who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an* [*inheritance*](inherit.html) *among the* [*tribes*](tribes.html) *of Israel. In whatever* [*tribe*](tribes.html) *the* [*alien*](aliens.html) *settles, there you are to give him his* [*inheritance*](inherit.html)*,” declares the Sovereign* [*HaShem*](hashem.html)*.*

[**Aliens**](aliens.html)**, in Israel**, and Israelites were given an [inheritance](inherit.html) in land.

[***Ephesians***](ephesians.html) ***2:17-22*** *He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by* [*one*](one.html) *Spirit. Consequently, you are no longer foreigners and* [*aliens*](aliens.html)*, but fellow citizens with G-d’s people and members of G-d’s* [*household*](househld.html)*, Built on the foundation of the apostles and prophets, with* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy* [*temple*](temple.html) *in the Lord. And in him you too are being built together to become a* [*dwelling*](dwelling.html) *in which G-d lives by his Spirit.*

Foreigners and [aliens](aliens.html), who accept the Lord, are fellow citizens with [HaShem’s](hashem.html) people. This does not make them [Jews](gen-jew.html) or a part of Israel, it makes them citizens.

***Romans 11:13-21*** *I am talking to you* [*Gentiles*](gen-jew.html)*. Inasmuch as I am the apostle to the* [*Gentiles*](gen-jew.html)*, I make much of my ministry In the hope that I may somehow arouse my own people to envy and* [*save*](salvation.html) *some of them. For if their rejection is the reconciliation of the* [*world*](worlds.html)*, what will their acceptance be but* [*life from the dead*](file:///D:\Word\SABBATH\techiyat.html)*? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, Do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, “Branches were broken off so that I could be grafted in.” Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if G-d did not spare the natural branches, he will not spare you either.*

There is a distinction between a [Ger](aliens.html) tzaddik and a [Jew](gen-jew.html), but, they are both part of the olive tree, and called *Israel*. [Ger](aliens.html) tzaddik are holy because the Israelites are holy.

# An Interesting Thought

On the Kiddush of the [**festivals**](festivals.html), we say the following:

***Vayikra (Leviticus) 23:2-3***[*Speak*](mashal.html) *to the Children of Israel, and tell them these are the* [*Festivals*](festivals.html) *that they shall keep holy. For* [*six*](six.html) *days, work may be performed, but on the* [*seventh*](seven.html) *day, it is a complete rest day, a holy occasion; you shall not perform any work. It is a Shabbat to the Lord in all your* [*dwelling*](dwelling.html) *places.*

*Why is Shabbat inserted into the middle of the* [***Festivals***](festivals.html)*?*

The Vilna Gaon explains that on all the [festivals](festivals.html) certain types of [food](food.html) related activity are permitted, whereas on Shabbat all melachot[[43]](#footnote-43) are forbidden. However on [one](one.html) Yom Tov no melacha is permitted – [Yom Kippur](kippur.html)im[[44]](#footnote-44) – which is also [known](daat.html) as שַׁבָּתוֹן שַׁבַּת – *Shabbat Shabbaton, the same terminology that the Torah uses for a regular Shabbat.* Thus the pasuk can be rendered:

On [six](six.html) days melacha is permitted – the [first](one.html) and [last days](lastdays.html) of [Pesach](passover.html) (2), [one](one.html) day of [Shavuot](shavuot.html) (3), [one](one.html) day of [Rosh HaShana](teruah.html) (4), [one](one.html) day of [Succoth](succoth.html) (5), [one](one.html) day of [Shemini Atzeret](shemini.html) (6). However the [seventh](seven.html) is the holy of holiest, no melacha is permitted, not even cooking, this is [Yom Kippur](kippur.html)im![[45]](#footnote-45)

# Keep Shabbat Holy

***Bereshit (Genesis) 2:2-4*** *By the* [*seventh*](seven.html) *day G-d had finished the work he had been doing; so on the* [*seventh*](seven.html) *day he rested from all his work. And G-d blessed the* [*seventh*](seven.html) *day and made it holy, because on it he rested from all the work of* [*creating*](file:///D:\Word\SABBATH\bara.html) *that he had done. This is the account of the* [*heavens*](heaven.html) *and the earth when they were created. When* [*HaShem*](hashem.html) *G-d made the earth and the* [*heavens*](heaven.html)*--*

**It is holy** because [HaShem](hashem.html) rested from His [creation](bara.html) work.

***Shemot (***[***Exodus***](exodus.html)***) 16:12-36*** *“I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will* [*eat*](eating.html) *meat, and in the morning you will be filled with bread. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d.’” That evening quail came and covered the* [*camp*](stages.html)*, and in the morning there was a layer of dew around the* [*camp*](stages.html)*. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, “What is it?” For they did not* [*know*](daat.html) *what it was. Moses said to them, “It is the bread* [*HaShem*](hashem.html) *has given you to* [*eat*](eating.html)*. This is what* [*HaShem*](hashem.html) *has commanded: ‘Each* [*one*](one.html) *is to* [*gather*](gather.html) *as much as he* [*needs*](needs.html)*. Take an* [*omer*](omer.html) *for each person you have in your tent.’” The Israelites did as they were told; some* [*gathered*](gather.html) *much, some little. And when they measured it by the* [*omer*](omer.html)*, he who* [*gathered*](gather.html) *much did not have too much, and he who* [*gathered*](gather.html) *little did not have too little. Each* [*one*](one.html)[*gathered*](gather.html) *as much as he needed. Then Moses said to them, “No* [*one*](one.html) *is to keep any of it until morning.” However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them. Each morning everyone* [*gathered*](gather.html) *as much as he needed, and when the* [*sun*](hachama.html) *grew hot, it melted away. On the* [*sixth*](six.html) *day, they* [*gathered*](gather.html) *twice as much--*[*two*](two.html) *omers for each person--and the leaders of the* [*community*](community.html) *came and reported this to Moses. He said to them, “This is what* [*HaShem*](hashem.html) *commanded: ‘Tomorrow is to be a day of rest, a holy Shabbat to* [*HaShem*](hashem.html)*. So bake what you want to bake and boil what you want to boil.* [*Save*](salvation.html) *whatever is left and keep it until morning.’” So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. “*[*Eat*](eating.html) *it today,” Moses said, “because today is a Shabbat to* [*HaShem*](hashem.html)*. You will not find any of it on the ground today.* [*Six*](six.html) *days you are to* [*gather*](gather.html) *it, but on the* [*seventh*](seven.html) *day, the Shabbat, there will not be any.” Nevertheless, some of the people went out on the* [*seventh*](seven.html) *day to* [*gather*](gather.html) *it, but they found none. Then* [*HaShem*](hashem.html) *said to Moses, “How long will you refuse to keep my* [*commands*](cmds613.html) *and my instructions? Bear in mind that* [*HaShem*](hashem.html) *has given you the Shabbat; that is why on the* [*sixth*](six.html) *day he gives you bread for* [*two*](two.html) *days. Everyone is to stay where he is on the* [*seventh*](seven.html) *day; no* [*one*](one.html) *is to go out.” So the people rested on the* [*seventh*](seven.html) *day. The people of Israel called the bread manna. It was white like coriander* [*seed*](flower.html) *and tasted like wafers made with honey. Moses said, “This is what* [*HaShem*](hashem.html) *has commanded: ‘Take an* [*omer*](omer.html) *of manna and keep it for the* [*generations*](toldot.html) *to come, so they can see the bread I gave you to* [*eat*](eating.html) *in the desert when I* [*brought you out of Egypt*](thebirth.html)*.’” So Moses said to Aaron, “Take a jar and put an* [*omer*](omer.html) *of manna in it. Then place it before* [*HaShem*](hashem.html) *to be kept for the* [*generations*](toldot.html) *to come.” As* [*HaShem*](hashem.html) *commanded Moses, Aaron put the manna in front of the Testimony, that it might be kept. The Israelites* [*ate*](eating.html) *manna* [*forty*](forty.html) *years, until they came to a land that was settled; they* [*ate*](eating.html) *manna until they reached the border of Canaan. (An* [*omer*](omer.html) *is* [*one*](one.html) *tenth of an ephah.)*

The [seventh](seven.html) day is the Shabbat. It is a day of rest.

We are to stay where we are and not go out.

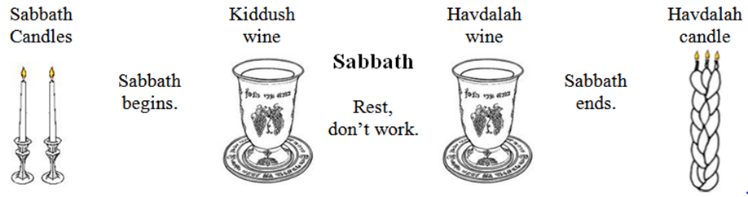
***Shemot (***[***Exodus***](exodus.html)***) 20:8-11*** *“Remember the Shabbat day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy.*

*The Torah* [*commands*](cmds613.html) *us to keep the Shabbat holy.[[46]](#footnote-46) How do we keep the Shabbat Holy?*

If you look throughout the entire Bible you will never find the place where [HaShem](hashem.html) defines *how* we are to keep the Shabbat holy.[[47]](#footnote-47) So, *how do we keep the Shabbat holy?*

Observant [Jews](gen-jew.html) do [two](two.html) things to make the Shabbat holy. They light [two](two.html) candles[[48]](#footnote-48) before the Shabbat starts, then they make Kiddush[[49]](#footnote-49) (wine blessing) after Shabbat starts. Then, we make Kiddush just before Shabbat ends and light a candle (havdalah) after Shabbat ends. Thus we perform the candle lighting before and after Shabbat and then we make Kiddush right after Shabbat starts and just before Shabbat ends. This is how we are to sanctify[[50]](#footnote-50) the Shabbat and set it apart from the [six](six.html) work days.

The following graphic illustrates these actions:



Since kindling a [fire](fire.html) is forbidden on the Shabbat, we kindle the Shabbat candles *before* Shabbat begins. For the same reason, we kindle the havdalah candle *after* the end of the Shabbat. Between these [two](two.html) kindlings, we take **Kiddush wine[[51]](#footnote-51)** *at the* *beginning of the Shabbat* and again we take **havdalah** **wine[[52]](#footnote-52)** *just before the end of the Shabbat*.

The candles lit on Erev Shabbat[[53]](#footnote-53) are lit *during the day*, [eighteen](eighteen.html) minutes prior to sundown. The havdalah candle is lit *during the night*, [forty](forty.html)-[two](two.html) minutes after sundown. On the [fourth](four.html) day G-d created the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html). The [sun](hachama.html) governs the day (Erev Shabbat candle); the [moon](chodesh.html) governs the night (the havdalah candle). The [fourth](four.html) [command](cmds613.html) (corresponding to the [fourth](four.html) day), of the [ten](ten.html) [commands](cmds613.html), is to sanctify the [seventh](seven.html) day which we do by lighting the Erev Shabbat candles and the havdalah candle.

The [seventh](seven.html) [millennium](millenium.html), when all will be Shabbat, is ushered in with the Erev Shabbat candles which are lit [eighteen](eighteen.html) minutes prior to sundown, even as [HaShem](hashem.html) will have a period of [time](time.html), [known](daat.html) as the [time](time.html) of [Jacob](israelja.html)‘s trouble, when [HaShem](hashem.html) will bring [fire](fire.html) on His enemies, just before the beginning of the Shabbat [millennium](millenium.html). In a corresponding manner, [HaShem](hashem.html) will destroy His enemies and renew the earth after the Shabbat [millennium](millenium.html), even as we light the havdalah candle, [forty](forty.html)-[two](two.html) minutes after sundown, after the Shabbat.

***Shemot (***[***Exodus***](exodus.html)***) 23:12-13*** *“*[*Six*](six.html) *days do your work, but on the* [*seventh*](seven.html) *day do not work, so that your ox and your* [*donkey*](chamor.html) *may rest and the slave born in your* [*household*](househld.html)*, and the* [*alien*](aliens.html) *as well, may be refreshed. “Be careful to do everything I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.*

Do no work on the [seventh](seven.html) day so that you may be refreshed.

***Shemot (***[***Exodus***](exodus.html)***) 31:13-17*** *“Say to the* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html)*, ‘You must observe my Shabbats. This will be a* [*sign*](signs.html) *between me and you for the* [*generations*](toldot.html) *to come, so you may* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*, who makes you holy. “‘Observe the Shabbat, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. For* [*six*](six.html) *days, work is to be done, but the* [*seventh*](seven.html) *day is a Shabbat of rest, holy to* [*HaShem*](hashem.html)*. Whoever does any work on the Shabbat day must be put to death. The* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html) *are to observe the Shabbat, celebrating it for the* [*generations*](toldot.html) *to come as a lasting* [*covenant*](covenant.html)*. It will be a* [*sign*](signs.html) *between me and the Israelites forever, for in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, and on the* [*seventh*](seven.html) *day he abstained from work and rested.’”*

The Shabbat is a [sign](signs.html) between the Israelites and [HaShem](hashem.html). Any [Jew](gen-jew.html) who desecrates the Shabbat must be put to death. Any [Jew](gen-jew.html) who does any work on the Shabbat day must be put to death. The Israelites are to observe the Shabbat as a lasting [covenant](covenant.html). It is a [sign](signs.html) between [**HaShem**](hashem.html) **and the Israelites** forever.

***Shemot (***[***Exodus***](exodus.html)***) 34:21*** *“*[*Six*](six.html) *days you shall labor, but on the* [*seventh*](seven.html) *day you shall rest; even during the plowing season and harvest you must rest.*

[Jews](gen-jew.html) rest on the [seventh](seven.html) day even though work may be critical.

***Shemot (***[***Exodus***](exodus.html)***) 35:1-3*** *Moses assembled the whole Israelite* [*community*](community.html) *and said to them, “These are the things* [*HaShem*](hashem.html) *has commanded you to do: For* [*six*](six.html) *days, work is to be done, but the* [*seventh*](seven.html) *day shall be your holy day, a Shabbat of rest to* [*HaShem*](hashem.html)*. Whoever does any work on it must be put to death. Do not light a* [*fire*](fire.html) *in any of your* [*dwellings*](file:///D:\Word\SABBATH\dwelling.html) *on the Shabbat day.”*

[Jews](gen-jew.html) must work for [six](six.html) days. The [seventh](seven.html) day shall be your holy day. Whoever works must be put to death. Do not light a [fire](fire.html) in your dwellings on the Shabbat day.

***Vayikra (Leviticus) 19:30*** *“‘Observe my Shabbats and have reverence for my* [*sanctuary*](mikdash.html)*. I am* [*HaShem*](hashem.html)*.*

The Israelites are to observe [HaShem](hashem.html)‘s Shabbats.

