



## Teachings

שַׁבָּת

# Mitzvah Shabbat

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As one begins a study of the 613 Mitzvot, you need to decide just where you are going to begin. The list of Mitzvot, commandments, is an interesting study in itself. You see, there is actually more than one list. Several of the sages developed their own lists, as have several other rabbinic groups over the ages.

The most followed list is that of Maimonides, Rabbi Moshe ben Maimon, more commonly known as Rambam (1135-1204 CE).

“Now, how are these divided?” You may be wondering. Well, I thought you would never ask. The first organized written compilation of the Mitzvot was the Mishna, which was compiled by Judah haNasi in 200 CE. Until then, it was transmitted orally. That is why it was referred to as the oral Torah. Mishna literally means “repeated study”. It combines the explanation of the Mitzvot with civil and criminal law. It is divided into 6 orders; **Zera'im** (Seeds) which deal with prayer, agricultural laws and taxation, **Mo'ed** (Festival) which deal with the feasts, Shabbat, ceremonies, rituals, observances and fasting, **Nashim** (Women) which covers marriage, married life, divorce, etc., **Neziqin** (Damages) which deals with criminal law, courts and punishment, **Kodashim** (Set Apart or Holy Things) and deals with the Temple, Temple services, ceremonies and rituals and **Tohorot** (Purifications) and it deals with ritual purity of everything from food to persons. Of course, after the Mishna we have the Gemara or Talmud.

Now, in Shemot (Exodus) 20:3-17 we have “The Ten Commandments” They are repeated in Devarim (Deuteronomy) 5:7-21. I thought we could begin here. I will, however, vary it just a bit in a couple of weeks as Pesach (Passover) begins. I believe, as our good friend Rabbi Web Hulon once shared, that it is better to study things “in season”. So at Pesach we will look at the commandments regarding the keeping of Passover. But for now, let's begin with the “Big Ten”.

Let's go to **Shemot 20:3-17** , *“You have no other mighty ones against My face. You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth, you do not bow down to them nor serve them. For I, YHVH your Elohim am a jealous El, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me, but showing kindness to thousands, to those who love Me and guard My commands. You do not bring the Name of YHVH your Elohim to naught, for YHVH does not leave the one unpunished who brings His Name to naught. Remember the Sabbath day, to set it apart. Six days you labor, and shall do all your work, but the seventh day is a Sabbath of YHVH your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days HWHY made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore YHVH blessed the Sabbath day and set it apart. Respect your father and your mother, so that your days are prolonged upon the soil which HWHY your Elohim is giving you. You do not murder. You do not commit adultery. You do not steal. You do not bear false witness against your neighbor. You do not covet your neighbor's house, you do not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, or whatever belongs to your neighbor.”*

As I wondered which on of these should I start with, it occurred to me that in this week's Torah portion, Parashat Ki Tisa (When you take) we have Yahweh talking to Moshe again about the Shabbat. Let's look in **Shemot 31:12-17** *"And HWHY spoke to Mosheh, saying,*

*And you, speak to the children of Yisra'el, saying, 'My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, YHVH, am setting you apart. And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. Six days work is done, and on the seventh is a Sabbath of rest, set-apart to YHVH. Everyone doing work on the Sabbath day shall certainly be put to death. And the children of Yisra'el shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. Between Me and the children of Yisra'el it is a sign forever. For in six days YHVH made the heavens and the earth, and on the seventh day He rested and was refreshed.'*"

I think that there are several things we can look at here. First of all, Yahweh says that the Shabbat is a sign between HIM and us throughout our generations. Then, near the end HE repeats it again. HE's emphasizing this, isn't HE? Let's look at "sign". It's Strong's word #226 (oth) which means a **mark**, evidence or monument. He's marking us when we accept HIS Shabbat. This is a mark forever of those that keep HIS Shabbat. Another interesting thing here is the punishment for breaking this commandment. Anyone who profanes it shall be put to death. Now, according to Webster's dictionary, profane means to degrade, or abuse, or defile. It also says that they will be "cut off from among their people" or cut off from those who are **marked** and death will follow.

This mark thing is interesting. Go to **Yehezqel (Ezek.) 9:3-6**, *"And the esteem of the Elohim of Yisra'el went up from the kerub (cherubim), where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer's ink-horn at his side, and HWHY said to him, "Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it. And to the others He said in my hearing, 'Pass on into the city after him and smite, do not let your eye pardon nor spare. Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place. So they began with the elders who were in front of the House.'" Here, the mark is Strong's #8420 (Tav) and is a **mark** as in a signature. O.K. Now, to **Revelation 13:15-17**, *"And there was given to him to give spirit to the image of the beast, that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast. And he causes all, both small and great, and rich and poor, and free and slave, to be given a **mark** upon their right hand or upon their foreheads, and that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name."* This is Strong's NT #5480 (kharagmah) and means graven **mark** (signature) or stamp of servitude.*

