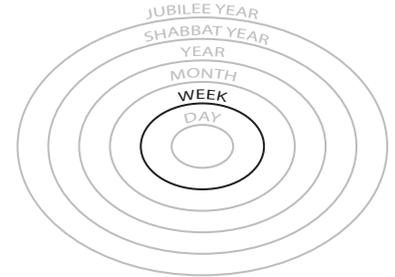




The Seventh-Day Shabbat

I. Introduction

- a. Leviticus 23:3
- b. Review
 - i. Perspective on approach to calendar: Scriptural
 - ii. Concentric circles representing periods of time
 - iii. Day
 - 1. Not a 24-hour period
 - 2. Does not begin at evening, as commonly taught in Judaism
 - 3. The time between sunrise and sunset—daytime



II. Overview of next two sessions

- a. Shabbat is simple, but our preconceived ideas and misperceptions get in the way
- b. Next session: practical side of Shabbat; Yeshua’s view of Shabbat; juxtaposition of Scripture to traditional Judaism
- c. This session: “What is the Shabbat?”

III. Exodus 20

- a. Exodus 20:2-17—context: “Ten Commandments”
- b. Exodus 20:8-11
 - i. First six days of the week appointed for labor and work
 - ii. Seventh day appointed as “shabbat”
 - 1. Yeshua rose on the 1st of the week, the day after Shabbat
 - 2. Scripture does not support a change of Shabbat from the seventh day to the first day; any day can be a day of worship, but that does not make the Shabbat the first day of the week
 - iii. We “remember the Shabbat day” by acknowledging that six days for labor has ceased.
 - iv. We “keep it holy” by not doing on the Shabbat what is appointed for the six, that is, work.
 - v. Creation account offered as evidence; Genesis 2:2 שָׁבַת, *shavat* (stop, cease)
 - vi. Exodus 23:12, “you shall cease (שָׁבַת, *shavat*) so that [all]... may [rest (נוּחַ, *nuach*) and be] refreshed (נָפַשׁ, *nafash*).”
 - 1. The word נָפַשׁ, *nafash* comes from נֶפֶשׁ, *nefesh* = our living soul, the breath of life
 - 2. The seventh day is a time to rest and refresh our souls—literally, to stop and take a breath... to just be still, quiet and restful.
 - vii. Summary
 - 1. Work six days, no work on the seventh
 - 2. Word explicitly forbidden for children, servants, cattle and sojourning Gentiles
 - 3. Why? Because ADONAI rested on the seventh day, blessed it, and made it holy.

IV. Deuteronomy 5:12-15 (parallel passage to Exodus 20)

- i. Exodus says “remember”; Deut. 5 says “observe” in NAS
 - 1. Hebrew: שָׁמַר, *shamar* = “to keep, guard, watch, or preserve”
 - 2. To keep the Shabbat holy, it needs to be protected from defilement—we need to be “on guard” so that the sanctity of Shabbat is not violated by work, or by treating it as ordinary.
- ii. Reiterates: six days for work, seventh day for no work
- iii. Adds beasts of burden to list of who/what may not work.
- iv. Verse 15: we remember how Adonai put an end to our laboring as slaves in Egypt and caused us to rest in His salvation

V. Exodus 31:12-17

- a. Shabbat is a sign throughout our generations “that you may know that I am ADONAI who sanctifies you.”
- b. It is a capital offense (deserving of death) for a Jew to not guard and preserve and keep the Shabbat holy
- c. Why so serious? The Shabbat is a covenant in and of itself.

VI. Do’s and Don’ts

- a. Shabbat-keeping is not a personal salvation issue as far as Messiah is concerned. Keeping Shabbat has to do with our collective ability as Jews to fulfill our national call.
- b. There are actually very few explicit commands
 - i. Exodus 35:3—don’t “kindle a fire”... whatever that means
 - ii. Jeremiah 17:21—don’t carry a load out of your house... what’s a “load”?
 - iii. Nehemiah 10:31—don’t buy and sell, but the context is commerce with other nations... we’re already in diaspora, so now what?
 - iv. Shabbat sacrifices that cannot be performed in diaspora without a functioning earthly priesthood
- c. Nehemiah 15:27-31—an example of Shabbat-keeping that comes from the heart
 - i. For unintentional sin, there is atonement and forgiveness
 - ii. For acting defiantly against ADONAI and despising His word, there is death.
 - iii. Can two people commit an identical sin, but one receive atonement and forgiveness while the other is put to death? Yes. Why? The intentions of the heart.
 - iv. Nehemiah 15:32ff—perhaps the reason the man’s violation was not immediately apparent was because the deciding factor was the condition of his heart.
- d. Exodus 34:21— “You shall work six days, but on the seventh day you shall stop (תִּשְׁבֹּת, *tish’bot*); even during plowing time and harvest, you shall stop (תִּשְׁבֹּת, *tish’bot*).”