***Vayikra (Leviticus) 23:1-44***[*HaShem*](hashem.html) *said to Moses, “*[*Speak*](mashal.html) *to the Israelites and say to them: ‘These are my* [*appointed feasts*](settimes.html)*, the* [*appointed*](settimes.html)[*feasts*](file:///D:\Word\SABBATH\festival.html) *of* [*HaShem*](hashem.html)*, which you are to proclaim as* [*sacred assemblies*](file:///D:\Word\SABBATH\rehearse.html)*. “‘There are* [*six*](six.html) *days when you may work, but the* [*seventh*](seven.html) *day is a Shabbat of rest, a day of* [*sacred assembly*](rehearse.html)*. You are not to do any work; wherever you live, it is a Shabbat to* [*HaShem*](hashem.html)*. “‘These are* [*HaShem*](hashem.html)*‘s* [*appointed*](settimes.html) *feasts, the sacred assemblies you are to proclaim at their* [*appointed*](settimes.html) *times:* [*HaShem*](hashem.html)*‘s* [*Passover*](passover.html) *begins at twilight on the* [*fourteenth day of the first month*](fourteen.html)*. On the* [*fifteenth*](fifteen.html) *day of that month* [*HaShem*](hashem.html)*‘s Feast of* [*Unleavened*](chametz.html) *Bread begins; for* [*seven*](seven.html) *days you must* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*. On the* [*first*](one.html) *day hold a* [*sacred assembly*](rehearse.html) *and do no regular work. For* [*seven*](seven.html) *days present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. And on the* [*seventh*](seven.html) *day hold a* [*sacred assembly*](rehearse.html) *and do no regular work.’”* [*HaShem*](hashem.html) *said to Moses, “*[*Speak*](mashal.html) *to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the* [*priest*](priests.html) *a sheaf of the* [*first*](one.html) *grain you harvest. He is to wave the sheaf before* [*HaShem*](hashem.html) *so it will be accepted on your behalf; the* [*priest*](priests.html) *is to wave it on the day after the Shabbat. On the day you wave the sheaf, you must* [*sacrifice*](korbanot.html) *as a burnt* [*offering*](korbanot) *to* [*HaShem*](hashem.html) *a lamb a year old without defect, Together with its grain* [*offering*](korbanot) *of* [*two*](two.html)*-tenths of an ephah of fine flour mixed with oil--an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, a pleasing aroma--and its drink* [*offering*](korbanot) *of a quarter of a hin of wine. You must not* [*eat*](eating.html) *any bread, or roasted or* [*new*](new.html) *grain, until the very day you bring this* [*offering*](korbanot) *to your G-d. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live. “‘From the day after the Shabbat, the day you brought the sheaf of the wave* [*offering*](korbanot)*,* [*count off seven full weeks*](seven.html)*.* [*Count off fifty days*](file:///D:\Word\SABBATH\omer.html) *up to the day after the* [*seventh*](seven.html) *Shabbat, and then present an* [*offering*](korbanot) *of* [*new*](new.html) *grain to* [*HaShem*](hashem.html)*. From wherever you live, bring* [*two*](two.html) *loaves made of* [*two*](two.html)*-tenths of an ephah of fine flour, baked with* [*yeast*](chametz.html)*, as a wave* [*offering*](korbanot) *of firstfruits to* [*HaShem*](hashem.html)*. Present with this bread* [*seven*](seven.html)[*male*](male+female.html) *lambs, each a year old and without defect,* [*one*](one.html) *young bull and* [*two*](two.html) *rams. They will be a* [*burnt offering*](korbanot) *to* [*HaShem*](hashem.html)*, together with their grain offerings and drink offerings--an* [*offering*](korbanot) *made by* [*fire*](fire.html)*, an aroma pleasing to* [*HaShem*](hashem.html)*. Then* [*sacrifice*](korbanot.html)[*one*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot) *and* [*two*](two.html) *lambs, each a year old, for a fellowship* [*offering*](korbanot)*. The* [*priest*](priests.html) *is to wave the* [*two*](two.html) *lambs before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot)*, together with the bread of the firstfruits. They are a sacred* [*offering*](korbanot) *to* [*HaShem*](hashem.html) *for the* [*priest*](priests.html)*. On that same day you are to proclaim a* [*sacred assembly*](rehearse.html) *and do no regular work. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live. “‘When you reap the harvest of your land, do not reap to the very edges of your* [*field*](field.html) *or* [*gather*](gather.html) *the gleanings of your harvest. Leave them for the poor and the* [*alien*](aliens.html)*. I am* [*HaShem*](hashem.html) *your G-d.’”* [*HaShem*](hashem.html) *said to Moses, “Say to the* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html)*: ‘On the* [*first day of the seventh month*](seven.html) *you are to have a day of rest, a* [*sacred assembly*](rehearse.html) *commemorated with* [*trumpet*](file:///D:\Word\SABBATH\shofar.html) *blasts. Do no regular work, but present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*.’”* [*HaShem*](hashem.html) *said to Moses, “The* [*tenth day of this seventh month*](seven.html) *is the* [*Day of Atonement*](kippur.html)*. Hold a* [*sacred assembly*](rehearse.html) *and deny yourselves, and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. Do no work on that day, because it is the Day of* [*Atonement*](kippur.html)*, when* [*atonement*](atonemen.html) *is made for you before* [*HaShem*](hashem.html) *your G-d. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live. It is a Shabbat of rest for you, and you must deny yourselves. From the evening of the* [*ninth*](nine.html) *day of the month until the following evening you are to observe your Shabbat.”* [*HaShem*](hashem.html) *said to Moses, “Say to the Israelites: ‘On the* [*fifteenth day of the seventh month*](seven.html)[*HaShem*](hashem.html)*‘s* [*Feast of Tabernacles*](succoth.html) *begins, and it lasts for* [*seven*](seven.html) *days. The* [*first*](one.html) *day is a* [*sacred assembly*](rehearse.html)*; do no regular work. For* [*seven*](seven.html) *days present offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, and on the* [*eighth*](eight.html) *day hold a* [*sacred assembly*](rehearse.html) *and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is the closing assembly; do no regular work. (“‘These are* [*HaShem*](hashem.html)*‘s* [*appointed*](settimes.html) *feasts, which you are to proclaim as sacred assemblies for bringing offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*--the* [*burnt offering*](korbanot)*s and grain offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for* [*HaShem*](hashem.html)*‘s Shabbats and in addition to your gifts and whatever you have vowed and all the* [*freewill*](freewill.html) *offerings you give to* [*HaShem*](hashem.html)*.) “‘So beginning with the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month, after you have* [*gathered*](gather.html) *the crops of the land, celebrate the* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days; the* [*first*](one.html) *day is a day of rest, and the* [*eighth*](eight.html) *day also is a day of rest. On the* [*first*](one.html) *day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before* [*HaShem*](hashem.html) *your G-d for* [*seven*](seven.html) *days. Celebrate this as a* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days each year. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come; celebrate it in the* [*seventh*](seven.html) *month. Live in* [*booths*](important.html) *for* [*seven*](seven.html) *days: All native-born Israelites are to live in* [*booths*](important.html) *So your descendants will* [*know*](daat.html) *that I had the Israelites live in* [*booths*](important.html) *when I brought them* [*out of Egypt*](thebirth.html)*. I am* [*HaShem*](hashem.html) *your G-d.’” So Moses announced to the Israelites the* [*appointed*](settimes.html) *feasts of* [*HaShem*](hashem.html)*.*

[Six](six.html) days you may work. The [seventh](seven.html) day is a Shabbat of rest. The Shabbat is a day of [sacred assembly](rehearse.html). You are not to do any work. The Shabbat applies to Israelites no matter where they live. The Day of [Atonement](kippur.html) is a Shabbat.

***Vayikra (Leviticus) 24:5-8*** *“Take fine flour and bake* [*twelve*](twelve.html) *loaves of bread, using* [*two*](two.html)*-tenths of an ephah for each loaf. Set them in* [*two*](two.html) *rows,* [*six*](six.html) *in each row, on the table of pure gold before* [*HaShem*](hashem.html)*. Along each row put some pure* [*incense*](ketoret.html) *as a memorial portion to represent the bread and to be an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. This bread is to be set out before* [*HaShem*](hashem.html) *regularly, Shabbat after Shabbat, on behalf of the* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html)*, as a lasting* [*covenant*](covenant.html)*.*

The bread for the Shabbat was a lasting [covenant](covenant.html).

***Vayikra (Leviticus) 25:1-10***[*HaShem*](hashem.html) *said to Moses on Mount* [*Sinai*](stages.html)*, “*[*Speak*](mashal.html) *to the Israelites and say to them: ‘When you enter the land I am going to give you, the land itself must observe a Shabbat to* [*HaShem*](hashem.html)*. For* [*six*](six.html) *years sow your fields, and for* [*six*](six.html) *years prune your vineyards and* [*gather*](gather.html) *their crops. But in the* [*seventh*](seven.html) *year the land is to have a Shabbat of rest, a Shabbat to* [*HaShem*](hashem.html)*. Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. Whatever the land yields during the Shabbat year will be* [*food*](food.html) *for you--for yourself, your manservant and maidservant, and the hired worker and temporary resident who live among you, As well as for your livestock and the wild animals in your land. Whatever the land produces may be* [*eaten*](eating.html)*. “‘Count off* [*seven Shabbats of years*](seven.html)*--*[*seven*](seven.html) *times* [*seven*](seven.html) *years--so that the* [*seven*](seven.html) *Shabbats of years amount to a period of* [*forty*](forty.html)*-*[*nine*](nine.html) *years. Then have the* [*trumpet*](file:///D:\Word\SABBATH\shofar.html) *sounded everywhere on the* [*tenth day of the seventh month*](seven.html)*; on the Day of* [*Atonement*](kippur.html) *sound the trumpet throughout your land. Consecrate the* [*fiftieth year*](file:///D:\Word\SABBATH\yovel.html) *and proclaim liberty throughout the land to all its inhabitants. It shall be a* [*jubilee*](yovel.html) *for you; each* [*one*](one.html) *of you is to return to his family property and each to his own clan.*

The [land of Israel](city.html), itself, must observe a Shabbat every [seven](seven.html) years.

***Vayikra (Leviticus) 26:2*** *“‘Observe my Shabbats and have reverence for my* [*sanctuary*](mikdash.html)*. I am* [*HaShem*](hashem.html)*.*

The Shabbat observance is a [command](cmds613.html).

***Bamidbar (***[***Numbers***](nchart.html)***) 15:32-36*** *While the Israelites were in the desert, a man was found gathering wood on the Shabbat day. Those who found him gathering wood brought him to Moses and Aaron and the whole assembly, And they kept him in custody, because it was not clear what should be done to him. Then* [*HaShem*](hashem.html) *said to Moses, “The man must die. The whole assembly must stone him outside the* [*camp*](stages.html)*.” So the assembly took him outside the* [*camp*](stages.html) *and stoned him to death, as* [*HaShem*](hashem.html) *commanded Moses.*

Gathering wood on the Shabbat required the death penalty.

***Bamidbar (***[***Numbers***](nchart.html)***) 28:9-10*** *“‘On the Shabbat day, make an* [*offering*](korbanot) *of* [*two*](two.html) *lambs a year old without defect, together with its drink* [*offering*](korbanot) *and a grain* [*offering*](korbanot) *of* [*two*](two.html)*-tenths of an ephah of fine flour mixed with oil. This is the burnt* [*offering*](korbanot) *for every Shabbat, in addition to the regular* [*burnt offering*](korbanot) *and its drink* [*offering*](korbanot)*.*

The Shabbat required a drink, grain, and [burnt offering](korbanot).

***Devarim (Deuteronomy) 5:12-15*** *“Observe the Shabbat day by keeping it holy, as* [*HaShem*](hashem.html) *your G-d has commanded you.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your* [*donkey*](chamor.html) *or any of your animals, nor the* [*alien*](aliens.html) *within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were* [*slaves in Egypt*](file:///D:\Word\SABBATH\thebirth.html) *and that* [*HaShem*](hashem.html) *your G-d brought you out of there with a mighty* [*hand*](fourteen.html) *and an outstretched arm. Therefore* [*HaShem*](hashem.html) *your G-d has* [*commanded*](file:///D:\Word\SABBATH\law.html) *you to observe the Shabbat day.*

[Jews](gen-jew.html) observe the Shabbat by keeping it holy. No [one](one.html) is to work, man or beast.

***I Divrei HaYamim (Chronicles) 23:28-31*** *The duty of the Levites was to help Aaron’s descendants in the service of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*: to be in charge of the courtyards, the side rooms, the purification of all sacred things and the performance of other duties at the* [*house of G-d*](housegod.html)*. They were in charge of the bread set out on the table, the flour for the grain offerings, the* [*unleavened*](chametz.html) *wafers, the baking and the mixing, and all measurements of quantity and size. They were also to stand every morning to thank and praise* [*HaShem*](hashem.html)*. They were to do the same in the evening And whenever* [*burnt offering*](korbanot)*s were presented to* [*HaShem*](hashem.html) *on Shabbats and at* [*New Moon festivals*](new.html) *and at* [*appointed feasts*](settimes.html)*. They were to serve before* [*HaShem*](hashem.html) *regularly in the proper* [*number*](nchart.html) *and in the way prescribed for them.*

Burnt [offerings](offering.html) were proper on the Shabbats.

***Nehemiah 8:1-12*** *All the people assembled as* [*one*](one.html) *man in the square before the Water Gate. They told Ezra the scribe to bring out the Book of the* [*Law*](law.html) *of Moses, which* [*HaShem*](hashem.html) *had commanded for* [*Israel*](file:///D:\Word\SABBATH\gen-jew.html)*. So on the* [*first day of the seventh month*](seven.html) *Ezra the* [*priest*](priests.html) *brought the* [*Law*](law.html) *before the assembly, which was made up of men and women and all who were able to understand.* [*He read it aloud*](file:///D:\Word\SABBATH\hakhel.html) *from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the* [*Law*](law.html)*. Ezra the scribe stood on a high wooden platform built for the occasion. Beside him on his right stood Matityahu,* [*Shema*](shema.html)*, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam. Ezra opened the book. All the people could see him because he was* [*standing*](mashal.html) *above them; and as he opened it, the people all stood up. Ezra praised* [*HaShem*](hashem.html)*, the great G-d; and all the people lifted their* [*hands*](fourteen.html) *and responded, “Amen! Amen!” Then they bowed down and worshiped* [*HaShem*](hashem.html) *with their faces to the ground. The Levites--Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah--instructed the people in the* [*Law*](law.html) *while the people were* [*standing*](mashal.html) *there. They read from the Book of the* [*Law*](law.html) *of G-d, making it clear and giving the meaning so that the people could understand what was being read. Then Nehemiah the governor, Ezra the* [*priest*](priests.html) *and scribe, and the Levites who were instructing the people said to them all, “This day is sacred to* [*HaShem*](hashem.html) *your G-d. Do not* [*mourn*](mourning.html) *or* [*weep*](mashal.html)*.” For all the people had been* [*weeping*](mashal.html) *as they listened to the words of the* [*Law*](law.html)*. Nehemiah said, “Go and enjoy choice* [*food*](food.html) *and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of* [*HaShem*](hashem.html) *is your strength.” The Levites calmed all the people, saying, “Be still, for this is a sacred day. Do not grieve.” Then all the people went away to* [*eat*](eating.html) *and drink, to send portions of* [*food*](food.html) *and to celebrate with great joy, because they now understood the words that had been made* [*known*](daat.html) *to them.*

The Shabbat is sacred to [HaShem](hashem.html) our G-d. [Jews](gen-jew.html) ought not to [mourn](mourning.html) or [weep](mashal.html) on the Shabbat. We ought to enjoy choice [food](food.html) and sweet drinks on the Shabbat. We ought to share our [food](food.html) and drink with those who have none. We should not grieve on the Shabbat. We ought to celebrate with great joy on the Shabbat. [The first day of the seventh month is a Shabbat](seven.html).

***Vayikra (Leviticus) 23:24*** [*Speak*](mashal.html) *unto the* [*children of Israel*](file:///D:\Word\SABBATH\gen-jew.html)*, saying, In the* [*seventh month, in the first [day] of the month*](seven.html)*, shall ye have a Shabbat, a memorial of blowing of* [*trumpets*](file:///D:\Word\SABBATH\shofar.html)*, an* [*holy convocation*](file:///D:\Word\SABBATH\rehearse.html)*.*

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7677 shabbathown, shab-baw-thone’; from 7676; a sabbatism or special [holiday](festival.html):- rest, Shabbat.

----------------- Dictionary Trace ------------------

7676 shabbath, shab-bawth’; intens. from 7673; intermission, i.e. (spec.) the Shabbat:-(+ every) Shabbat.

***Nehemiah 9:13-17*** *“You came down on Mount* [*Sinai*](stages.html)*; you* [*spoke*](mashal.html) *to them from* [*heaven*](heaven.html)*. You gave them regulations and* [*laws*](law.html) *that are just and right, and decrees and* [*commands*](cmds613.html) *that are good. You made* [*known*](daat.html) *to them your holy Shabbat and gave them* [*commands*](cmds613.html)*, decrees and* [*laws*](law.html) *through your servant Moses. In their hunger you gave them bread from* [*heaven*](heaven.html) *and in their thirst you brought them water from the* [*rock*](rock.html)*; you told them to go in and take possession of the land you had sworn with uplifted* [*hand*](fourteen.html) *to give them. “But they, our* [*forefathers*](file:///D:\Word\SABBATH\fathers.html)*, became arrogant and stiff-necked, and did not obey your* [*commands*](cmds613.html)*. They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion* [*appointed*](settimes.html) *a leader in order to return to their slavery. But you are a forgiving G-d, gracious and compassionate, slow to anger and abounding in love. Therefore you did not desert them,*

The Shabbat is part of the [commands](cmds613.html), decrees, and [laws](law.html).

***Nehemiah 10:31*** *“When the neighboring peoples bring merchandise or grain to sell on the Shabbat, we will not buy from them on the Shabbat or on any holy day. Every* [*seventh*](seven.html) *year we will forgo working the land and will cancel all debts.*

[Jews](gen-jew.html) will not buy anything on the Shabbat.

***Nehemiah 13:15-22*** *In those days I saw men in Judah treading winepresses on the Shabbat and bringing in grain and loading it on* [*donkeys*](file:///D:\Word\SABBATH\chamor.html)*, together with wine, grapes,* [*figs*](bethphag.html) *and all other kinds of loads. And they were bringing all this into* [*Jerusalem*](city.html) *on the Shabbat. Therefore I warned them against selling* [*food*](food.html) *on that day. Men from Tyre who lived in* [*Jerusalem*](city.html) *were bringing in fish and all kinds of merchandise and selling them in* [*Jerusalem*](city.html) *on the Shabbat to the people of Judah. I rebuked the nobles of Judah and said to them, “What is this* [*wicked*](wicked.html) *thing you are doing--desecrating the Shabbat day? Didn’t your forefathers do the same things, so that our G-d brought all this calamity upon us and upon this* [*city*](city.html)*? Now you are stirring up more wrath against* [*Israel*](file:///D:\Word\SABBATH\gen-jew.html) *by desecrating the Shabbat.” When evening shadows fell on the gates of* [*Jerusalem*](city.html) *before the Shabbat, I ordered the doors to be shut and not opened until the Shabbat was over. I stationed some of my own men at the gates so that no load could be brought in on the Shabbat day. Once or twice the merchants and sellers of all kinds of goods spent the night outside* [*Jerusalem*](city.html)*. But I warned them and said, “Why do you spend the night by the wall? If you do this again, I will lay* [*hands*](fourteen.html) *on you.” From that* [*time*](time.html) *on they no longer came on the Shabbat. Then I commanded the Levites to* [*purify*](purity.html) *themselves and go and guard the gates in order to keep the Shabbat day holy. Remember me for this also, O my G-d, and show mercy to me according to your great love.*

[Jews](gen-jew.html) ought not to sell [food](food.html) on the Shabbat. Buying and selling [food](food.html) on the Shabbat desecrates the Shabbat. The Levites guarded the gates to keep the Shabbat holy.

***Tehillim (***[***Psalms***](psalms1.html)***) 92:1-15*** *{A* [*psalm*](psalms1.html)*. A song. For the Shabbat day.} It is good to praise* [*HaShem*](hashem.html) *and make music to your* [*name*](name.html)*, O Most High, To proclaim your love in the morning and your faithfulness at night, To the music of the* [*ten*](ten.html)*-stringed lyre and the melody of the harp. For you make me glad by your deeds, O* [*HaShem*](hashem.html)*; I sing for joy at the works of your* [*hands*](fourteen.html)*. How great are your works, O* [*HaShem*](hashem.html)*, how profound your thoughts! The senseless man does not* [*know*](daat.html)*, fools do not understand, That though the* [*wicked*](wicked.html) *spring up like grass and all evildoers flourish, they will be forever destroyed. But you, O* [*HaShem*](hashem.html)*, are exalted forever. For surely your enemies, O* [*HaShem*](hashem.html)*, surely your enemies will perish; all evildoers will be scattered. You have exalted my* [*horn*](shofar.html) *like that of a wild ox; fine oils have been poured upon me. My* [*eyes*](body.html) *have seen the defeat of my adversaries; my* [*ears*](body.html) *have heard the rout of my* [*wicked*](wicked.html) *foes. The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; Planted in the house of* [*HaShem*](hashem.html)*, they will flourish in the courts of our G-d. They will still bear fruit in old age, they will stay fresh and green, Proclaiming, “*[*HaShem*](hashem.html) *is upright; he is my* [*Rock*](rock.html)*, and there is no* [*wickedness*](wicked.html) *in him.”*

[Jews](gen-jew.html) ought to sing praises to the Lord on the Shabbat.