Back to Shabbat. The word Sabbath, or Shabbat, appears 137 times in the Scriptures. Including references to the "Seventh Day" and the "Day of YHVH", etc. there are well over 300 times. It literally means to rest or cease. The first mention of Shabbat is in **Bereshit (Gen.) 2:2-3**, *"And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made."* In **Bereshit 8:22** Yahweh says, *"as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease."* Then in **Yirmeyahu (Jeremiah) 31:35-36**, *"Thus said YHVH, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – YHVH of hosts is His Name: If these laws vanish from before Me, declares YHVH, then the seed of Yisra'el shall also cease from being a nation before Me forever."*

Looking back in **Shemot 20:8-11**, *"Remember the Sabbath day, to set it apart. Six days you labor, and shall do all your work, but the seventh day is a Sabbath of YHVH your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days YHVH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore YHVH blessed the Sabbath day and*

*set it apart.”*

Now it's interesting to note that when giving the Ten Commandments, Yahweh uses 15 verses in both Shemot and Devarim. HE uses four verses, in both, just for Shabbat. HE spends the most time to give and explain this mitzvah.

Of the 613 commands, or Mitzvot, six refer to Shabbat. 1) Remember (**Zachor**) the Sabbath, Shem. 20:8. 2) Observe (**Shamor**) the Sabbath, Shem. 31:16. 3) Set Apart (**Kadash**) consecrate or sanctify the Sabbath. 4) We are to do no work. Now, this is very interesting to look at. The word work appears 420 times in Scripture and there are quite a few Hebrew words and several Greek words that translate into work. But, only three are used when referring to the Sabbath. First, Strong's #4399 **Melakah** which means business, industry, cattle, occupation or thing made. Second, Strong's #4639 **Ma'aseh** which means a transaction or art, specifically a poem, or property. Third, Strong's #5647 **Abad** which means to keep in bondage or to be a bond servant. Now **abad** is linked to **abodah** which refers to all the work of the Tabernacle. Now the second time this command was given to Moshe was in Shemot 31, our Torah portion, during the construction of the Tabernacle. So, Yahweh commanded us to refrain from work, even the building of HIS House. 5) We are to rest **Shabbat** or **Shabbaton**. 6) We are not to travel outside our place of residences (Shem. 16:29), *“See, because YHVH has given you the Sabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh day.”* Now, **place** here is Strong's #4725 **Maqom** or **Meqomah** and means locality, country, place or home.

Shabbat, like the rest of the mo'edim, is a rehearsal of a future event. This is a “shadow picture” of an event so important that it requires rehearsal each week. Folks, this is a big deal. If we don't get this right, it carries a death penalty. This is actually a rehearsal for the Millennial Reign of Messiah Yahshua. How do we know this? Well, let's begin at the end. I like to skip to the end of the Book to see how things turn out. I was reading Monte Judah's newsletter. This month he has a good teaching on Revelation. In the beginning of his article he nailed down something really cool. Rev 1:10 refers to the “Lord's Day” in the King Jimmy.

It says, “I (John/Yochanan) was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet,” Now, when I looked up the term “Lord's Day” it clearly means Shabbat, Sabbath (the Seventh Day Sabbath). In fact, the four most used versions of the Bible (KJV, NKJV, NIV and ASV) all use this term. Interestingly though, the more “true to the language” translations, like the Scriptures and HRV use the “Day of YHVH”. Now this **is** interesting. The “Day of YHVH” or “Day of The Lord” always refers to the Millennial Kingdom. Yeshayahu, Yehezqel, Yirmeyahu, Yoel, Amos, Obadyah, Tsephanyah, Zekaryah, Mal'aki, followed by Acts, 1 & 2 Cor., 1 Thess. And 2 Kepha all refer to this “Day” as the Millennium. So we have Moshe, the prophets and the apostles all referring to this as a picture of Messiah's coming kingdom, when HE will rest from HIS labors of dealing with HIS enemies. Even Yahshua referred to Himself as the Lord (or better translated, the Master) of the Sabbath in Matt. 12:5. So, the Lord's Day, the Day of YHVH **is** the Sabbath. Yahshua also explained that the Shabbat was made for man, not man for the Shabbat in Mark 2:27. This is why HE set apart the Shabbat. To show us the rehearsal for the coming kingdom. So, the Shabbat was made for man. The same can be said for the kingdom, folks. The kingdom was made for man, for the Bride of Messiah, not man for the kingdom. Baruch HaShem Yahweh ! He loves us that much.

From the very beginning (Bereshit), Yahweh established the Shabbat as the seventh day of the week. Again, back in Bereshit 2:2-3 tells us that HE created in six days and rested on the seventh day. HE set the pattern for us at creation. Has that ever changed? Let's look at scripture. In all my readings and in every concordance, topical bible, computer search program I own and use, I have never seen in scripture where the Shabbat has been changed to the first day of the week. If any of you, my brothers and sisters, can correct me on this, please do so. I even have an astronomy program that Bob Wadsworth gave me that can show the sky over us at anytime, past, present and future, day-by-day all the way back over 100,000 years. Guess what, the 7 days of the week are all accounted for. This is not a calendar issue. We may not really be sure what month it is, what day of the month it is, or what year it is according to our Creator. But, this you can be sure of. YHVH has preserved for HIS children, the days of the week.

