



שבת

The Shabbat, in Hebrew **שַׁבָּת** *Shabbat*, is the single most important event in the history of the Jewish people that has held them together. No matter where they have gone in the world they have continued to keep this festival that G-d has given.

The Shabbat is mentioned as early as B'reishit (Genesis) chapter 2...

"Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day (the Shabbat) G-d ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then G-d blessed the seventh day and sanctified it because in it He rested from all His work which G-d had created and made."

B'reishit (Genesis) 2.1-3

The word that G-d chose to use for "sanctified" is the Hebrew word **קָדַשׁ** *kadeish*, which means, 'to be set apart as sacred.' In Y'shayahu (Isaiah) 58 G-d calls the Shabbat by another word **קָדוֹשׁ** *kadosh*, which means, 'sacred or holy.'

"If you turn away your foot from the Shabbat, from doing your pleasure on My holy day, and call the Shabbat a delight, the **holy** day of the L-rd honorable, and shall honor it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in the L-rd; And I will cause you to ride on the high hills of the earth, and feed you with the heritage of Ya'akov (Jacob) your father. The mouth of the L-rd has spoken."

Y'shayahu (Isaiah) 58.13-14

There is something that needs to be brought out in the above mentioned verses. When G-d calls the Shabbat *kadosh*, He refers to it as being, 'His', not once, but twice. G-d is proclaiming that to Him this day, the Shabbat, is His holy day, there is no other.

When G-d created the heavens and the earth, why did it take Him seven days? Was it because he needed that much time to complete such a complicated task as creating an entire universe? Or was it because He was communicating to us His plan for the ages. It is my belief that the latter is the case.

G-d is not confined to His creation. He created time, but is not restrained by it. G-d took six days to create the universe and rested on the seventh because He wanted us to know that we would have six thousand years of toil and one thousand years of rest. He wanted us to know that in the year four thousand He would send His son to redeem the universe. He let us know that His son would come in the year four thousand by creating the sun on the fourth day. What does the fourth day have to do with the year four thousand?

To the Jewish people of the first century, as well as to many Jewish and non-Jewish people of today, there was and is the belief that each day of creation represents a thousand year period of time. They did not believe that each day was a thousand years, they simply believed that a day of creation represented a thousand year period of time. Each day of creation was a twenty-four hour period, and the universe was created in a hundred and forty-four hours, that is, six twenty-four hour days.

Their belief comes from T'hilim (Psalms):

"For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night."
T'hilim (Psalms) 90.4

This thought is also seen in the book of II Kefa (II Peter)...

"But, beloved, do not forget this one thing, that with the L-rd one day is as a thousand years, and a thousand years as one day."

II Kefa (II Peter) 3.8

There are a number of other books that reveal this same thought. Two of the most known are the books of II Enoch and Barnabas.

"Furthermore it is written concerning the Shabbat, in the Ten Commandments, which G-d spoke to Moshe (Moses) at Mount Sinai, face to face; Sanctify the Shabbat of the L-rd with pure hands and a clean heart.

And He said elsewhere; If your children shall keep My Sabbaths, then I will put My Mercy upon them.

And even in the beginning of creation He mentions the Shabbat. And on the seventh day G-d ended His work which He had done, and He rested on the seventh day from all His work which He had done, and He sanctified it.

Consider, my children, what that means, He finished in six days. The meaning of it is this: that in six thousand years the L-rd G-d will bring all things to an end."

Barnabas 13.1-4

"And I (G-d) appointed the eighth day also, that the eighth day should be the first-created after my work, and that the first seven revolve in the form of the seven thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours."

II Enoch 30.1

The thought that G-d would complete all things in six thousand years was a very well known doctrine in the first century C.E. It was taught that the reason G-d gave us the Shabbat, was to teach us about the Messianic Kingdom (Millennium). If G-d gave us the Shabbat to teach us about the Kingdom to come in which Messiah Yeshua will reign, shouldn't we be looking at it to see what can be learned, and if we can learn from looking, how much more will we see if we keep and observe the Shabbat of G-d.