***Yeshayahu (Isaiah) 56:1-7*** *This is what* [*HaShem*](hashem.html) *says: “Maintain justice and do what is right, for my* [*salvation*](salvation.html) *is close at* [*hand*](fourteen.html) *and my righteousness will soon be revealed. Blessed is the man who does this, the man who holds it fast, who keeps the Shabbat without desecrating it, and keeps his* [*hand*](fourteen.html) *from doing any evil.” Let no foreigner who has bound himself to* [*HaShem*](hashem.html) *say, “*[*HaShem*](hashem.html) *will surely exclude me from his people.” And let not any eunuch complain, “I am only a dry tree.” For this is what* [*HaShem*](hashem.html) *says: “To the eunuchs who keep my Shabbats, who choose what pleases me and hold fast to my* [*covenant*](covenant.html)*-- To them I will give within my* [*temple*](temple.html) *and its walls a memorial and a* [*name*](name.html) *better than sons and daughters; I will give them an everlasting* [*name*](name.html) *that will not be cut off. And foreigners who bind themselves to* [*HaShem*](hashem.html) *to serve him, to love the* [*name of HaShem*](name.html)*, and to worship him, all who keep the Shabbat without desecrating it and who hold fast to my* [*covenant*](covenant.html)*-- These I will bring to my holy mountain and give them joy in my house of* [*prayer*](prayer.html)*. Their* [*burnt offerings*](offering.html) *and sacrifices will be accepted on my altar; for my house will be called a house of* [*prayer*](prayer.html) *for all* [*nations*](nations.html)*.”*

The [one](one.html) who keeps the Shabbat holy is blessed. The eunuch who keeps the Shabbat will receive an everlasting [name](name.html). (eunuch = official) The Lord will give joy to foreigners (the [ger](aliens.html) within the gates) who keep the Shabbat.

***Yeshayahu (Isaiah) 58:13-14*** *“If you keep your* [*feet*](heel.html) *from breaking the Shabbat and from doing as you please on my holy day, if you call the Shabbat a delight and* [*HaShem*](hashem.html)*‘s holy day honorable, and if you honor it by not going your own way and not doing as you please or* [*speaking*](mashal.html)[*idle words*](mashal.html)*, Then you will find your joy in* [*HaShem*](hashem.html)*, and I will cause you to ride on the heights of the land and to feast on the* [*inheritance*](inherit.html) *of your father* [*Jacob*](israelja.html)*.” The* [*mouth*](body.html) *of* [*HaShem*](hashem.html) *has spoken.*

**The Lord’s holy day is the Shabbat.** (This also the [Lord’s day](file:///D:\Word\SABBATH\lordsday.html) as spoken by Yochanan (John) in Revelation 1:10). If you keep the Shabbat holy you will find joy, you will ride on the heights of the land, and you will feast on the [inheritance](inherit.html) of your father [Jacob](israelja.html).

***Yeshayahu (Isaiah) 66:22-23*** *“As the* [*new*](new.html)[*heavens*](heaven.html) *and the* [*new*](new.html) *earth that I make will endure before me,” declares* [*HaShem*](hashem.html)*, “so will your* [*name*](name.html) *and descendants endure. From* [*one*](one.html)[*New Moon*](new.html) *to another and from* [*one*](one.html) *Shabbat to another, all mankind will come and bow down before me,” says* [*HaShem*](hashem.html)*.*

The Shabbat will be kept in the [new](new.html) [heaven](heaven.html) and the [new](new.html) earth.

***Jeremiah 17:21-27*** *This is what* [*HaShem*](hashem.html) *says: Be careful not to carry a load on the Shabbat day or bring it through the gates of* [*Jerusalem*](city.html)*. Do not bring a load out of your houses or do any work on the Shabbat, but keep the Shabbat day holy, as I commanded your* [*forefathers*](file:///D:\Word\SABBATH\fathers.html)*. Yet they did not listen or pay attention; they were stiff-necked and would not listen or respond to discipline. But if you are careful to obey me, declares* [*HaShem*](hashem.html)*, and bring no load through the gates of this* [*city*](city.html) *on the Shabbat, but keep the Shabbat day holy by not doing any work on it, Then kings who sit on David’s throne will come through the gates of this* [*city*](city.html) *with their officials. They and their officials will come riding in chariots and on horses, accompanied by the men of Judah and those living in* [*Jerusalem*](city.html)*, and this* [*city*](city.html) *will be inhabited forever. People will come from the towns of Judah and the villages around* [*Jerusalem*](city.html)*, from the territory of* [*Benjamin*](benyamin.html) *and the western foothills, from the hill country and the Negev, bringing burnt* [*offerings*](offering.html) *and sacrifices, grain offerings,* [*incense*](ketoret.html) *and thank offerings to the* [*house of HaShem*](hashem.html)*. But if you do not obey me to keep the Shabbat day holy by not carrying any load as you come through the gates of* [*Jerusalem*](city.html) *on the Shabbat day, then I will kindle an unquenchable* [*fire*](fire.html) *in the gates of* [*Jerusalem*](city.html) *that will consume her fortresses.’”*

Be careful not to carry a load on the Shabbat or bring it through the gates of [Jerusalem](city.html). Do not bring a load out of your houses on the Shabbat. Do not do any work on the Shabbat. We are to keep the Shabbat day holy. This is a [command](cmds613.html). There are blessings for [Jerusalem](city.html) if we keep the Shabbat holy. There are curses for [Jerusalem](city.html) if we fail to keep the Shabbat holy.

***Ezekiel 20:10-24*** *Therefore* [*I led them out of Egypt*](thebirth.html) *and brought them into the desert. I gave them my decrees and made* [*known*](daat.html) *to them my* [*laws*](law.html)*, for the man who obeys them will live by them. Also I gave them my Shabbats as a* [*sign*](signs.html) *between us, so they would* [*know*](daat.html) *that I* [*HaShem*](hashem.html) *made them holy. “‘Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected my* [*laws*](law.html)*--although the man who obeys them will live by them--and they utterly desecrated my Shabbats. So I said I would pour out my wrath on them and destroy them in the desert. But for the sake of my* [*name*](name.html) *I did what would keep it from being profaned in the* [*eyes*](body.html) *of the* [*nations*](nations.html) *in whose sight I had brought them out. Also with uplifted* [*hand*](fourteen.html) *I swore to them in the desert that I would not bring them into the land I had given them--a land flowing with milk and honey, most beautiful of all lands-- Because they rejected my* [*laws*](law.html) *and did not follow my decrees and desecrated my Shabbats. For their hearts were devoted to their idols. Yet I looked on them with pity and did not destroy them or put an end to them in the desert. I said to their children in the desert, “Do not follow the statutes of your* [*fathers*](fathers.html) *or keep their* [*laws*](law.html) *or defile yourselves with their idols. I am* [*HaShem*](hashem.html) *your G-d; follow my decrees and be careful to keep my* [*laws*](law.html)*. Keep my Shabbats holy, that they may be a* [*sign*](signs.html) *between us. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d.” “‘But the children rebelled against me: They did not follow my decrees, they were not careful to keep my* [*laws*](law.html)*--although the man who obeys them will live by them--and they desecrated my Shabbats. So I said I would pour out my wrath on them and spend my anger against them in the desert. But I withheld my* [*hand*](fourteen.html)*, and for the sake of my* [*name*](name.html) *I did what would keep it from being profaned in the* [*eyes*](body.html) *of the* [*nations*](nations.html) *in whose sight I had brought them out. Also with uplifted* [*hand*](fourteen.html) *I swore to them in the desert that I would disperse them among the* [*nations*](nations.html) *and scatter them through the countries, Because they had not obeyed my* [*laws*](law.html) *but had rejected my decrees and desecrated my Shabbats, and their* [*eyes*](body.html) *[lusted] after their* [*fathers’*](fathers.html) *idols.*

The Shabbat is a [sign](signs.html) between [Israel](file:///D:\Word\SABBATH\gen-jew.html) and the Lord, so that they would [know](daat.html) that [HaShem](hashem.html) made the Shabbat holy. The [one](one.html) who desecrates the Shabbat will have the wrath of G-d poured out on them.

The [Israelites](file:///D:\Word\SABBATH\gen-jew.html) did not enter the promised land because they did not keep [HaShem](hashem.html)‘s [laws](law.html) and desecrated the Shabbat. Keeping the Shabbat day holy allows the Shabbat to be a [sign](signs.html) between Israel and [HaShem](hashem.html). The Israelites were scattered through the [world](worlds.html) because they failed to obey [HaShem](hashem.html)‘s [laws](law.html), rejected [HaShem’s decrees](hashem.html), desecrated the Shabbat, and lusted after their father’s idols.

***Ezekiel 44:24*** *“‘In any dispute, the* [*priests*](priests.html) *are to serve as judges and decide it according to my ordinances. They are to keep my* [*laws*](law.html) *and my decrees for all my* [*appointed feasts*](settimes.html)*, and they are to keep my Shabbats holy.*

The [priests](priests.html), the sons of Aaron, are to keep the [HaShem](hashem.html)‘s Shabbat holy.

***Ezekiel 46:1-5*** *“‘This is what the Sovereign* [*HaShem*](hashem.html) *says: The gate of the inner court facing* [*east*](east.html) *is to be shut on the* [*six*](six.html) *working days, but on the Shabbat day and on the day of the* [*New Moon*](new.html) *it is to be opened. The prince is to enter from the outside through the portico of the gateway and stand by the gatepost. The* [*priests*](priests.html) *are to* [*sacrifice*](korbanot.html) *his* [*burnt offering*](korbanot) *and his fellowship offerings. He is to worship at the threshold of the gateway and then go out, but the gate will not be shut until evening. On the Shabbats and* [*New*](new.html) *Moons the people of the land are to worship in the presence of* [*HaShem*](hashem.html) *at the entrance to that gateway. The* [*burnt offering*](korbanot) *the prince brings to* [*HaShem*](hashem.html) *on the Shabbat day is to be* [*six*](six.html)[*male*](male+female.html) *lambs and a ram, all without defect. The grain* [*offering*](korbanot) *given with the ram is to be an ephah, and the grain* [*offering*](korbanot) *with the lambs is to be as much as he pleases, along with a hin of oil for each ephah.*

The [East](east.html) gate is to be open only on the Shabbat and on the day of the [new](new.html) [moon](chodesh.html). The prince is to enter through the [east](east.html) gate. On the Shabbat the people are to worship in the presence of [HaShem](hashem.html) at the entrance to the [east](east.html) gateway.

***Amos 8:1-10*** *This is what the Sovereign* [*HaShem*](hashem.html) *showed me: a basket of ripe fruit. “What do you see, Amos?” he asked. “A basket of ripe fruit,” I answered. Then* [*HaShem*](hashem.html) *said to me, “The* [*time*](time.html) *is ripe for my people Israel; I will spare them no longer. “In that day,” declares the Sovereign* [*HaShem*](hashem.html)*, “the songs in the* [*temple*](temple.html) *will turn to* [*wailing*](file:///D:\Word\SABBATH\mashal.html)*. Many, many* [*bodies*](body.html)*--flung everywhere! Silence!” Hear this, you who trample the needy and do away with the poor of the land, Saying, “When will the* [*New*](new.html)[*Moon*](chodesh.html) *be over that we may sell grain, and the Shabbat be ended that we may market wheat?”--skimping the measure, boosting the price and cheating with dishonest scales, Buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat.* [*HaShem*](hashem.html) *has sworn by the Pride of* [*Jacob*](israelja.html)*: “I will never forget anything they have done. “Will not the land tremble for this, and all who live in it* [*mourn*](mourning.html)*? The whole land will rise like the Nile; it will be stirred up and then sink like the river of Egypt. “In that day,” declares the Sovereign* [*HaShem*](hashem.html)*, “I will make the* [*sun*](hachama.html) *go down at noon and darken the earth in broad daylight. I will turn your religious feasts into* [*mourning*](mourning.html) *and all your singing into* [*weeping*](mashal.html)*. I will make all of you wear sackcloth and shave your* [*heads*](file:///D:\Word\SABBATH\body.html)*. I will make that* [*time*](time.html) *like* [*mourning*](mourning.html) *for an only son and the end of it like a bitter day.*

Keeping the Shabbat holy requires the right attitude. Because the Shabbats were desecrated and [sin](sin.html) filled the land, [HaShem](hashem.html) will judge the land.

***Matityahu (Matthew) 5:17-24*** *“Do not think that I have come to abolish the* [*Law*](law.html) *or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the smallest* [*letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the* [*Law*](law.html) *until everything is accomplished. Anyone who breaks* [*one*](one.html) *of the least of these* [*commandments*](cmds613.html) *and* [*teaches*](teacher.html) *others to do the same will be called least in the kingdom of* [*heaven*](heaven.html)*, but whoever practices and* [*teaches*](teacher.html) *these* [*commands*](cmds613.html) *will be called great in the kingdom of* [*heaven*](heaven.html)*. For I tell you that unless your righteousness surpasses that of the Pharisees and the* [*teachers*](file:///D:\Word\SABBATH\teacher.html) *of the* [*law*](law.html)*, you will certainly not enter the kingdom of* [*heaven*](heaven.html)*. “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the* [*fire*](fire.html) *of hell. “Therefore, if you are* [*offering*](korbanot) *your gift at the altar and there remember that your brother has something against you, Leave your gift there in front of the altar.* [*First*](one.html) *go and be reconciled to your brother; then come and offer your gift.*

[Yeshua](yeshua.html) did not come to abolish the [law](law.html), but, to fulfill it. The [law](law.html) will not disappear until everything has been accomplished. Anyone who breaks the [law](law.html) or [teaches](teacher.html) others to do so will be called least in the kingdom of [heaven](heaven.html). Whoever [teaches](teacher.html) and practices the [law](law.html) will be called great in the kingdom of [heaven](heaven.html).

***Matityahu (Matthew) 12:1-13*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *went through the grain fields on the Shabbat. His disciples were hungry and began to pick some heads of grain and* [*eat*](eating.html) *them. When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Shabbat.” He answered, “Haven’t you read what David did when he and his companions were hungry? He entered the* [*house of G-d*](housegod.html)*, and he and his companions* [*ate*](eating.html) *the consecrated bread--which was not lawful for them to do, but only for the* [*priests*](priests.html)*. Or haven’t you read in the* [*Law*](law.html) *that on the Shabbat the* [*priests*](priests.html) *in the* [*temple*](temple.html) *desecrate the day and yet are innocent? I tell you that* [*one*](one.html) *greater than the* [*temple*](temple.html) *is here. If you had* [*known*](daat.html) *what these words mean, ‘I* [*desire*](needs.html) *mercy, not* [*sacrifice*](korbanot.html)*,’ you would not have condemned the innocent. For the Son of Man is Lord of the Shabbat.” Going on from that place, he went into their* [*synagogue*](synagog.html)*, And a man with a shriveled* [*hand*](fourteen.html) *was there. Looking for a reason to accuse* [*Yeshua*](yeshua.html)*, they asked him, “Is it lawful to heal on the Shabbat?” He said to them, “If any of you has a sheep and it falls into a pit on the Shabbat, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Shabbat.” Then he said to the man, “Stretch out your* [*hand*](fourteen.html)*.” So he stretched it out and it was completely restored, just as sound as the other.*

It is lawful to harvest the [food](food.html) you [eat](eating.html) on the Shabbat. The [priests](priests.html) desecrate the Shabbat and yet are innocent. The Son of Man is Lord of the Shabbat. It is lawful to do good on the Shabbat.

***Matityahu (Matthew) 24:20***[*Pray*](prayer.html) *that your flight will not take place* [*in winter*](file:///D:\Word\SABBATH\chanukah.html) *or on the Shabbat.*

We ought to [pray](prayer.html) that the tribulation flight will not take place on the Shabbat. The Shabbat is obviously to be a factor at the tribulation [time](time.html).

***Marqos (Mark) 2:23-3:5***[*One*](one.html) *Shabbat* [*Yeshua*](yeshua.html) *was going through the grain fields, and as his disciples* [*walked*](file:///D:\Word\SABBATH\walking.html) *along, they began to pick some heads of grain. The Pharisees said to him, “Look, why are they doing what is unlawful on the Shabbat?” He answered, “Have you never read what David did when he and his companions were hungry and in need? In the days of Abiathar the* [*high priest*](priests.html)*, he entered the* [*house of G-d*](housegod.html) *and* [*ate*](eating.html) *the consecrated bread, which is* [*lawful*](file:///D:\Word\SABBATH\law.html) *only for* [*priests*](priests.html) *to* [*eat*](eating.html)*. And he also gave some to his companions.” Then he said to them, “The Shabbat was made for man, not man for the Shabbat. So the Son of Man is Lord even of the Shabbat.” Another* [*time*](time.html) *he went into the* [*synagogue*](synagog.html)*, and a man with a shriveled* [*hand*](fourteen.html) *was there. Some of them were looking for a reason to accuse* [*Yeshua*](yeshua.html)*, so they watched him closely to see if he would heal him on the Shabbat.* [*Yeshua*](yeshua.html) *said to the man with the shriveled* [*hand*](fourteen.html)*, “Stand up in front of everyone.” Then* [*Yeshua*](yeshua.html) *asked them, “Which is lawful on the Shabbat: to do good or to do evil, to* [*save*](salvation.html) *life or to kill?” But they remained silent. He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your* [*hand*](fourteen.html)*.” He stretched it out, and his* [*hand*](fourteen.html) *was completely restored.*

It is lawful to heal on the Shabbat. The Shabbat was made for man, not man for the Shabbat. The Son of man is Lord of the Shabbat. It is lawful to do good and to [save](salvation.html) life on the Shabbat.

***Marqos (Mark) 6:1-2***[*Yeshua*](yeshua.html) *left there and went to his hometown, accompanied by his disciples. When the Shabbat came, he began to* [*teach*](teacher.html) *in the* [*synagogue*](synagog.html)*, and many who heard him were amazed. “Where did this man get these things?” they asked. “What’s this wisdom that has been given him, that he even does miracles!*

It is lawful to [teach](teacher.html) the things of [HaShem](hashem.html) on the Shabbat.