VII. Complete Rest

- a. Shabbat Shabaton (שַׁבָּת שַׁבָּטוֹן); Exodus 31:15, 35:2, Leviticus 23:3
 - i. The words share the same root: שָׁבַת
 - ii. shabbat = stop, cease
 - iii. shabaton = rest
 - iv. Together: “restful resting”; “ceaseful ceasing”; “stopful stopping”

- b. More from Leviticus 23
- i. According to Judaism, every holy day is a Shabbat. Is this true?
 - ii. Leviticus 23:5-8—Passover and the Feast of Unleavened Bread
 1. 1st and 7th days of the Feast = do no laborious work; they have something in common with the seventh day
 2. The passage does not use the word “shabbat” or “shabaton”
 3. Is “rest” implied? Let’s test that. Consider Exodus 12:16.
 4. Exodus 12:16 (also speaking of the Feast) says there is an exception to the “no work” rule: food preparation. A certain level of work is expressly allowed for the Feast of Unleavened Bread.
 - iii. Leviticus 23:21—Feast of Weeks (Shavuot)
 1. Again, no mention of “shabbat” or “shabaton”
 2. None of the Spring Feasts are Shabbats
 - iv. Leviticus 23:24-25
 1. First holy day of the Fall = “shabaton”, but still no “shabbat”
 2. To my understanding, this means that this day is at least a degree more restful than those holy days of the Spring.
 - v. Leviticus 23:34—Feast of Booths (Sukot)
 1. 1st day and day after the feast = no work, shabaton; still no “Shabbat”
 2. Fall = no work; Spring = no work + rest
 - vi. Leviticus 23:27—Yom Kippur
 1. Humble our souls; remember: soul = “nefesh”
 2. On the seventh day, our souls are to be refreshed (nafash), but on Yom Kippur, humbled or afflicted
 3. No work at all; prescribed punishment = death; the same punishment for violating the seventh-day Shabbat.
 4. There is no death sentence for working on any of the other holy days! Yom Kippur and the seventh-day are the only ones.
 5. Explicitly called “Shabbat shabaton” (simply “Shabbat” in verse 32)
 6. Yom Kippur is the only annual holy day that shares the same basic traits with the seventh-day Shabbat.
 7. Primary difference between the two days:
 - a. Seventh day occurs weekly, Yom Kippur occurs annually
 - b. On Shabbat, our souls are refreshed; on Yom Kippur, our souls are to be humbled, afflicted, or denied.
 - vii. Summary
 1. Spring Holy Days = no work, shabaton (rest) not commanded
 2. Fall Holy Days (except Yom Kippur) = also no work, shabaton (rest) *is* commanded
 3. Seventh-day is a Shabbat shabaton = no work is permitted, our souls are to rest and be refreshed
 4. Yom Kippur also a Shabbat shabaton = no work is permitted, our souls are to be humbled, denied or afflicted.
 - viii. Conclusion: the way we are supposed to refrain from work on these days is determined by the level of rest commanded
 1. Spring Holy Days = do not command rest; food preparation is permitted
 2. Fall Holy Days = do command rest, so they are a degree more restful than the Spring Days

3. Seventh day = Shabbat shabaton, indicating an even greater degree of rest
4. Yom Kippur = also Shabbat Shabaton, commands self-denial... the greatest degree of rest of all
5. An understanding of the seventh day: “an intermission of complete rest” that is a delight (Isaiah 58:13-14)

VIII. Conclusion

- a. The Shabbat falls on the seventh day of every week; Israel is to stop for it, no matter what
- b. Israel is to remember, guard and sanctify the Shabbat, separating it from the other six days
- c. No work at all is to be done; our children, servants, animals and sojourners are to rest and be refreshed—stop and take a breath
- d. Established by ADONAI at creation
- e. Remembrance of our deliverance from slavery in Egypt
- f. A sign that our God is ADONAI who sanctifies us
- g. A perpetual covenant; carries the death penalty and separation for violation
- h. Occurs more than 50 times a year; the holiest and most restful day on Israel’s calendar, except Yom Kippur.
- i. Shabbat shabaton—an intermission or ceasing of complete rest