In Vayikra (Leviticus) 23.3 G-d calls the Shabbat a **מִקְרָא** *Mikra*, which means, a rehearsal. Every Shabbat G-d will have us rehearse the Messianic Kingdom, at least in part. As with all of the Festival's of G-d, none of them will teach everything there is about any given subject, therefore we must study them all to get a clear and proper understanding of what G-d is communicating us.

One of the greatest aspects of the Shabbat is the peace that comes with it. Friday's can be one of the worst days of the work week, we are worn down from all the work during the week and all day long all we can think of is for this day to be over with, not just because we are tired, but because the Shabbat will soon be here, and with it, peace.

The rules and commandments pertaining to the Shabbat were put in place by G-d to enable us to completely enjoy the Shabbat, and of course, to teach us. I've been told many times by those who simply do not understand, that I am placing myself under the Law by keeping the Shabbat. In truth, I am. You see, Law comes from the Hebrew word **תּוֹרָה** *Torah*, which, according to William Gesenius, author of the *Gesenius Hebrew-Chaldee Lexicon to the Old Testament*, means, *to teach, instruction, doctrine*. So it follows that to be under the Law is to be under the teachings and instructions of G-d and following the doctrines of G-d instead of the doctrines of man. To be free from the Law is to be free from the teachings and instructions of G-d. Please understand, none of this has anything to do with redemption. Salvation is as it has always been, by faith alone.

When one enters the home on Friday evening he will prepare to enter into the Shabbat rest of G-d. We are to leave all the troubles of the world outside. As we set at the table to

eat the first of three meals dedicated to G-d, for us the toils of life are over, for we have entered into the Shabbat Rest of G-d.

During the Shabbat, from sundown Friday till sundown Saturday, one should refrain from spending or even handling money. We do not pay our bills on the Shabbat, we do not go shopping on the Shabbat, we do not go out to eat on the Shabbat. Not being able to handle money on the Shabbat will in itself change the lives of most of us.

What is the Biblical basis for this belief? Believe it or not, there are many, here are just a few:

"If the peoples of the land brought wares or any grain to sell on the Shabbat day, we would not buy it from them on the Shabbat, or on a holy day (Festival); and we would forego the seventh year's produce and the exacting of every debt."

N'chem'yah (Nehemiah) 10.31

"In those days I saw people in Y'hudah treading wine presses on the Shabbat, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Y'rushalayim on the Shabbat day. And I warned them about the day on which they were selling provisions. Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Shabbat to the children of Y'hudah, and in Y'rushalayim. Then I contended with the nobles of Y'hudah, and said to them, "What evil thing is this that you do, by which you profane the Shabbat day? Did not your fathers do thus, and did not our G-d bring all this disaster on us and on this city? Yet you bring added wrath on Yisrael by profaning the Shabbat." So it was, at the gates of Y'rushalayim, as it began to be dark before the Shabbat, that I commanded the gates to be shut, and charged that they must not be opened till after the Shabbat. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Shabbat day."

N'chem'yah (Nehemiah) 13.15-19

"Saying: "When will the New Moon be past, that we may sell grain? And the Shabbat, that we may trade wheat? Making the ephah small and the shekel large, falsifying the scales by deceit,..."

Amos 8.5

The purpose for not handling money on the Shabbat is that we will have more time to spend with G-d. At this time we are to stop thinking of ourselves and turn our undivided attention to G-d. Y'shayahu (Isaiah) wrote the words of G-d this way...

"If you turn away your foot from the Shabbat, from doing your pleasure on My holy day, and call the Shabbat a delight, the holy day of the L-rd honorable, and shall honor it¹, not doing your own ways, nor finding your own pleasure, nor speaking your own words,..."

Y'shayahu (Isaiah) 58.13

It is taught that six days are given for man to work and one day for man to rest. We have six days to conduct our business and to learn about and serve G-d, but the seventh day is for learning about and serving G-d only.