***Luqas (***[***Luke***](luke.html)***) 4:14-19***[*Yeshua*](yeshua.html) *returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He* [*taught*](teacher.html) *in their* [*synagogues*](file:///D:\Word\SABBATH\synagog.html)*, and everyone praised him. He went to Nazareth, where he had been brought up, and on the Shabbat day he went into the* [*synagogue*](synagog.html)*, as was his custom. And he stood up to read.* [*The scroll of the prophet Yeshayahu was handed to him*](file:///D:\Word\SABBATH\shmita.html)*. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach* [*good news*](mishna1.html) *to the poor. He has sent me to proclaim* [*freedom*](freedom.html) *for the prisoners and recovery of sight for the blind, to release the oppressed, To proclaim the year of the Lord’s favor.”*

[Jews](gen-jew.html) ought to read the Torah on the Shabbat.

***Luqas (***[***Luke***](luke.html)***) 6:1-11***[*One*](one.html) *Shabbat* [*Yeshua*](yeshua.html) *was going through the grain fields, and his disciples began to pick some heads of grain, rub them in their* [*hands*](fourteen.html) *and* [*eat*](eating.html) *the kernels. Some of the Pharisees asked, “Why are you doing what is unlawful on the Shabbat?”* [*Yeshua*](yeshua.html) *answered them, “Have you never read what David did when he and his companions were hungry? He entered the* [*house of G-d*](housegod.html)*, and taking the consecrated bread, he* [*ate*](eating.html) *what is lawful only for* [*priests*](priests.html) *to* [*eat*](eating.html)*. And he also gave some to his companions.” Then* [*Yeshua*](yeshua.html) *said to them, “The Son of Man is Lord of the Shabbat.” On another Shabbat he went into the* [*synagogue*](synagog.html) *and was* [*teaching*](teacher.html)*, and a man was there whose right* [*hand*](mashal.html) *was shriveled. The Pharisees and the teachers of the* [*law*](law.html) *were looking for a reason to accuse* [*Yeshua*](yeshua.html)*, so they watched him closely to see if he would heal on the Shabbat. But* [*Yeshua*](yeshua.html)[*knew*](daat.html) *what they were thinking and said to the man with the shriveled* [*hand*](fourteen.html)*, “Get up and stand in front of everyone.” So he got up and stood there. Then* [*Yeshua*](yeshua.html) *said to them, “I ask you, which is lawful on the Shabbat: to do good or to do evil, to* [*save*](salvation.html) *life or to destroy it?” He looked around at them all, and then said to the man, “Stretch out your* [*hand*](fourteen.html)*.” He did so, and his* [*hand*](fourteen.html) *was completely restored. But they were furious and began to discuss with* [*one*](one.html) *another what they might do to* [*Yeshua*](yeshua.html)*.*

***Luqas (***[***Luke***](luke.html)***) 13:10-17*** *On a Shabbat* [*Yeshua*](yeshua.html) *was* [*teaching*](teacher.html) *in* [*one*](one.html) *of the* [*synagogues*](file:///D:\Word\SABBATH\synagog.html)*, And a woman was there who had been crippled by a spirit for* [*eighteen*](eighteen.html) *years. She was bent over and could not straighten up at all. When* [*Yeshua*](yeshua.html) *saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” Then he put his* [*hands*](fourteen.html) *on her, and immediately she straightened up and praised G-d. Indignant because* [*Yeshua*](yeshua.html) *had healed on the Shabbat, the* [*synagogue*](synagog.html) *ruler said to the people, “There are* [*six*](six.html) *days for work. So come and be healed on those days, not on the Shabbat.” The Lord answered him, “You hypocrites! Doesn’t each of you on the Shabbat untie his ox or* [*donkey*](chamor.html) *from the stall and lead it out to give it water? Then should not this woman, a daughter of* [*Abraham*](avraham.html)*, whom Satan has kept bound for* [*eighteen*](eighteen.html) *long years, be set free on the Shabbat day from what bound her?” When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.*

[Jews](gen-jew.html) ought to take care of their livestock on the Shabbat. [Jews](gen-jew.html) ought to give [freedom](freedom.html) on the Shabbat.

***Yochanan (John) 7:22-23*** *Yet, because Moses gave you* [*circumcision*](circumcz.html) *(though actually it did not come from Moses, but from the patriarchs), you* [*circumcise*](circumcz.html) *a child on the Shabbat. Now if a child can be* [*circumcised*](circumcz.html) *on the Shabbat so that the* [*law*](law.html) *of Moses may not be broken, why are you angry with me for healing the whole man on the Shabbat?*

It is lawful to [circumcise](circumcz.html) on the Shabbat.

***II Luqas (Acts) 13:14-16*** *From Perga they went on to Pisidian Antioch. On the Shabbat they entered the* [*synagogue*](synagog.html) *and sat down. After the reading from the* [*Law*](law.html) *and the Prophets, the* [*synagogue*](synagog.html) *rulers sent word to them, saying, “Brothers, if you have a message of encouragement for the people, please* [*speak*](mashal.html)*.”* [*Standing*](mashal.html) *up, Paul motioned with his* [*hand*](fourteen.html) *and said: “Men of Israel and you* [*Gentiles*](gen-jew.html) *who worship G-d, listen to me!*

[Jews](gen-jew.html) should read from the [Law](law.html) and the Prophets on the Shabbat. It is lawful to preach on the Shabbat.

***II Luqas (Acts) 13:42-44*** *As Paul and Barnabas were leaving the* [*synagogue*](synagog.html)*, the people invited them to* [*speak*](mashal.html) *further about these things on the next Shabbat. When the congregation was dismissed, many of the* [*Jews*](gen-jew.html) *and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the* [*grace*](grace.html) *of G-d. On the next Shabbat almost the whole* [*city*](city.html)[*gathered*](gather.html) *to hear the word of the Lord.*

Paul and Barnabas kept the Shabbat. [Jews](gen-jew.html) ought to [gather](gather.html) together to hear the word of the Lord on the Shabbat.

***II Luqas (Acts) 15:13-22*** *When they finished, James* [*spoke*](mashal.html) *up: “Brothers, listen to me. Simon has described to us how G-d at* [*first*](one.html) *showed his concern by taking from the* [*Gentiles*](gen-jew.html) *a people for himself. The words of the prophets are in agreement with this, as it is written: “‘After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the* [*Gentiles*](gen-jew.html) *who bear my* [*name*](name.html)*, says the Lord, who does these things’ That have been* [*known*](daat.html) *for ages. “It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to G-d. Instead we should write to them, telling them to abstain from* [*food*](food.html) *polluted by idols, from sexual immorality, from the meat of strangled animals and from* [*blood*](body.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](file:///D:\Word\SABBATH\synagog.html) *on every Shabbat.” Then the apostles and elders, with the whole* [*church*](church.html)*, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas,* [*two*](two.html) *men who were leaders among the brothers.*

[Gentiles](gen-jew.html) were required to keep only a minimal part of the [law](law.html), until they had [time](time.html) to learn the books of Moses on the Shabbat. The Apostles, elders, and the whole [church](church.html) (Israel) kept the Shabbat.

***II Luqas (Acts) 16:13*** *On the Shabbat we went outside the* [*city*](city.html) *gate to the river, where we expected to find a place of* [*prayer*](prayer.html)*. We sat down and began to* [*speak*](mashal.html) *to the women who had* [*gathered*](gather.html) *there.*

[Jews](gen-jew.html) ought to [pray](prayer.html) on the Shabbat.

***Colossians 2:9-17*** *For in* [*Mashiach*](mashiach.html) *all the fullness of the Deity lives in bodily form, And you have been given fullness in* [*Mashiach*](mashiach.html)*, who is the* [*head*](body.html) *over every power and* [*authority*](authority.html)*. In him you were also* [*circumcised*](circumcz.html)*, in the putting off of the sinful nature, not with a* [*circumcision*](circumcz.html) *done by the* [*hands*](fourteen.html) *of men but with the* [*circumcision*](circumcz.html) *done by* [*Mashiach*](mashiach.html)*, Having been buried with him in* [*baptism*](file:///D:\Word\SABBATH\forty.html) *and raised with him through your faith in the power of G-d, who raised him from the dead. When you were dead in your* [*sins*](sin.html) *and in the uncircumcision of your sinful nature, G-d made you alive with* [*Mashiach*](mashiach.html)*. He forgave us all our* [*sins*](sin.html)*, Having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. Therefore do not let anyone judge you by what you* [*eat*](eating.html) *or drink, or with regard to a religious* [*festival*](festival.html)*, a* [*New Moon*](new.html) *celebration or a Shabbat day. These are a shadow of the things that were to come; the reality,* *however, is found in* [*Mashiach*](mashiach.html)*.*

***Colossians 2:16*** *Let no man therefore judge you in meat, or in drink, or in respect of an* [*holyday*](file:///D:\Word\SABBATH\festival.html)*, or of the* [*new*](new.html)[*moon*](chodesh.html)*, or of the Shabbat [days]:*

2919 krino, kree’-no; prop. to distinguish, i.e. decide (mentally or judicially); by impl. to try, condemn, punish:-avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) [law](law.html), ordain, call in question, sentence to, think.

***Romans 14:3-8*** *The man who* [*eats*](eating.html) *everything must not look down on him who does not, and the man who does not* [*eat*](eating.html) *everything must not condemn the man who does, for G-d has accepted him. Who are you to judge someone else’s servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand. Who are you to judge someone else’s servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.* [*One*](one.html) *man considers* [*one*](one.html) *day more sacred than another; another man considers every day alike. Each* [*one*](one.html) *should be fully convinced in his own mind. He who regards* [*one*](one.html) *day as special, does so to the Lord. He who* [*eats*](eating.html) *meat,* [*eats*](eating.html) *to the Lord, for he gives thanks to G-d; and he who abstains, does so to the Lord and gives thanks to G-d. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.*

[***Galatians***](galatian.html) ***4:1-11*** *What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the* [*time*](time.html) *set by his father. So also, when we were children, we were in slavery under the basic principles of the* [*world*](worlds.html)*. But when the* [*time*](time.html) *had fully come, G-d sent his Son, born of a woman, born under* [*law*](law.html)*, To* [*redeem*](redemption.html) *those under* [*law*](law.html)*, that we might receive the full rights of sons. Because you are sons, G-d sent the Spirit of his Son into our hearts, the Spirit who calls out, <“Abba>, Father.” So you are no longer a slave, but a son; and since you are a son, G-d has made you also an heir. Formerly, when you did* [*know*](daat.html) *G-d, you were slaves to those who by nature are not gods. But now that you* [*know*](daat.html) *G-d--or rather are* [*known*](daat.html) *by G-d--how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I* [*fear*](fear.html) *for you, that somehow I have wasted my efforts on you.*

Do not let anyone condemn the [Jew](gen-jew.html) for keeping the Shabbat. The Shabbat, [new moon](new.html), and religious feasts are a shadow of things to come. The reality is found in [Mashiach](mashiach.html). This does not means that the shadows have gone away!

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 4:4-11*** *For somewhere he has spoken about the* [*seventh*](seven.html) *day in these words: “And on the* [*seventh*](seven.html) *day G-d rested from all his work.” And again in the passage above he says, “They shall never enter my rest.” It still remains that some will enter that rest, and those who formerly had the* [*gospel*](mishna1.html) *preached to them did not go in, because of their disobedience. Therefore G-d again set a certain day, calling it Today, when a long* [*time*](time.html) *later he* [*spoke*](mashal.html) *through David, as was said before: “Today, if you hear his voice, do not harden your hearts.” For if Yehoshua had given them rest, G-d would not have spoken later about another day. There remains, then, a Shabbat-rest for the people of G-d; For anyone who enters G-d’s rest also rests from his own work, just as G-d did from his. Let us, therefore, make every effort to enter that rest, so that no* [*one*](one.html) *will fall by following their example of disobedience.*

There remains, then, a Shabbat-rest for the people of G-d. Let us, therefore, make every effort to enter that rest.

**Question 3:** When was Shabbat observance begun?

***Shemot (***[***Exodus***](exodus.html)***) 16:12-36*** *“I have heard the grumbling of the* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html)*. Tell them, ‘At twilight you will* [*eat*](eating.html) *meat, and in the morning you will be filled with bread. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d.’” That evening quail came and covered the* [*camp*](stages.html)*, and in the morning there was a layer of dew around the* [*camp*](stages.html)*. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, “What is it?” For they did not* [*know*](daat.html) *what it was. Moses said to them, “It is the bread* [*HaShem*](hashem.html) *has given you to* [*eat*](eating.html)*. This is what* [*HaShem*](hashem.html) *has commanded: ‘Each* [*one*](one.html) *is to* [*gather*](gather.html) *as much as he* [*needs*](needs.html)*. Take an* [*omer*](omer.html) *for each person you have in your tent.’” The Israelites did as they were told; some* [*gathered*](gather.html) *much, some little. And when they measured it by the* [*omer*](omer.html)*, he who* [*gathered*](gather.html) *much did not have too much, and he who* [*gathered*](gather.html) *little did not have too little. Each* [*one*](one.html)[*gathered*](gather.html) *as much as he needed. Then Moses said to them, “No* [*one*](one.html) *is to keep any of it until morning.” However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them. Each morning everyone* [*gathered*](gather.html) *as much as he needed, and when the* [*sun*](hachama.html) *grew hot, it melted away. On the* [*sixth*](six.html) *day, they* [*gathered*](gather.html) *twice as much--*[*two*](two.html) *omers for each person--and the leaders of the* [*community*](community.html) *came and reported this to Moses. He said to them, “This is what* [*HaShem*](hashem.html) *commanded: ‘Tomorrow is to be a day of rest, a holy Shabbat to* [*HaShem*](hashem.html)*. So bake what you want to bake and boil what you want to boil.* [*Save*](salvation.html) *whatever is left and keep it until morning.’” So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. “*[*Eat*](eating.html) *it today,” Moses said, “because today is a Shabbat to* [*HaShem*](hashem.html)*. You will not find any of it on the ground today.* [*Six*](six.html) *days you are to* [*gather*](gather.html) *it, but on the* [*seventh*](seven.html) *day, the Shabbat, there will not be any.” Nevertheless, some of the people went out on the* [*seventh*](seven.html) *day to* [*gather*](gather.html) *it, but they found none. Then* [*HaShem*](hashem.html) *said to Moses, “How long will you refuse to keep my* [*commands and my instructions*](cmds613.html)*? Bear in mind that* [*HaShem*](hashem.html) *has given you the Shabbat; that is why on the* [*sixth*](six.html) *day he gives you bread for* [*two*](two.html) *days. Everyone is to stay where he is on the* [*seventh*](seven.html) *day; no* [*one*](one.html) *is to go out.” So the people rested on the* [*seventh*](seven.html) *day. The people of Israel called the bread manna. It was white like coriander* [*seed*](flower.html) *and tasted like wafers made with honey. Moses said, “This is what* [*HaShem*](hashem.html) *has commanded: ‘Take an* [*omer*](omer.html) *of manna and keep it for the* [*generations*](toldot.html) *to come, so they can see the bread I gave you to* [*eat*](eating.html) *in the desert when I brought you* [*out of Egypt*](thebirth.html)*.’” So Moses said to Aaron, “Take a jar and put an* [*omer*](omer.html) *of manna in it. Then place it before* [*HaShem*](hashem.html) *to be kept for the* [*generations*](toldot.html) *to come.” As* [*HaShem*](hashem.html) *commanded Moses, Aaron put the manna in front of the Testimony, that it might be kept. The Israelites* [*ate*](eating.html) *manna* [*forty*](forty.html) *years, until they came to a land that was settled; they* [*ate*](eating.html) *manna until they reached the border of Canaan. (An* [*omer*](omer.html) *is* [*one*](one.html) *tenth of an ephah.)*

G-d [first](one.html) commanded Israel to rest on the Shabbat in relationship to the manna, about [two](two.html) months before the Shabbat [command](cmds613.html) was given.. The [law](law.html) was not given until Shemot ([Exodus](exodus.html)) chapter 20! From this we can understand why a [Ger](aliens.html) Toshav will be [taught](teacher.html) by his [teacher](teacher.html) to observe the Shabbat in preparation for his conversion, his entering the [covenant](covenant.html), even as the [Jews](gen-jew.html) began practicing before their conversion at [Sinai](stages.html).

***Bereshit (Genesis) 1:31 - 2:3*** *G-d saw all that he had made, and it was very good. And there was evening, and there was morning--the* [*sixth*](six.html) *day. Thus the* [*heavens*](heaven.html) *and the earth were completed in all their vast array. By the* [*seventh*](seven.html) *day G-d had finished the work he had been doing; so on the* [*seventh*](seven.html) *day he rested from all his work. And G-d blessed the* [*seventh*](seven.html) *day and made it holy, because on it he rested from all the work of creating that he had done.*

The Shabbat day was obviously on [HaShem](hashem.html)‘s mind when he [created the world](worlds.html).

Question 4: Are we not under [grace](grace.html) rather than [law](law.html)?

***II Luqas (Acts) 15:13-22*** *When they finished, James* [*spoke*](mashal.html) *up: “Brothers, listen to me. Simon has described to us how G-d at* [*first*](one.html) *showed his concern by taking from the* [*Gentiles*](gen-jew.html) *a people for himself. The words of the prophets are in agreement with this, as it is written: “‘After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the* [*Gentiles*](gen-jew.html) *who bear my* [*name*](name.html)*, says the Lord, who does these things’ That have been* [*known*](daat.html) *for ages. “It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to G-d. Instead we should write to them, telling them to abstain from* [*food*](food.html) *polluted by idols, from sexual immorality, from the meat of strangled animals and from* [*blood*](body.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](file:///D:\Word\SABBATH\synagog.html) *on every Shabbat.” Then the apostles and elders, with the whole* [*church*](church.html)*, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas,* [*two*](two.html) *men who were leaders among the brothers.*

[Gentiles](gen-jew.html) were required to keep only a minimal part of the [law](law.html), until they had [time](time.html) to learn the books of Moses on the Shabbat. The Apostles, elders, and the whole [church](church.html) apparently kept the Shabbat.