Now, I know the church uses two basic explanations for Sunday Sabbath. 1) They now base it on the resurrection, which happened on the first day of the week. 2) It doesn't matter what day we worship HIM. We should worship HIM every day.

O.K. The resurrection. Shabbat is not about HIS resurrection. It is a day, set apart by Yahweh to rest and reflect on HIM and HIS coming kingdom. We celebrate HIS resurrection at the Feast of Firstfruits following Pesach, or Passover. We will be studying this very soon now as we approach this season.

If we are to be conformed into the "image" of Yahshua, shouldn't we then look to what HE did on Shabbat, how HE observed it. In the beginning of HIS ministry Mark 1:21, *"And they went into Kephrah Nahum, and immediately on the Sabbath He went into the congregation and taught."* Again in Mark 6:2 Yahshua is in the synagogue teaching. HE declared Himself the Anointed One in the synagogue, in Nazareth in Luke 4:16-21, *"And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written: 'The Spirit of YHVH is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, to proclaim the acceptable year of YHVH (the Jubilee Year). And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. And He began to say to them, 'Today this Scripture has been filled in your hearing.'" There are more instances in Luke 4:31, Luke 6:6 and Luke 13:10. What is it, the recent Christian cash cow "WWJD"? Well, "what **did** Yahshua do?" HE observed the Shabbat.*

What did Yahshua's taught ones (disciples) do. They were all Torah observant Hebrews. They kept Shabbat. But, did they change after HIS resurrection? Not according to Acts 13:14-42, where we find Rabbi Sha'ul (Paul) teaching in the synagogue in Antioch. In Acts 15, where we read about the great debate over whether all the new converts (returning Ephraimites) are to be circumcised before they are allowed to fellowship with the Jews, Ya'akov delivers a famous speech at the close of verses 7-21, *"And when there had been much dispute, Kepha rose up and said to them, 'Men, brothers, you know that a good while ago Elohim chose among us, that by my mouth the gentiles should hear the word of the Good News and believe. And Elohim, who knows the heart, bore witness to them, by giving them the Set-apart Spirit, as also to us, and made no distinction between us and them, cleansing their hearts by belief. Now then, why do you try Elohim by putting a yoke on the neck of the taught ones which neither our fathers nor we were able to bear? But through the favour of the Master Yahshua Messiah we trust to be saved, in the same way as they.' And all the crowd was silent and were listening to Barnabah and Sha'ul declaring how many miracles and wonders Elohim did among the gentiles, through them. And after they were silent, Ya'akov answered, saying, 'Men, brothers, listen to me: Shimeon (Kepha) has declared how Elohim first visited the gentiles to take out of them a people for His Name. And the words of the prophets agree with this, as it has been written: "After this I shall return and rebuild the Booth of David which has fallen down. And I shall rebuild its ruins, and I shall set it up, so that the remnant of mankind shall seek YHVH, even all the gentiles on whom My Name has been called, says YHVH who is doing all this, who has made this known from of old." Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim, but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath."*

Here Ya'akov is saying that these people returning to faith are to learn in the synagogues on Shabbat. I didn't hear Sunday in there anywhere, did you?

Now, let's look, for a moment, at a tough one. **Colossians 2:16-19**, *"Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths – which are a shadow of what is to come – but the Body of the Messiah. Let no one deprive you of the prize, one who takes delight in false humility and worship of messengers, taking his stand on what he has not seen, puffed up by his fleshly mind, and not holding fast to the Head, from whom all the Body – nourished and knit*

*together by joints and ligaments – grows with the growth of Elohim.*” Now, I realize that the church likes to use part of this scripture to say that they can eat whatever they like, celebrate all the pagan holidays they wish and keep any Sabbath they want. As my grandson used to say, “I don’t sink so.” Colosse was in Asia Minor (part of the Diaspora and therefore subject to Roman rule and heavily influenced by Greek thinking. The believers Sha’ul was writing to here, were constantly bombarded by western gentile thinkers trying to undermine the faith for keeping Shabbat, the Feasts and eating kosher. Do you see any similarities to today? What Sha’ul is saying here is to let no one judge you for eating kosher, or about the Feasts or about observing the new moon (start of months as opposed to Greco Roman calendars, Julian, Gregorian, etc.), or Sabbaths. You see these are shadow pictures of things to come. Let no one steal your “prize” or “Bridal veil”,

those who value false humility (really prideful), who hold angels in high esteem (worship), basing, pinning his hope on what others tell him, puffed up by his flesh oriented thinking (prosperity doctrine and false promises – Yahweh never promised you earthly riches, only persecution for HIS Namesake, Yahshua) and not holding fast to the HEAD of the Body (Yahshua/The Word/The Torah) from which we are all fed, nourished and grow in strength and stature in Elohim.

So then, does Yahweh care what day and how you esteem HIM. Of course HE does. And praise HIS set apart name for giving us HIS Shabbat and all that goes with it.

Ahmein !