As mentioned earlier, the Shabbat is designed to teach us about the Messianic Kingdom. One of the most misunderstood concepts of the Messianic Kingdom is when it starts. Nearly all christian commentators say the same thing, 'it begins at the end of the Tribulation.' Nearly all Jewish commentators say the same thing as well, 'it begins with the Time of Ya'akov's (Jacob) Trouble.' We would know the Time of Ya'akov's Trouble as the Tribulation period.

The answer to this dilemma can be found in the Shabbat. In the days of the Temple the priests who were coming on duty on the Shabbat were the one's who had the task of cleaning the Temple. Therefore the Temple was to be cleaned at the beginning of the Shabbat. What does this mean? At the beginning of the Messianic Kingdom, G-d will clean the earth just as the priest cleaned the Temple.

Some will say, 'but the Messianic Kingdom is a place of peace where the Messiah rules.' This is true, but let's not put the cart before the horse. Before we can have a king,

1. Some versions read "Him"

he must be crowned. Even though Satan lost the right to be king of this world when he took the life of an innocent man, and Yeshua won the right to be king by shedding his own blood, there has not yet been a coronation to proclaim him king, until then, Satan still rules the earth, as the scripture says...

"You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. You have put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him."

Hebrews 2.7-8

That is the reason for the removal of the living righteous (rapture) and resurrection of the righteous dead. We are being called to the correction of the Messiah. If we are in heaven with G-d and His Messiah, attending his coronation, then for us the Messianic Kingdom has begun, for the Messiah has been crowned. As soon as Yeshua is crowned he becomes the king of the earth.

A possible date for the crowning of Yeshua is ten days after the resurrection of the dead. Why this date? The Tribulation period does not start with the resurrection of the dead, it starts ten days later, on Yom Kippur. We can know this because it is on Yom Kippur, that Yeshua returns to the earth in Edom and marches towards Jerusalem till his feet touches the Mt. of Olives. If he returns on a Yom Kippur and the Tribulation Period lasts for exactly seven years then it follows that the Tribulation must also start on a Yom Kippur. It also follows that if the Messianic Kingdom begins with the Tribulation, and the Messianic Kingdom begins the day that Yeshua is crowned, (the Kingdom cannot begin without a king) that the crowning of Yeshua and the Tribulation must coincide.

Just as we enter our homes and close the door to the outside world at the beginning of the Shabbat, we will also enter the heavenly Temple and close the door to the world below and begin the 1,000 year rest of G-d. However, as the candle lighting service for the Shabbat teaches, those who do not have the Messiah at this time will not enter the Shabbat rest of G-d.

There are many scriptures that teach of the Kingdom beginning in heaven and then being transferred to the earth. For example...

"The period that David reigned over Israel was forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years."

The Shabbat is so rich in all it's teachings that to attempt to delve into all of them is far beyond the scope of this article. The purpose of this article is to introduce you to the teachings of G-d as seen in His Feasts. Each Feast will teach a different aspect of the plan of G-d, but non are complete in themselves, they must all be combined to tell the whole story. Many of the Festivals will overlap in there teachings, for example, Rosh haShanah, Sukkot and the Shabbat will all teach us about the Messianic Kingdom.

G-d's plan is both complicated and expansive. Therefore G-d had to give it to us in little pieces so we would be able to comprehend it all. Of one thing we can be assured, it is the Will of G-d that every believer know His plan for the ages. I have but given you a few of the jewels found in the Shabbat.

If you would like more information on keeping the Shabbat of G-d in your own home, please feel free to write or call. We have available at this time a book to lead you through the Shabbat Seder (order) and the Havdalah Service (the closing of the Shabbat). This

book is designed for the beginner in mind but can be used for those who have kept the Shabbat for many years. My wife and I use this book ourselves every Shabbat.

The service is completely Jewish, the commentary strives to bring the Messiah Yeshua to the surface. I do not believe in changing the services of G-d. Let's take what G-d has given the Jewish people and see Messiah Yeshua the way G-d wants us to see him. Shabbat shalom and G-d bless. ✧

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