***II Luqas (Acts) 21:18-29*** *The next day Paul and the rest of us went to see James, and all the elders were present. Paul greeted them and reported in detail what G-d had done among the* [*Gentiles*](gen-jew.html) *through his ministry. When they heard this, they praised G-d. Then they said to Paul: “You see, brother, how many thousands of* [*Jews*](gen-jew.html) *have believed, and all of them are zealous for the* [*law*](law.html)*. They have been informed that you* [*teach*](teacher.html) *all the* [*Jews*](gen-jew.html) *who live among the* [*Gentiles*](gen-jew.html) *to turn away from Moses, telling them not to* [*circumcise*](circumcz.html) *their children or live according to our customs. What shall we do? They will certainly hear that you have come, So do what we tell you. There are* [*four*](four.html) *men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will* [*know*](daat.html) *there is no truth in these reports about you, but that you yourself are living in obedience to the* [*law*](law.html)*. As for the* [*Gentile*](gen-jew.html) *believers, we have written to them our decision that they should abstain from* [*food*](food.html) *sacrificed to idols, from* [*blood*](body.html)*, from the meat of strangled animals and from sexual immorality.” The next day Paul took the men and* [*purified*](purity.html) *himself along with them. Then he went to the* [*temple*](temple.html) *to give notice of the date when the days of purification would end and the* [*offering*](korbanot) *would be made for each of them. When the* [*seven*](seven.html) *days were nearly over, some* [*Jews*](gen-jew.html) *from the province of Asia saw Paul at the* [*temple*](temple.html)*. They stirred up the whole crowd and seized him, Shouting, “Men of Israel, help us! This is the man who* [*teaches*](teacher.html) *all men everywhere against our people and our* [*law*](law.html) *and this place. And besides, he has brought Greeks into the* [*temple*](temple.html) *area and defiled this holy place.” (They had previously seen Trophimus the Ephesian in the* [*city*](city.html) *with Paul and assumed that Paul had brought him into the* [*temple*](temple.html) *area.)*

You see, brother, how many thousands of [Jews](gen-jew.html) have believed, and all of them are zealous for the [law](law.html). But that you yourself (Paul) are living in obedience to the [law](law.html).

[Offering](korbanot) would be made for each of them:

***Bamidbar (***[***Numbers***](nchart.html)***) 6:1-27***[*HaShem*](hashem.html) *said to Moses, “*[*Speak*](mashal.html) *to the Israelites and say to them: ‘If a man or woman* [*wants*](needs.html) *to make a special vow, a vow of separation to* [*HaShem*](hashem.html) *as a* [*Nazirite*](file:///D:\Word\SABBATH\hair.html)*, He must abstain from wine and other fermented drink and must not drink vinegar made from wine or from other fermented drink. He must not drink grape juice or* [*eat*](eating.html) *grapes or raisins. As long as he is a Nazirite, he must not* [*eat*](eating.html) *anything that comes from the grapevine, not even the* [*seeds*](flower.html) *or skins. “‘During the entire period of his vow of separation no razor may be used on his* [*head*](body.html)*. He must be holy until the period of his separation to* [*HaShem*](hashem.html) *is over; he must let the* [*hair*](hair.html) *of his* [*head*](body.html) *grow long. Throughout the period of his separation to* [*HaShem*](hashem.html) *he must not go near a dead* [*body*](body.html)*. Even if his own father or mother or brother or sister dies, he must not make himself ceremonially unclean on account of them, because the symbol of his separation to G-d is on his* [*head*](body.html)*. Throughout the period of his separation he is consecrated to* [*HaShem*](hashem.html)*. “‘If someone dies suddenly in his presence, thus defiling the* [*hair*](hair.html) *he has dedicated, he must shave his* [*head*](body.html) *on the day of his cleansing--the* [*seventh*](seven.html) *day. Then on the* [*eighth*](eight.html) *day he must bring* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons to the* [*priest*](priests.html) *at the entrance to the* [*Tent of Meeting*](file:///D:\Word\SABBATH\temple.html)*. The* [*priest*](priests.html) *is to offer* [*one*](one.html) *as a* [*sin*](sin.html)[*offering*](korbanot) *and the other as a burnt* [*offering*](korbanot) *to make* [*atonement*](atonemen.html) *for him because he sinned by being in the presence of the dead* [*body*](body.html)*. That same day he is to consecrate his* [*head*](body.html)*. He must dedicate himself to* [*HaShem*](hashem.html) *for the period of his separation and must bring a year-old* [*male*](male+female.html) *lamb as a guilt* [*offering*](korbanot)*. The previous days do not count, because he became defiled during his separation. “‘Now this is the* [*law*](law.html) *for the Nazirite when the period of his separation is over. He is to be brought to the entrance to the Tent of Meeting. There he is to present his offerings to* [*HaShem*](hashem.html)*: a year-old* [*male*](male+female.html) *lamb without defect for a burnt* [*offering*](korbanot)*, a year-old ewe lamb without defect for a* [*sin*](sin.html)[*offering*](korbanot)*, a ram without defect for a fellowship* [*offering*](korbanot)*, Together with their grain offerings and drink offerings, and a basket of bread made without* [*yeast*](chametz.html)*--cakes made of fine flour mixed with oil, and wafers spread with oil. “‘The* [*priest*](priests.html) *is to present them before* [*HaShem*](hashem.html) *and make the* [*sin*](sin.html)[*offering*](korbanot) *and the* [*burnt offering*](korbanot)*. He is to present the basket of* [*unleavened*](chametz.html) *bread and is to* [*sacrifice*](korbanot.html) *the ram as a fellowship* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*, together with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘Then at the entrance to the Tent of Meeting, the* [*Nazirite*](file:///D:\Word\SABBATH\hair.html) *must shave off the* [*hair*](hair.html) *that he dedicated. He is to take the* [*hair*](hair.html) *and put it in the* [*fire*](fire.html) *that is under the* [*sacrifice*](korbanot.html) *of the fellowship* [*offering*](korbanot)*. “‘After the Nazirite has shaved off the* [*hair*](hair.html) *of his dedication, the* [*priest*](priests.html) *is to place in his* [*hands*](fourteen.html) *a boiled shoulder of the ram, and a cake and a wafer from the basket, both made without* [*yeast*](chametz.html)*. The* [*priest*](priests.html) *shall then wave them before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot)*; they are holy and belong to the* [*priest*](priests.html)*, together with the breast that was waved and the thigh that was presented. After that, the Nazirite may drink wine. “‘This is the* [*law*](law.html) *of the Nazirite who vows his* [*offering*](korbanot) *to* [*HaShem*](hashem.html) *in accordance with his separation, in addition to whatever else he can afford. He must fulfill the vow he has made, according to the* [*law*](law.html) *of the Nazirite.’”* [*HaShem*](hashem.html) *said to Moses, “Tell Aaron and his sons, ‘This is how you are to bless the* [*Israelites*](file:///D:\Word\SABBATH\gen-jew.html)*. Say to them: “‘“*[*HaShem*](hashem.html) *bless you and keep you;* [*HaShem*](hashem.html) *make his* [*face*](body.html) *shine upon you and be gracious to you;* [*HaShem*](hashem.html) *turn his* [*face*](body.html) *toward you and give you peace.”‘ “So they will put my* [*name*](name.html) *on the Israelites, and I will bless them.”*

Paul was participating in a Nazirite vow and was providing the [offering](korbanot)!

***II Luqas (Acts) 18:18*** *Paul stayed on in Corinth for some* [*time*](time.html)*. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his* [*hair*](hair.html) *cut off at Cenchrea because of a vow he had taken.*

Paul also apparently took a Nazirite vow! (with the associated sacrifices)

***II Luqas (Acts) 20:1-7*** *When the uproar had ended, Paul sent for the disciples and, after encouraging them, said good-by and set out for Macedonia. He traveled through that area,* [*speaking*](mashal.html) *many words of encouragement to the people, and finally arrived in Greece, Where he stayed* [*three*](three.html) *months. Because the* [*Jews*](gen-jew.html) *made a plot against him just as he was about to sail for Syria, he decided to go back through Macedonia. He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia. These men went on ahead and waited for us at Troas. But we sailed from Philippi after* [*the Feast of Unleavened Bread*](chametz.html)*, and* [*five*](five.html) *days later joined the others at Troas, where we stayed* [*seven*](seven.html) *days. On the* [*first*](one.html) *day of the week we came together to break bread. Paul* [*spoke*](mashal.html) *to the people and, because he intended to leave the next day, kept on talking until midnight.*

Paul apparently observed the “Feast of [Unleavened](chametz.html) Bread”. Paul also kept the Shabbat as he was conducting a Havdalah service to conclude the Shabbat.

***II Luqas (Acts) 28:13-28*** *From there we set sail and arrived at Rhegium. The next day the south wind came up, and on the following day we reached Puteoli. There we found some brothers who invited us to spend a week with them. And so we came to Rome. The brothers there had heard that we were* [*coming*](coming.html)*, and they traveled as far as the Forum of Appius and the* [*Three*](three.html) *Taverns to meet us. At the sight of these men Paul thanked G-d and was encouraged. When we got to Rome, Paul was allowed to live by himself, with a soldier to guard him.* [*Three*](three.html) *days later he called together the leaders of the* [*Jews*](gen-jew.html)*. When they had assembled, Paul said to them: “My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in* [*Jerusalem*](city.html) *and handed over to the* [*Romans*](file:///D:\Word\SABBATH\edom.html)*. They examined me and wanted to release me, because I was not guilty of any crime deserving death. But when the* [*Jews*](gen-jew.html) *objected, I was compelled to appeal to Caesar--not that I had any charge to bring against my own people. For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain.” They replied, “We have not received any* [*letters*](letters.html) *from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you. But we want to hear what your views are, for we* [*know*](daat.html) *that people everywhere are talking against this sect.” They arranged to meet Paul on a certain day, and came in even larger* [*numbers*](nchart.html) *to the place where he was staying. From morning till evening he explained and declared to them the kingdom of G-d and tried to convince them about* [*Yeshua*](yeshua.html) *from the* [*Law*](law.html) *of Moses and from the Prophets. Some were convinced by what he said, but others would not believe. They disagreed among themselves and began to leave after Paul had made this final statement: “The Holy Spirit* [*spoke*](mashal.html) *the truth to your forefathers when he said through Yeshayahu (Isaiah) the prophet: “‘Go to this people and say, “You will be ever* [*hearing*](file:///D:\Word\SABBATH\mashal.html) *but never understanding; you will be ever seeing but never perceiving.” For this people’s* [*heart*](body.html) *has become calloused; they hardly hear with their* [*ears*](body.html)*, and they have closed their* [*eyes*](body.html)*. Otherwise they might see with their* [*eyes*](body.html)*, hear with their* [*ears*](body.html)*, understand with their hearts and turn, and I would heal them.’ “Therefore I want you to* [*know*](daat.html) *that G-d’s* [*salvation*](salvation.html) *has been sent to the* [*Gentiles*](gen-jew.html)*, and they will listen!”*

Paul said to them: “My brothers, although I have done nothing against our people or against the customs of our ancestors.

We have not received any [letters](letters.html) from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you.

# The Shabbat Candles

**Procedure:**

**Lighting Candles**

Lighting candles for Shabbat was originally a practical move. Before electricity was invented candles were the only source of light, and had to be lit before Shabbat started. In the centuries since then, however, the lighting of Shabbat candles has developed into a strong custom which has been invested with more [spiritual](physical.html) meaning. Light is a symbol for peace, joy and the Divine presence, which descend on our homes during Shabbat.

On the [sixth](six.html) day of [creation](bara.html), [HaShem](hashem.html) created mankind in the form of [Adam](adam.html) and Eve. On that very same day they were tempted to [eat](eating.html) from [the tree of Knowledge of Good and Evil](thetree.html) and were punished. The end of the [sixth](six.html) day had come and [Adam](adam.html) and Eve were about to leave the [Garden](file:///D:\Word\SABBATH\eden.html) for a life of toil and hardship. It was Erev Shabbat and [HaShem](hashem.html) took pity on them and allowed them to remain in the Garden for Shabbat. He also prolonged the soft glow of the primordial light, existent since before [Creation](bara.html), to give [Adam](adam.html) and Eve some comfort in the darkness of their punishment. The primordial light was extinguished from the [world](worlds.html) after that [first](one.html) Shabbat, as a punishment for humanity. Each week, however, when we light candles, we recapture some of the sparks and they illuminate our day of rest.

[**Midrash**](orallaw.html)

The most common custom is to light at least [two](two.html) candles, corresponding to the [two](two.html) forms of the [fourth](four.html) [commandment](cmds613.html): to remember (zachor: Shemot ([Exodus](exodus.html)) 20:8) and to observe (shamor: Devarim (Deuteronomy) 5:12) the Shabbat day to keep it holy.

How do you light Shabbat candles?

1. Light the candles

2. Wave your [hands](fourteen.html) over the flame, symbolically drawing the light towards yourself and into your home. (The light is symbolic of Kedusha, or holiness).

3. Cover your [eyes](body.html). (see below for reason)

4. Say the brachah (blessing).

Baruch ata, adonai, eloheinu melech haolam, asher kdishanu be mitzvotaiv, vetzivanu lehadlik ner shel Shabbat

Blessed are You, [HaShem](hashem.html), our G-d, Sovereign of the [world](worlds.html), who sanctified us with His [commandments](cmds613.html) and has commanded us to kindle the light of Shabbat.

The reason that we cover our [eyes](body.html) is that technically a brachah is recited before the performance of a [mitzva](cmds613.html). However, since Shabbat begins as soon as the brachah is recited, we light [first](one.html) to ensure that we do not violate Shabbat by kindling [fire](fire.html). We cover our [eyes](body.html) when saying the brachah so that when we open them and see the light it is as if we lit the candles after saying the brachah. [On [Yom Tov](file:///D:\Word\SABBATH\festival.html) we look at the candles as we say the brachah, because we are permitted to use [fire](fire.html).]

# Facts Concerning the [Seventh](seven.html) Day

**1.** After working the [first](one.html) [six](six.html) days of the week in creating this earth, G-d rested on the [seventh](seven.html) day.

***Bereshit (Genesis) 2:1-3*** *Thus the* [*heavens*](heaven.html) *and the earth were completed in all their vast array. By the* [*seventh*](seven.html) *day G-d had finished the work he had been doing; so on the* [*seventh*](seven.html) *day he rested from all his work. And G-d blessed the* [*seventh*](seven.html) *day and made it holy, because on it he rested from all the work of* [*creating*](file:///D:\Word\SABBATH\bara.html) *that he had done.*

This stamped that day as G-d’s rest day, or Shabbat day as Shabbat day MEANS rest day. To illustrate: When a person is born on a certain day, that day becomes his BIRTHDAY. So when G-d rested upon the [seventh](seven.html) day, that day became His rest, or Shabbat, day. Therefore the [seventh](seven.html) day must always be G-d’s Shabbat day. Can you change your birthday from the day on which you were born to [one](one.html) on which you were not born? No. Neither can you change G-d’s rest day to a day on which He did not rest. Hence the [seventh](seven.html) day is still G-d’s Shabbat day.

**2.** The Creator blessed the [seventh](seven.html) day.

***Bereshit (Genesis) 2:3*** *And G-d blessed the* [*seventh*](seven.html) *day and made it holy, because on it he rested from all the work of* [*creating*](file:///D:\Word\SABBATH\bara.html) *that he had done.*

**3.** He sanctified the [seventh](seven.html) day. (He never sanctified the [first](one.html) day!)

***Shemot (***[***Exodus***](exodus.html)***) 20:11*** *For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy.*

**4.** He made it the Shabbat day in the [Garden of Eden](eden.html).

***Bereshit (Genesis) 2:1-3*** *Thus the* [*heavens*](heaven.html) *and the earth were completed in all their vast array. By the* [*seventh*](seven.html) *day G-d had finished the work he had been doing; so on the* [*seventh*](seven.html) *day he rested from all his work. And G-d blessed the* [*seventh*](seven.html) *day and made it holy, because on it he rested from all the work of creating that he had done.*

It was made before the fall; hence it is not a [type](types.html); for types were not introduced till after the fall.

**5.** It is a memorial of [creation](bara.html).

***Shemot (***[***Exodus***](exodus.html)***) 20:11*** *For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy.*

Every [time](time.html) we rest upon the [seventh](seven.html) day, as G-d did at [creation](bara.html), we commemorate that grand [event](feasts.html).

**6.** Evident reference is made to the Shabbat and the [seven](seven.html)-day week all through the patriarchal age.

***Bereshit (Genesis) 2:1-3*** *Thus the* [*heavens*](heaven.html) *and the earth were completed in all their vast array. By the* [*seventh*](seven.html) *day G-d had finished the work he had been doing; so on the* [*seventh*](seven.html) *day he rested from all his work. And G-d blessed the* [*seventh*](seven.html) *day and made it holy, because on it he rested from all the work of creating that he had done.*

***Bereshit (Genesis) 8:10*** *He waited* [*seven*](seven.html) *more days and again sent out the dove from the* [*ark*](ark.html)*.*

***Bereshit (Genesis) 29:27*** *Finish this daughter’s bridal week; then we will give you the younger* [*one*](one.html) *also, in return for another* [*seven*](seven.html) *years of work.” And* [*Jacob*](israelja.html) *did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife.*

**7.** It was a part of [HaShem](hashem.html)‘s [law](law.html) [before Sinai](stages.html).

***Shemot (***[***Exodus***](exodus.html)***) 16:4*** *Then* [*HaShem*](hashem.html) *said to Moses, “I will rain down bread from* [*heaven*](heaven.html) *for you. The people are to go out each day and* [*gather*](gather.html) *enough for that day. In this way I will test them and see whether they will follow my instructions.*

***Shemot (***[***Exodus***](exodus.html)***) 16:23-29*** *He said to them, “This is what* [*HaShem*](hashem.html) *commanded: ‘Tomorrow is to be a day of rest, a holy Shabbat to* [*HaShem*](hashem.html)*. So bake what you want to bake and boil what you want to boil.* [*Save*](salvation.html) *whatever is left and keep it until morning.’” So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. “*[*Eat*](eating.html) *it today,” Moses said, “because today is a Shabbat to* [*HaShem*](hashem.html)*. You will not find any of it on the ground today.* [*Six*](six.html) *days you are to* [*gather*](gather.html) *it, but on the* [*seventh*](seven.html) *day, the Shabbat, there will not be any.” Nevertheless, some of the people went out on the* [*seventh*](seven.html) *day to* [*gather*](gather.html) *it, but they found none. Then* [*HaShem*](hashem.html) *said to Moses, “How long will you refuse to keep my* [*commands*](cmds613.html) *and my instructions? Bear in mind that* [*HaShem*](hashem.html) *has given you the Shabbat; that is why on the* [*sixth*](six.html) *day he gives you bread for* [*two*](two.html) *days. Everyone is to stay where he is on the* [*seventh*](seven.html) *day; no* [*one*](one.html) *is to go out.”*

**8.** Then G-d placed it in the [heart](body.html) of His [law](law.html).

***Shemot (***[***Exodus***](exodus.html)***) 20:1-17*** *And G-d* [*spoke*](mashal.html) *all these words: “I am* [*HaShem*](hashem.html) *your G-d, who brought you* [*out of Egypt*](thebirth.html)*, out of the land of slavery. “You shall have no other gods before me. “You shall not make for yourself an* [*idol*](idolatry.html) *in the form of anything in* [*heaven*](heaven.html) *above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,* [*HaShem*](hashem.html) *your G-d, am a jealous G-d, punishing the children for the* [*sin of the fathers*](sin.html) *to the* [*third*](three.html) *and* [*fourth*](four.html)[*generation*](toldot.html) *of those who hate me, But showing love to a thousand [*[*generations*](toldot.html)*] of those who love me and keep* [*my commandments*](cmds613.html)*. “You shall not misuse the* [*name*](name.html) *of* [*HaShem*](hashem.html) *your G-d, for* [*HaShem*](hashem.html) *will not hold anyone guiltless who misuses his* [*name*](name.html)*. “Remember the Shabbat day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy. “Honor your father and your mother, so that you may live long in the land* [*HaShem*](hashem.html) *your G-d is giving you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not give false testimony against your neighbor. “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his manservant or maidservant, his ox or* [*donkey*](chamor.html)*, or anything that belongs to your neighbor.”*

Why did He place it there if it was not like the other [nine](nine.html) precepts which all admit to be immutable?

**9.** The [seventh](seven.html)-day Shabbat was commanded by the voice of the living G-d.

***Devarim (Deuteronomy) 4:12-13*** *Then* [*HaShem*](hashem.html)[*spoke*](mashal.html) *to you out of the* [*fire*](fire.html)*. You heard the sound of words but saw no form; there was only a voice. He declared to you his* [*covenant*](covenant.html)*, the* [*Ten*](ten.html)[*Commandments*](cmds613.html)*, which he commanded you to follow and then wrote them on* [*two*](two.html) *stone tablets.*

**10.** Then He wrote the [commandment](cmds613.html) with His own finger.

***Shemot (***[***Exodus***](exodus.html)***) 31:18*** *When* [*HaShem*](hashem.html) *finished* [*speaking*](mashal.html) *to Moses on Mount* [*Sinai*](stages.html)*, he gave him the* [*two*](two.html) *tablets of the Testimony, the tablets of stone inscribed by the finger of G-d.*

**11.** He engraved it in the enduring stone, indicating its imperishable nature.

***Devarim (Deuteronomy) 5:22*** *These are the* [*commandments*](cmds613.html)[*HaShem*](hashem.html) *proclaimed in a loud voice to your whole assembly there on the mountain from out of the* [*fire*](fire.html)*, the* [*cloud*](important.html) *and the deep darkness; and he added nothing more. Then he wrote them on* [*two*](two.html) *stone tablets and gave them to me.*

**12.** It was sacredly preserved in the [ark](ark.html) in the holy of holies.

***Devarim (Deuteronomy) 10:1-5*** *At that* [*time*](time.html)[*HaShem*](hashem.html) *said to me, “Chisel out* [*two*](two.html) *stone tablets like the* [*first*](one.html) *ones and come up to me on the mountain. Also make a wooden chest. I will write on the tablets the words that were on the* [*first*](one.html) *tablets, which you broke. Then you are to put them in the chest.” So I made the* [*ark*](ark.html) *out of acacia wood and chiseled out* [*two*](two.html) *stone tablets like the* [*first*](one.html) *ones, and I went up on the mountain with the* [*two*](two.html) *tablets in my* [*hands*](fourteen.html)*.* [*HaShem*](hashem.html) *wrote on these tablets what he had written before, the* [*Ten*](ten.html)[*Commandments*](cmds613.html) *he had proclaimed to you on the mountain, out of the* [*fire*](fire.html)*, on the day of the assembly. And* [*HaShem*](hashem.html) *gave them to me. Then I came back down the mountain and put the tablets in the* [*ark*](ark.html) *I had made, as* [*HaShem*](hashem.html) *commanded me, and they are there now.*

**13.** G-d forbade work upon the Shabbat, even in the most hurrying times.

***Shemot (***[***Exodus***](exodus.html)***) 34:21*** *“*[*Six*](six.html) *days you shall labor, but on the* [*seventh*](seven.html) *day you shall rest; even during the plowing season and harvest you must rest.*

**14.** G-d destroyed the [Israelites](file:///D:\Word\SABBATH\gen-jew.html) in the wilderness because they profaned the Shabbat. Notice that G-d has not destroyed any [Gentiles](gen-jew.html) for non-observance of the Shabbat.

***Ezekiel 20:20-25*** *Keep my Shabbats holy, that they may be a* [*sign*](signs.html) *between us. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d.” “‘But the children rebelled against me: They did not follow my decrees, they were not careful to keep my* [*laws*](law.html)*--although the man who obeys them will live by them--and they desecrated my Shabbats. So I said I would pour out my wrath on them and spend my anger against them in the desert. But I withheld my* [*hand*](fourteen.html)*, and for the sake of my* [*name*](name.html) *I did what would keep it from being profaned in the* [*eyes*](body.html) *of the* [*nations*](nations.html) *in whose sight I had brought them out. Also with uplifted* [*hand*](fourteen.html) *I swore to them in the desert that I would disperse them among the* [*nations*](nations.html) *and scatter them through the countries, Because they had not obeyed my* [*laws*](law.html) *but had rejected my decrees and desecrated my Shabbats, and their* [*eyes*](body.html) *[lusted] after their* [*fathers*](fathers.html)*‘ idols. I also gave them over to statutes that were not good and* [*laws*](law.html) *they could not live by;*

**15.** It is the [sign](signs.html) of the true G-d by which we are to [know](daat.html) Him from the false gods.

***Ezekiel 20:20*** *Keep my Shabbats holy, that they may be a* [*sign*](signs.html) *between us. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d.”*

**16.** G-d promised that [Jerusalem](city.html) should stand forever if the [Jews](gen-jew.html) would keep the Shabbat.

***Jeremiah 17:24-25*** *But if you are careful to obey me, declares* [*HaShem*](hashem.html)*, and bring no load through the gates of this* [*city*](city.html) *on the Shabbat, but keep the Shabbat day holy by not doing any work on it, Then kings who sit on David’s throne will come through the gates of this* [*city*](city.html) *with their officials. They and their officials will come riding in chariots and on horses, accompanied by the men of Judah and those living in* [*Jerusalem*](city.html)*, and this* [*city*](city.html) *will be inhabited forever.*

**17.** He sent them into the [Babylonian](bavel.html) captivity for breaking it.

***Nehemiah 13:18*** *Didn’t your* [*forefathers*](file:///D:\Word\SABBATH\fathers.html) *do the same things, so that our G-d brought all this calamity upon us and upon this* [*city*](city.html)*? Now you are stirring up more wrath against* [*Israel*](file:///D:\Word\SABBATH\gen-jew.html) *by desecrating the Shabbat.”*

**18.** He destroyed [Jerusalem](city.html) for its violation.

***Jeremiah 17:27*** *But if you do not obey me to keep the Shabbat day holy by not carrying any load as you come through the gates of* [*Jerusalem*](city.html) *on the Shabbat day, then I will kindle an unquenchable* [*fire*](fire.html) *in the gates of* [*Jerusalem*](city.html) *that will consume her fortresses.’”*

**19.** [HaShem](hashem.html) has pronounced a special blessing on all the [ger](aliens.html) [tzaddik](file:///D:\Word\SABBATH\giver.html) who will keep it.

***Yeshayahu (Isaiah) 56:1-12*** *This is what* [*HaShem*](hashem.html) *says: “Maintain justice and do what is right, for my* [*salvation*](salvation.html) *is close at* [*hand*](fourteen.html) *and my righteousness will soon be revealed. Blessed is the man who does this, the man who holds it fast, who keeps the Shabbat without desecrating it, and keeps his* [*hand*](fourteen.html) *from doing any evil.” Let no foreigner who has bound himself to* [*HaShem*](hashem.html) *say, “*[*HaShem*](hashem.html) *will surely exclude me from his people.” And let not any eunuch complain, “I am only a dry tree.” For this is what* [*HaShem*](hashem.html) *says: “To the eunuchs who keep my Shabbats, who choose what pleases me and hold fast to my* [*covenant*](covenant.html)*-- To them I will give within my* [*temple*](temple.html) *and its walls a memorial and a* [*name*](name.html) *better than sons and daughters; I will give them an everlasting* [*name*](name.html) *that will not be cut off. And foreigners who bind themselves to* [*HaShem*](hashem.html) *to serve him, to love the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and to worship him, all who keep the Shabbat without desecrating it and who hold fast to my* [*covenant*](covenant.html)*-- These I will bring to my holy mountain and give them joy in my house of* [*prayer*](prayer.html)*. Their* [*burnt offerings*](offering.html) *and sacrifices will be accepted on my altar; for my house will be called a house of* [*prayer*](prayer.html) *for all* [*nations*](nations.html)*.” The Sovereign* [*HaShem*](hashem.html) *declares--he who gathers the* [*exiles*](galuyot.html) *of Israel: “I will* [*gather*](gather.html) *still others to them besides those already* [*gathered*](gather.html)*.” Come, all you beasts of the* [*field*](field.html)*, come and devour, all you beasts of the forest! Israel’s watchmen are blind, they all lack* [*knowledge*](knowledge.html)*; they are all mute dogs, they cannot bark; they lie around and* [*dream*](dreams.html)*, they love to* [*sleep*](mashal.html)*. They are dogs with mighty appetites; they never have enough. They are shepherds who lack understanding; they all turn to their own way, each seeks his own gain. “Come,” each* [*one*](one.html) *cries, “let me get wine! Let us drink our fill of beer! And tomorrow will be like today, or even far better.”*

**20.** G-d has promised to bless all who keep the Shabbat.

***Yeshayahu (Isaiah) 56:2*** *Blessed is the man who does this, the man who holds it fast, who keeps the Shabbat without desecrating it, and keeps his* [*hand*](fourteen.html) *from doing any evil.”*

**21.** The Lord requires us to call it “honorable.”

***Yeshayahu (Isaiah) 58:13*** *“If you keep your* [*feet*](heel.html) *from breaking the Shabbat and from doing as you please on my holy day, if you call the Shabbat a delight and* [*HaShem*](hashem.html)*‘s holy day honorable, and if you honor it by not going your own way and not doing as you please or* [*speaking*](mashal.html)[*idle words*](mashal.html)*,*

Be you who take delight in calling it the “old [Jewish](gen-jew.html) Shabbat,” “a yoke of bondage,” etc.?

**22.** After the holy Shabbat has been trodden down “many [generations](toldot.html)“ it is to be restored in the [last days](lastdays.html)!

***Yeshayahu (Isaiah) 58:12-13*** *Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with* [*Dwellings*](file:///D:\Word\SABBATH\dwelling.html)*. “If you keep your* [*feet*](heel.html) *from breaking the Shabbat and from doing as you please on my holy day, if you call the Shabbat a delight and* [*HaShem*](hashem.html)*‘s holy day honorable, and if you honor it by not going your own way and not doing as you please or* [*speaking*](mashal.html)[*idle words*](mashal.html)*,*

**23.** When the Son of G-d came, He kept the [seventh](seven.html) day all His life.

***Luqas (***[***Luke***](luke.html)***) 4:16*** *He went to Nazareth, where he had been brought up, and on the Shabbat day he went into the* [*synagogue*](synagog.html)*, as was his custom. And he stood up to read.*

***Yochanan (John) 15:10*** *If you obey my* [*commands*](cmds613.html)*, you will remain in my love, just as I have obeyed my Father’s* [*commands*](cmds613.html) *and remain in his love.*

Thus He followed His Father’s example at [creation](bara.html). Shall we not be safe in following the example of both the Father and the Son?

**24.** The [seventh](seven.html) day is the Lord’s day.

***Revelation 1:10*** *On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a* [*trumpet*](file:///D:\Word\SABBATH\shofar.html)*,*

***Marqos (Mark) 2:28*** *So the Son of Man is Lord even of the Shabbat.”*

***Yeshayahu (Isaiah) 58:13*** *“If you keep your* [*feet*](heel.html) *from breaking the Shabbat and from doing as you please on my holy day, if you call the Shabbat a delight and* [*HaShem’s*](hashem.html) *holy day honorable, and if you honor it by not going your own way and not doing as you please or* [*speaking*](mashal.html)[*idle words*](mashal.html)*,*

***Shemot (***[***Exodus***](exodus.html)***) 20:10*** *But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates.*

**25.** [Yeshua](yeshua.html) was Lord of the Shabbat

***Marqos (Mark) 2:28*** *So the Son of Man is Lord even of the Shabbat.”*

**26.** He vindicated the Shabbat as a merciful institution designed for man’s good.

***Marqos (Mark) 2:23-28***[*One*](one.html) *Shabbat* [*Yeshua*](yeshua.html) *was going through the grain fields, and as his disciples walked along, they began to pick some heads of grain. The Pharisees said to him, “Look, why are they doing what is unlawful on the Shabbat?” He answered, “Have you never read what David did when he and his companions were hungry and in need? In the days of Abiathar the* [*high priest*](priests.html)*, he entered the* [*house of G-d*](housegod.html) *and* [*ate*](eating.html) *the consecrated bread, which is lawful only for* [*priests*](priests.html) *to* [*eat*](eating.html)*. And he also gave some to his companions.” Then he said to them, “The Shabbat was made for man, not man for the Shabbat. So the Son of Man is Lord even of the Shabbat.”*

**27.** Instead of abolishing the Shabbat, He carefully [taught](teacher.html) how it should be observed.

***Matityahu (Matthew) 12:1-13*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *went through the grain fields on the Shabbat. His disciples were hungry and began to pick some heads of grain and* [*eat*](eating.html) *them. When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Shabbat.” He answered, “Haven’t you read what David did when he and his companions were hungry? He entered the* [*house of G-d*](housegod.html)*, and he and his companions* [*ate*](eating.html) *the consecrated bread--which was not lawful for them to do, but only for the* [*priests*](priests.html)*. Or haven’t you read in the* [*Law*](law.html) *that on the Shabbat the* [*priests*](priests.html) *in the* [*temple*](temple.html) *desecrate the day and yet are innocent? I tell you that* [*one*](one.html) *greater than the* [*temple*](temple.html) *is here. If you had* [*known*](daat.html) *what these words mean, ‘I* [*desire*](needs.html) *mercy, not* [*sacrifice*](korbanot.html)*,’ you would not have condemned the innocent. For the Son of Man is Lord of the Shabbat.” Going on from that place, he went into their* [*synagogue*](synagog.html)*, And a man with a shriveled* [*hand*](fourteen.html) *was there. Looking for a reason to accuse* [*Yeshua*](yeshua.html)*, they asked him, “Is it lawful to heal on the Shabbat?” He said to them, “If any of you has a sheep and it falls into a pit on the Shabbat, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Shabbat.” Then he said to the man, “Stretch out your* [*hand*](fourteen.html)*.” So he stretched it out and it was completely restored, just as sound as the other.*

**28.** He [taught](teacher.html) His disciples that they should do nothing upon the Shabbat day but what was “lawful”.

***Matityahu (Matthew) 12:12*** *How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Shabbat.”*

**29.** He instructed His apostles that the Shabbat should be prayerfully regarded [forty](forty.html) years after His [resurrection](techiyat.html).

***Matityahu (Matthew) 24:20***[*Pray*](prayer.html) *that your flight will not take place in* [*winter*](file:///D:\Word\SABBATH\chanukah.html) *or on the Shabbat.*

**30.** The pious women who had been with [Yeshua](yeshua.html) carefully kept the [seventh](seven.html) day after His death.

***Luqas (***[***Luke***](luke.html)***) 23:56*** *Then they went home and prepared spices and perfumes. But they rested on the Shabbat in obedience to the* [*commandment*](cmds613.html)*.*

**31.** [Thirty](thirty.html) years after [Mashiach’s](mashiach.html) [resurrection](techiyat.html), the Holy Spirit expressly calls it “the Shabbat day”.

***II Luqas (Acts) 13:14*** *From Perga they went on to Pisidian Antioch. On the Shabbat they entered the* [*synagogue*](synagog.html) *and sat down.*

**32.** Paul, the apostle to [Gentiles](gen-jew.html) called it the “Shabbat day” in A.D. 45.

***II Luqas (Acts) 13:27*** *The people of* [*Jerusalem*](city.html) *and their rulers did not recognize* [*Yeshua*](yeshua.html)*, yet in condemning him they fulfilled the words of the prophets that are read every Shabbat.*

Did not Paul [know](daat.html)? Or shall we believe modern teachers, who affirm that it ceased to be the Shabbat at the [resurrection](techiyat.html) of [Mashiach](mashiach.html)?

**33.** Luqas ([Luke](luke.html)), the inspired [Jewish](gen-jew.html) Historian, writing as late as AD 62 calls it the “Shabbat day”.

***II Luqas (Acts) 13:44*** *On the next Shabbat almost the whole* [*city*](city.html)[*gathered*](gather.html) *to hear the word of the Lord.*

**34.** The [Gentile](gen-jew.html) converts called it the Shabbat.

***II Luqas (Acts) 13:42*** *As Paul and Barnabas were leaving the* [*synagogue*](synagog.html)*, the people invited them to* [*speak*](mashal.html) *further about these things on the next Shabbat.*

**35.** In the great [Jewish](gen-jew.html) council, the Sanhedrin, A.D.49, in the presence of the apostles and thousands of disciples James calls it the “Shabbat day”.

***II Luqas (Acts) 15:21*** *For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](file:///D:\Word\SABBATH\synagog.html) *on every Shabbat.”*

**36.** It was customary to [gather](gather.html) together on that day.

***II Luqas (Acts) 17:2-3*** *As his custom was, Paul went into the* [*synagogue*](synagog.html)*, and on* [*three*](three.html) *Shabbat days he reasoned with them from the Scriptures, Explaining and proving that the* [*Mashiach*](mashiach.html) *had to suffer and rise from the dead. “This* [*Yeshua*](yeshua.html) *I am proclaiming to you is the* [*Mashiach*](mashiach.html)*,” he said.*

**37.** Paul read the scriptures in public meetings on that day.

***II Luqas (Acts) 17:2-3*** *As his custom was, Paul went into the* [*synagogue*](synagog.html)*, and on* [*three*](three.html) *Shabbat days he reasoned with them from the Scriptures, Explaining and proving that the* [*Mashiach*](mashiach.html) *had to suffer and rise from the dead. “This* [*Yeshua*](yeshua.html) *I am proclaiming to you is the* [*Mashiach*](mashiach.html)*,” he said.*

**38.** It was his custom to preach upon that day.

***II Luqas (Acts) 17:2-3*** *As his custom was, Paul went into the* [*synagogue*](synagog.html)*, and on* [*three*](three.html) *Shabbat days he reasoned with them from the Scriptures, Explaining and proving that the* [*Mashiach*](mashiach.html) *had to suffer and rise from the dead. “This* [*Yeshua*](yeshua.html) *I am proclaiming to you is the* [*Mashiach*](mashiach.html)*,” he said.*

**39.** The book of II Luqas (Acts) alone gives a record of his holding eighty-[four](four.html) meetings upon that day.

***II Luqas (Acts) 13:14*** *From Perga they went on to Pisidian Antioch. On the Shabbat they entered the* [*synagogue*](synagog.html) *and sat down.*

***II Luqas (Acts) 13:44*** *On the next Shabbat almost the whole* [*city*](city.html)[*gathered*](gather.html) *to hear the word of the Lord.*

***II Luqas (Acts) 16:13*** *On the Shabbat we went outside the* [*city*](city.html) *gate to the river, where we expected to find a place of* [*prayer*](prayer.html)*. We sat down and began to* [*speak*](mashal.html) *to the women who had* [*gathered*](gather.html) *there.*

***II Luqas (Acts) 17:2*** *As his custom was, Paul went into the* [*synagogue*](synagog.html)*, and on* [*three*](three.html) *Shabbat days he reasoned with them from the Scriptures,*

***II Luqas (Acts) 18:4*** *Every Shabbat he reasoned in the* [*synagogue*](synagog.html)*, trying to persuade* [*Jews*](gen-jew.html) *and Greeks.*

***II Luqas (Acts) 18:11*** *So Paul stayed for a year and a half,* [*teaching*](teacher.html) *them the word of G-d.*

**40.** There was never any dispute between the Christians and the [Jews](gen-jew.html) about the Shabbat day.

**41.** In all their accusations against Paul, they never charged him with disregarding the Shabbat day. Why did they not, if he did not keep it?

**42.** But Paul himself expressly declared that he had kept the [law](law.html). “Neither against the [law](law.html) of the [Jews](gen-jew.html), neither against the [temple](temple.html), nor yet against Caesar, have I offended any thing at all.”

***II Luqas (Acts) 25:8*** *Then Paul made his defense: “I have done nothing wrong against the* [*law*](law.html) *of the* [*Jews*](gen-jew.html) *or against the* [*temple*](temple.html) *or against Caesar.”*

How could this be true if he had not kept the Shabbat?

**43.** The Shabbat is mentioned in the Nazarean Codicil fifty-[nine](nine.html) times and always with respect, bearing the same title it had in the Tanach, “the Shabbat day.”

**44.** Not a word is said anywhere in the Nazarean Codicil about the Shabbat’s being abolished, done away, changed, or anything of the kind.

**45.** G-d has never given permission to any [Jew](gen-jew.html) to work upon it.

**46.** There is no record that G-d has ever removed His blessing or sanctification from the [seventh](seven.html) day.

**47.** As the Shabbat was kept in [Eden](file:///D:\Word\SABBATH\eden.html) before the fall, so it will be observed eternally in the [new](new.html) earth after the restoration.

***Yeshayahu (Isaiah) 66:22-23*** *“As the* [*new*](new.html)[*heavens*](heaven.html) *and the* [*new*](new.html) *earth that I make will endure before me,” declares* [*HaShem*](hashem.html)*, “so will your* [*name*](name.html) *and descendants endure. From* [*one*](one.html)[*New Moon*](new.html) *to another and from* [*one*](one.html) *Shabbat to another, all mankind will come and bow down before me,” says* [*HaShem*](hashem.html)*.*

**48.** The [seventh](seven.html)-day Shabbat was an important part of the [law](law.html) of G-d, as it came from His own [mouth](body.html), and was written by His own finger upon stone at [Sinai](stages.html).

***Shemot (***[***Exodus***](exodus.html)***) 20:1-17*** *And G-d* [*spoke*](mashal.html) *all these words: “I am* [*HaShem*](hashem.html) *your G-d, who brought you* [*out of Egypt*](thebirth.html)*, out of the land of slavery. “You shall have no other gods before me. “You shall not make for yourself an* [*idol*](idolatry.html) *in the form of anything in* [*heaven*](heaven.html) *above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,* [*HaShem*](hashem.html) *your G-d, am a jealous G-d, punishing the children for the* [*sin of the fathers*](sin.html) *to the* [*third*](three.html) *and* [*fourth*](four.html)[*generation*](toldot.html) *of those who hate me, But showing love to a thousand [*[*generations*](toldot.html)*] of those who love me and keep my* [*commandments*](cmds613.html)*. “You shall not misuse the* [*name*](name.html) *of* [*HaShem*](hashem.html) *your G-d, for* [*HaShem*](hashem.html) *will not hold anyone guiltless who misuses his* [*name*](name.html)*. “Remember the Shabbat day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy. “Honor your father and your mother, so that you may live long in the land* [*HaShem*](hashem.html) *your G-d is giving you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not give false testimony against your neighbor. “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his manservant or maidservant, his ox or* [*donkey*](chamor.html)*, or anything that belongs to your neighbor.”*

When [Yeshua](yeshua.html) began His work, He expressly declared that He had not come to destroy the [law](law.html). “Think not that I am come to destroy the [law](law.html), or the prophets.”

***Matityahu (Matthew) 5:17*** *“Do not think that I have come to abolish the* [*Law*](law.html) *or the Prophets; I have not come to abolish them but to fulfill them.*

**49.** [Yeshua](yeshua.html) severely condemned the Pharisees as hypocrites for pretending to love G-d, while at the same [time](time.html) they made void [one](one.html) of the [Ten](ten.html) [Commandments](cmds613.html) by their tradition. In the same way men of today have made their own traditions in the keeping of Sunday, or the [first](one.html) day of the week. For, worshipping on Sunday is only man’s tradition.

\* \* \*

Bible Facts Concerning the [First](one.html) Day of the Week

**1.** The very [first](one.html) thing recorded in the Bible is work done on Sunday, the [first](one.html) day of the week.

***Bereshit (Genesis) 1:1-5*** *In the beginning G-d* [*created*](file:///D:\Word\SABBATH\bara.html) *the* [*heavens*](heaven.html) *and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of G-d was hovering over the waters. And G-d said, “Let there be light,” and there was light. G-d saw that the light was good, and he separated the light from the darkness. G-d called the light “day,” and the darkness he called “night.” And there was evening, and there was morning--the* [*first*](one.html) *day.*

This was done by the Creator Himself. If G-d made the earth on Sunday, can it be [wicked](wicked.html) for us to work on Sunday?

**2.** G-d [commands](cmds613.html) men to work upon the 1st day of the week.

***Shemot (***[***Exodus***](exodus.html)***) 20:8-11*** *“Remember the Shabbat day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a Shabbat to* [*HaShem*](hashem.html) *your G-d. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the Shabbat day and made it holy.*

Is it wrong to obey G-d? By the express [command](cmds613.html) of G-d, His holy people used the [first](one.html) day of the week as a common working day for 4,000 years, at least.

**3.** G-d Himself calls it a “working” day.

***Ezekiel 46:1*** *“‘This is what the Sovereign* [*HaShem*](hashem.html) *says: The gate of the inner court facing* [*east*](east.html) *is to be shut on the* [*six*](six.html) *working days, but on the Shabbat day and on the day of the* [*New Moon*](new.html) *it is to be opened.*

**4.** G-d did not rest upon it.

**5.** He never blessed it.

**6.** [Yeshua](yeshua.html) did not rest upon it.

**7.** [Yeshua](yeshua.html) was a carpenter

***Marqos (Mark) 6:3*** *Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James,* [*Joseph*](joseph.html)*, Judas and Simon? Aren’t his sisters here with us?” And they took offense at him.*

and worked at His trade until He was [thirty](thirty.html) years old. He kept the Shabbat and worked [six](six.html) days in the week, as all admit. Hence, He did many a hard days work on Sunday.

**8.** The Apostles never rested upon it.

**9.** This was a work day for the Apostles.

**10.** [Yeshua](yeshua.html) never blessed it.

**11.** It has never been sanctified.

**12.** It has never been blessed by any divine [authority](authority.html).

**13.** No [law](law.html) was ever given to enforce the keeping of it, hence it is no transgression to work upon it. “Where no [law](law.html) is, there is no transgression”

***Romans 4:15*** *Because* [*law*](law.html) *brings wrath. And where there is no* [*law*](law.html) *there is no transgression.*

***I Yochanan (John) 3:4*** *Everyone who* [*sins*](sin.html) *breaks the* [*law*](law.html)*; in fact,* [*sin*](sin.html) *is lawlessness.*

**14.** The Nazarean Codicil nowhere forbids work to be done on it.

**15.** No penalty is provided for its violation.

**16.** No blessing is promised for observance.

**17.** No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?

**18.** It is never called the “Christian” Shabbat.

**19.** It is never called the Shabbat day at all.

**20.** It is never called the Lord’s day.

**21.** It is never called even a rest day.

**22.** No sacred title whatever is applied to it. Then why should we call it holy?

**23.** It is simply called “[first](one.html) day of the week.”

**24.** [Yeshua](yeshua.html) never mentioned it in any way, never took its [name](name.html) upon His lips, so far as the record shows.

**25.** The word Sunday never occurs in the Bible at all.

**26.** Neither [HaShem](hashem.html), [Yeshua](yeshua.html), nor inspired men ever said [one](one.html) word in favor of Sunday as a holy day.

**27.** The [first](one.html) day of the week is mentioned only [eight](eight.html) times in all the Nazarean Codicil.

***Matityahu (Matthew) 28:1*** *After the Shabbat, at dawn on the* [*first*](one.html) *day of the week, Mary Magdalene and the other Mary went to look at the tomb.*

***Marqos (Mark) 16:2-9*** *Very early on the* [*first*](one.html) *day of the week, just after sunrise, they were on their way to the tomb And they asked each other, “Who will roll the stone away from the entrance of the tomb?” But when they looked up, they saw that the stone, which was very large, had been rolled away. As they entered the tomb, they saw a young man dressed in a white robe* [*sitting*](mashal.html) *on the right side, and they were alarmed. “Don’t be alarmed,” he said. “You are looking for* [*Yeshua*](yeshua.html) *the Nazarene, who was crucified. He has* [*risen*](file:///D:\Word\SABBATH\techiyat.html)*! He is not here. See the place where they laid him. But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’” Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid. When* [*Yeshua*](yeshua.html) *rose early on the* [*first*](one.html) *day of the week, he appeared* [*first*](one.html) *to Mary Magdalene, out of whom he had driven* [*seven*](seven.html)[*demons*](demons.html)*.*

***Luqas (***[***Luke***](luke.html)***) 24:1*** *On the* [*first*](one.html) *day of the week, very early in the morning, the women took the* [*spices*](file:///D:\Word\SABBATH\ketoret.html) *they had prepared and went to the tomb.*

***Yochanan (John) 20:1-19*** *Early on the* [*first*](one.html) *day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the* [*one*](one.html)[*Yeshua*](yeshua.html) *loved, and said, “They have taken the Lord out of the tomb, and we don’t* [*know*](daat.html) *where they have put him!” So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb* [*first*](one.html)*. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, As well as the* [*burial*](burial.html) *cloth that had been around* [*Yeshua*](yeshua.html)*‘* [*head*](body.html)*. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb* [*first*](one.html)*, also went inside. He saw and believed. (They still did not understand from Scripture that* [*Yeshua*](yeshua.html) *had to rise from the dead.) Then the disciples went back to their homes, But Mary stood outside the tomb* [*crying*](mashal.html)*. As she* [*wept*](file:///D:\Word\SABBATH\mashal.html)*, she bent over to look into the tomb And saw* [*two*](two.html)[*angels*](angels.html) *in white, seated where* [*Yeshua*](yeshua.html)*‘* [*body*](body.html) *had been,* [*one*](one.html) *at the* [*head*](body.html) *and the other at the* [*foot*](heel.html)*. They asked her, “Woman, why are you* [*crying*](mashal.html)*?” “They have taken my Lord away,” she said, “and I don’t* [*know*](daat.html) *where they have put him.” At this, she turned around and saw* [*Yeshua*](yeshua.html)[*standing*](mashal.html) *there, but she did not realize that it was* [*Yeshua*](yeshua.html)*. “Woman,” he said, “why are you* [*crying*](mashal.html)*? Who is it you are looking for?” Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”* [*Yeshua*](yeshua.html) *said to her, “Mary.” She turned toward him and cried out in Aramaic, “Rabboni!” (which means* [*Teacher*](teacher.html)*).* [*Yeshua*](yeshua.html) *said, “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my G-d and your G-d.’” Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her. On the evening of that* [*first*](one.html) *day of the week, when the disciples were together, with the doors locked for* [*fear*](fear.html) *of the* [*Jews*](gen-jew.html)*,* [*Yeshua*](yeshua.html) *came and stood among them and said, “Peace be with you!”*

***II Luqas (Acts) 20:7*** *On the* [*first*](one.html) *day of the week we came together to break bread. Paul* [*spoke*](mashal.html) *to the people and, because he intended to leave the next day, kept on talking until midnight.*

***I Corinthians 16:2*** *On the* [*first*](one.html) *day of every week, each* [*one*](one.html) *of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.*

**28.** [Six](six.html) of these texts refer to the same [first](one.html) day of the week.

**29.** Paul directed the saints to look over their secular affairs on that day.

***I Corinthians 16:2*** *On the* [*first*](one.html) *day of every week, each* [*one*](one.html) *of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.*

**30.** In all the Nazarean Codicil we have a record of only [one](one.html) religious meeting held upon that day, and even this was a night meeting.

***II Luqas (Acts) 20:5-12*** *These men went on ahead and waited for us at Troas. But we sailed from Philippi after the* [*Feast of Unleavened Bread*](chametz.html)*, and* [*five*](five.html) *days later joined the others at Troas, where we stayed* [*seven*](seven.html) *days. On the* [*first*](one.html) *day of the week we came together to break bread. Paul* [*spoke*](mashal.html) *to the people and, because he intended to leave the next day, kept on talking until midnight. There were many lamps in the upstairs room where we were meeting. Seated in a window was a young man named Eutychus, who was sinking into a deep* [*sleep*](mashal.html) *as Paul talked on and on. When he was sound* [*asleep*](mashal.html)*, he fell to the ground from the* [*third*](three.html) *story and was picked up dead. Paul went down, threw himself on the young man and put his* [*arms*](body.html) *around him. “Don’t be alarmed,” he said. “He’s alive!” Then he went upstairs again and broke bread and* [*ate*](eating.html)*. After talking until daylight, he left. The people took the young man home alive and were greatly comforted.*

**31.** There is not an implication that they ever held a meeting upon it before or after that.

**32.** It was not their custom to meet on that day.

**33.** There was no requirement to break bread on that day. We have an account of only [one](one.html) instance in which it was done.

***II Luqas (Acts) 20:7-11*** *On the* [*first*](one.html) *day of the week we came together to break bread. Paul* [*spoke*](mashal.html) *to the people and, because he intended to leave the next day, kept on talking until midnight. There were many lamps in the upstairs room where we were meeting. Seated in a window was a young man named Eutychus, who was sinking into a deep* [*sleep*](mashal.html) *as Paul talked on and on. When he was sound* [*asleep*](mashal.html)*, he fell to the ground from the* [*third*](three.html) *story and was picked up dead. Paul went down, threw himself on the young man and put his* [*arms*](body.html) *around him. “Don’t be alarmed,” he said. “He’s alive!” Then he went upstairs again and broke bread and* [*ate*](eating.html)*. After talking until daylight, he left.*

That was done as part of a Havdalah service from right after sunset till midnight. [Yeshua](yeshua.html) celebrated it on Tuesday evening:

***Luqas (***[***Luke***](luke.html)***) 22:7-21*** *Then came the* [*day of Unleavened Bread*](chametz.html) *on which the* [*Passover*](passover.html) *lamb had to be sacrificed.* [*Yeshua*](yeshua.html) *sent Peter and Yochanan (John), saying, “Go and make preparations for us to* [*eat*](eating.html) *the* [*Passover*](passover.html)*.” “Where do you want us to prepare for it?” they asked. He replied, “As you enter the* [*city*](city.html)*, a man carrying a jar of water will meet you. Follow him to the house that he enters, And say to the owner of the house, ‘The* [*Teacher*](teacher.html) *asks: Where is the guest room, where I may* [*eat*](eating.html) *the* [*Passover*](passover.html) *with my disciples?’ He will show you a large upper room, all furnished. Make preparations there.” They left and found things just as* [*Yeshua*](yeshua.html) *had told them. So they prepared the* [*Passover*](passover.html)*. When the hour came,* [*Yeshua*](yeshua.html) *and his apostles reclined at the table. And he said to them, “I have eagerly desired to* [*eat*](eating.html) *this* [*Passover*](passover.html) *with you before I suffer. For I tell you, I will not* [*eat*](eating.html) *it again until it finds fulfillment in the kingdom of G-d.” After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of G-d comes.” And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my* [*body*](body.html) *given for you; do this in remembrance of me.” In the same way, after the supper he took the cup, saying, “This cup is the* [*new*](new.html)[*covenant*](covenant.html) *in my* [*blood*](body.html)*, which is poured out for you. But the* [*hand*](fourteen.html) *of him who is going to betray me is with mine on the table.*

and the disciples sometimes did it every day.

***II Luqas (Acts) 2:42-46*** *They devoted themselves to the apostles’* [*teaching*](teacher.html) *and to the fellowship, to the breaking of bread and to* [*prayer*](prayer.html)*. Everyone was filled with* [*awe*](fear.html)*, and many wonders and miraculous* [*signs*](signs.html) *were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the* [*temple*](temple.html) *courts. They broke bread in their homes and* [*ate*](eating.html) *together with glad and sincere hearts,*

**34.** The Bible nowhere says that the [first](one.html) day of the week commemorates the [resurrection](techiyat.html) of [Yeshua](yeshua.html). This is a tradition of men, which contradicts the [law](law.html) of G-d.

***Matityahu (Matthew) 15:1-9*** *Then some Pharisees and* [*teachers*](file:///D:\Word\SABBATH\teacher.html) *of the* [*law*](law.html) *came to* [*Yeshua*](yeshua.html) *from* [*Jerusalem*](city.html) *and asked, “Why do your disciples break the tradition of the elders? They don’t wash their* [*hands*](fourteen.html) *before they* [*eat*](eating.html)*!”* [*Yeshua*](yeshua.html) *replied, “And why do you break the* [*command*](cmds613.html) *of G-d for the sake of your tradition? For G-d said, ‘Honor your father and mother’ and ‘Anyone who curses his father or mother must be put to death.’ But you say that if a man says to his father or mother, ‘Whatever help you might otherwise have received from me is a gift devoted to G-d,’ He is not to ‘honor his father’ with it. Thus you nullify the word of G-d for the sake of your tradition. You hypocrites! Yeshayahu (Isaiah) was right when he prophesied about you: ‘These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules* [*taught*](teacher.html) *by men.’”*

[Baptism](file:///D:\Word\SABBATH\forty.html) commemorates the [burial](burial.html) and [resurrection](techiyat.html) of [Yeshua](yeshua.html).

***Romans 6:3-5*** *Or don’t you* [*know*](daat.html) *that all of us who were* [*baptized*](file:///D:\Word\SABBATH\forty.html) *into* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *were baptized into his death? We were therefore buried with him through baptism into death in order that, just as* [*Mashiach*](mashiach.html) *was raised from the dead through the glory of the Father, we too may live a* [*new*](new.html) *life. If we have been united with him like this in his death, we will certainly also be united with him in his* [*resurrection*](techiyat.html)*.*

**35.** Finally, the Nazarean Codicil is totally silent with regard to any change of the Shabbat day or any sacredness for the [first](one.html) day.

# Quotable Quotes

“Christians shall not Judaize and be idle on Saturday, the Shabbat, but shall work on that day; but the Lord’s day (Sunday) they shall honor, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from [Mashiach](mashiach.html).” - **Canon 29, Council of Laodicea, 364 C.E.**

“All things whatsoever it was the duty to do on the Shabbat, these we have transferred to the Lord’s day (Sunday)... because it is more honorable than the [Jewish](gen-jew.html) Shabbat.” - **Eusebius of Caesarea, 4th century**

“Question: Which is the Shabbat day?

Answer: Saturday (Friday sundown till Saturday sundown) is the Shabbat day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic [Church](church.html) transferred the solemnity from Saturday to Sunday.”

- **Converts Catechism of Catholic Doctrine**

“Every Shabbat on account of the [burial](burial.html) (of [Yeshua](yeshua.html)) is to be regarded in execration (denunciation) of the [Jews](gen-jew.html)... In fact it is not proper to observe, because of [Jewish](gen-jew.html) customs, the consumption of [food](food.html) and the ceremonies of the [Jews](gen-jew.html).”

- **Pope Sylvester 314-335 C.E.**

“The Catholic [Church](church.html) for over [one](one.html) thousand years before the existence of a Protestant, by virtue of *her* divine mission, changed the day from Saturday to Sunday.” - **The Catholic Mirror**

**When is the Shabbat? How can we be sure of the day?**

Just before the giving of the Torah at Mount [Sinai](stages.html), [three](three.html) million people saw bread from [heaven](heaven.html) (manna) for [six](six.html) days with a cessation on the Shabbat. This went on for [forty](forty.html) years!

Nineteen hundred years ago, [Yeshua](yeshua.html) affirmed the Shabbat as it had been observed since that [time](time.html):

***Luqas (***[***Luke***](luke.html)***) 4:16*** *He went to Nazareth, where he had been brought up, and on the Shabbat day he went into the* [*synagogue*](synagog.html)*, as was his custom. And he stood up to read.*

**We have secular sources as well:**

According to the “Encyclopedia Americana” - 1953 edition, volume 24, page 78:

**“The Shabbat was the** [**seventh**](seven.html) **day of the** [**Hebrew**](hebrew.html) **week and lasted from sunset on Friday to sunset on Saturday.”**

Our modern [calendars](file:///D:\Word\SABBATH\calendar.html), for the most part, still show Saturday as the [seventh](seven.html) day.

The Software Toolworks Multimedia Encyclopedia say the Shabbat is:

**“The** [**seventh**](seven.html) **day of the** [**Jewish**](gen-jew.html) **week--from sundown Friday to sundown Saturday--the Shabbat commemorates the** [**seventh**](seven.html) **day of** [**creation**](bara.html)**, on which G-d rested. It is a divinely** [**appointed**](settimes.html) **day of rest (**[**Exodus**](exodus.html)**. 20:8), to be devoted to** [**prayer**](prayer.html) **and** [**study**](study.html)**, and its observance is a mark of** [**Jewish**](gen-jew.html) **faith.”**

and:

“The Shabbat, from sunset Friday to sunset Saturday, is observed by refraining from work and by attending a [synagogue](synagog.html) service. Friday evening is marked in the home by the lighting of a lamp or candles by the woman of the [household](househld.html), the recital of the Kiddush (a ceremonial blessing affirming the sanctity of the day) over a cup of wine, and the blessing of children by parents. The end of the Shabbat is marked by parallel ceremonies called havdalah. Similar home ceremonies occur on the [festivals](festivals.html).”

**\* \* \***

[First](one.html) of all, the [Mishkan](mikdash.html) itself is a micro-[world](worlds.html). Each and every detail, along with the 39 types of labor necessary for its construction, model the [seven](seven.html) days of [creation](bara.html). As an aside, it now makes sense why the Torah forbids us to do those very same [thirty](thirty.html)-[nine](nine.html) ([forty](forty.html) less [one](one.html)) types of labor on Shabbat. Just as [HaShem](hashem.html) completed His activities of [creation](bara.html) on the 7th day, so too we must stop our acts of labor on the 7th day. We are emulating the Creator!

\* \* \*

On the Sabbath we rest and we don’t work. One difficult situation is the man who has livestock. One must still tend to the lifestock even on the Sabbath. Consider David before he became king:

***Shmuel alef (1 Samuel) 16:19*** *Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the* ***sheep****.*

***Shmuel alef (1 Samuel) 17:15*** *But David went and returned from Saul to feed his father’s* ***sheep*** *at Bethlehem.*

Does sheparding one’s sheep violate the Sabbath?

Consider the dairy farmer who must milk his cows every day that they are lactating. There is no Sabbath to the cows or the dairy farmer.

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1. Debarim (Deuteronomy) 5:12 [↑](#footnote-ref-1)
2. Shemot (Exodus) 20:7 [↑](#footnote-ref-2)
3. The Children of Israel. [↑](#footnote-ref-3)
4. **Sowing and reaping…will not stop**. Not stopping is the mark of a world that has abandoned Eden, where creation is completed through resting or stopping. [↑](#footnote-ref-4)
5. Bereshit (Genesis) 8:22. ‘They’ is here made to apply to men, and ‘shall not’ is taken to mean ‘may not’. [↑](#footnote-ref-5)
6. Eisenstein, J. E., V. p. 623. suggests that this may have been directed against the Christian Jews, who disregarded the Mosaic law yet observed the Sabbath, and quotes Maimonides who advances the following reason: ‘The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole law.’ (Yad. Melakim, X, 9.) He also points out that ‘Deserves death’ expresses strong indignation, and is not to be taken literally; [cf. the recurring phrase. ‘He who transgresses the words of the Sages deserves death.’ Ber. 6b.] [↑](#footnote-ref-6)
7. The seven Noachian laws deal with things which a heathen must abstain from doing. But when we say that a heathen must not observe a day of rest, we bid him to do a positive action, viz., work. [↑](#footnote-ref-7)
8. Bereshit (Genesis) 8:22 [↑](#footnote-ref-8)
9. HilchotMelachim10:9 [↑](#footnote-ref-9)
10. a ger tzedek [↑](#footnote-ref-10)
11. Meiri [↑](#footnote-ref-11)
12. Shu’t Binyan Tzion #91 [↑](#footnote-ref-12)
13. The [Hebrew](file:///D:\Word\SABBATH\hebrew.html) word for sign, ot - **אות**, gives us significant [insight](file:///D:\Word\SABBATH\insights.html) into [HaShem](file:///D:\Word\SABBATH\hashem.html)‘s plans. Ot - **אות**, Has a vav between an alef and a tav. The vav (ו) is the [Hebrew](file:///D:\Word\SABBATH\hebrew.html) [letter](file:///D:\Word\SABBATH\letters.html) that is often used for the prefix ‘and’. It is the [letter](file:///D:\Word\SABBATH\letters.html) of [connection](file:///D:\Word\SABBATH\connection.html). The alef (א) is the [first](file:///D:\Word\SABBATH\one.html) [letter](file:///D:\Word\SABBATH\letters.html) of the [Hebrew](file:///D:\Word\SABBATH\hebrew.html) alefbet. The tav (ת) is the last [letter](file:///D:\Word\SABBATH\letters.html) of the [Hebrew](file:///D:\Word\SABBATH\hebrew.html) alefbet. Thus the [**Hebrew**](file:///D:\Word\SABBATH\hebrew.html) **word ‘ot – אות’, sign, carries the connotation of something that connect the beginning and the end**. [↑](#footnote-ref-13)
14. Thus we see that circumcision and Shabbat are connected. [↑](#footnote-ref-14)
15. Sanhedrin 58b [↑](#footnote-ref-15)
16. Yirmiyahu (Jeremiah) 9:25 [↑](#footnote-ref-16)
17. The *Chofetz Chaim* saw every word of the Torah as a living fact that was even more valid than observable phenomena. ׳How do we know the sun will rise tomorrow morning?' he asked. The scientist needs formulae and statistics to establish this fact. Wc *know* that the sun will rise because the Torah says: *'day and night shall not cease.'* [↑](#footnote-ref-17)
18. Bereshit (Genesis) 8:22. ‘They’ is here made to apply to men, and ‘shall not’ is taken to mean ‘may not’. [↑](#footnote-ref-18)
19. Eisenstein, J. E., V. p. 623. suggests that this may have been directed against the Christian Jews, who disregarded the Mosaic law yet observed the Sabbath, and quotes Maimonides who advances the following reason: ‘The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole law.’ (Yad. Melakim, X, 9.) He also points out that ‘Deserves death’ expresses strong indignation, and is not to be taken literally; [cf. the recurring phrase. ‘He who transgresses the words of the Sages deserves death.’ Ber. 6b.] [↑](#footnote-ref-19)
20. The seven Noachian laws deal with things which a heathen must abstain from doing. But when we say that a heathen must not observe a day of rest, we bid him to do a positive action, viz., work. [↑](#footnote-ref-20)
21. Creative labor = melacha [↑](#footnote-ref-21)
22. Sanhedrin 58b [↑](#footnote-ref-22)
23. Artscroll Tanach Series: BERESHIS / GENESIS a new translation with commentary anthologised from talmudic, midrashic, and rabbinic sources., translation and commentary by Rabbi Meir Zlotowitz. [↑](#footnote-ref-23)
24. To Sanhedrin 58b [↑](#footnote-ref-24)
25. Bava Kama 32a [↑](#footnote-ref-25)
26. A 16th century poet and Kabbalist from Tzfat. [↑](#footnote-ref-26)
27. Ta’amei HaMinhagim, pg. 502 (Eshkol Ed.) [↑](#footnote-ref-27)
28. Maimonides, Laws of Kings 10:9 [↑](#footnote-ref-28)
29. Maimonides writes that although this prohibition is not punishable with death, only floggings, gentiles should be warned that they could be liable for the death penalty as a means of deterring them from sinning through rest. [↑](#footnote-ref-29)
30. 1479-1573 [↑](#footnote-ref-30)
31. Radbaz ibid. 10:10 [↑](#footnote-ref-31)
32. Chatam Sofer to Chullin 33a [↑](#footnote-ref-32)
33. Nedarim 31a [↑](#footnote-ref-33)
34. This is why in Halacha the recitation of Genesis 2:1-3 on Friday night is to be done with at least two men because in Halacha witnesses in a legal setting can only come in pairs. [↑](#footnote-ref-34)
35. See Rashi to Yevamot 48b who says that a Ger Toshav is supposed to observe Shabbat; however, see Tosafot there. [↑](#footnote-ref-35)
36. Shabbat is described as “meeyn olam haba” - a small degree of the experience of the next world. [↑](#footnote-ref-36)
37. Shabbat 57b [↑](#footnote-ref-37)
38. Shemot (Exodus) 31:13. [↑](#footnote-ref-38)
39. The Sages teach us that what Shabbat, Sabbath, is to time, so Eretz Israel, the land of Israel, is to space. The Shmita, or Sabbatical, year connects these two. Space and time come together in a Shmita year. [↑](#footnote-ref-39)
40. In this world we still have a taste of the Olam HaBa through their honoring and guarding of Shabbat. We use our labor of the six days to connect to the Shabbat. They picture the six thousand years of labor followed by the Messianic age when all will be Shabbat. This seventh millennium is itself a prelude to the Olam HaBa. In this seventh millennium, we will still have going and doing. Never the less, in the messianic age we will be connecting with Shabbat through all of our actions. [↑](#footnote-ref-40)
41. The climax of the act of marital intimacy brings with it a sharp sense of arrival, of being *there*. This is the sensation we get when we arrive in the next world, of which Shabbat is just a bare taste, as we shall soon see. [↑](#footnote-ref-41)
42. Shamayim, heaven, is a euphemism for the next world because HaShem will dwell with us in that place, where now He dwells in shamayim. [↑](#footnote-ref-42)
43. Creative labors, the labors of a king. [↑](#footnote-ref-43)
44. The Day of Atonement. [↑](#footnote-ref-44)
45. The weekly Shabbat and each of the festivals, in Vayikra chapter 23, are described as containing festival Shabbats. These festival Shabbats have the same actions and prohibitions as the weekly Shabbat. The only difference between the weekly Shabbat and the festival Shabbats is that we are allowed to cook on the festivals, if the fire is lit before the festival. [↑](#footnote-ref-45)
46. ***Shemot (Exodus) 20:8*** *Remember the Shabbat day, to keep it holy*. [↑](#footnote-ref-46)
47. The answer to this question is found in the oral Torah. [↑](#footnote-ref-47)
48. The most common custom is to light at least two candles, corresponding to the two forms of the fourth commandment: to remember (zachor: Shemot (Exodus) 20:8) and to observe (shamor: Devarim (Deuteronomy) 5:12) the Shabbat day to keep it holy. There are other customs, for example one candle for each of our children. [↑](#footnote-ref-48)
49. The Friday night Kiddush is where we declare that the purpose of Shabbat is “to remember creation and to remember the Exodus.” Because while HaShem created the entire world, it was through the Exodus from Egypt that mankind came to appreciate HaShem as the guiding hand of history. [↑](#footnote-ref-49)
50. Keep it holy. [↑](#footnote-ref-50)
51. The Maharal developed a numerical approach in his study of the entire Written and Oral Law. He noted that numbers contain special significance. A numerical connection between two Hebrew words is not simply a random connection; it illustrates a deep conceptual bond. In the Maharal’s system, multiples of ten do not change the character of the number; therefore we can relate to seventy as a large seven. But, before we understand the number seven, let’s talk about the number six. In the three-dimensional physical world, everything has six sides, as in the sides of a cube; the number six relates to the six sides of the physical existence in which we live. Seven, however, is the point at the center of the cube; it is the hidden place where everything in the physical world has its spiritual source. It is the point that represents unity and the inner essence of all existence. Now we can understand the Maharal’s statement that wine comes from the place of concealment. The numerical value of the word for wine (yayin - יין) points us to the hidden, inner essence of Creation. It also illustrates our appointed task in the world: bringing the seven, the elusive ideal, into the six, the physical nature of existence. This is a reason why wine is present for almost every significant Jewish lifecycle event, as well at every Shabbat and festival. At these central moments, wine sits at the center of our table and reminds us all about our hidden, infinite potential. [↑](#footnote-ref-51)
52. Drinking wine has other deep meanings as well. Why is it that we always start a spiritual holiday with Kiddush over wine? Well a Holiday such as Shabbat is a mix of physical and spiritual entities. The point of holidays is to lift our physical activities to the level of the spiritual. A persons spiritual level gets better with time (if he/she works on his/herself), however all physical things get worse with time. The only exception is wine. Wine is a physical entity which gets better with time thus symbolizing the mixture of the physical and spiritual. [↑](#footnote-ref-52)
53. Friday afternoon just before Shabbat starts (Erev Shabbat means the eve of the Sabbath). [↑](#footnote-ref-53)