



# Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

## Keeping Shabbat Holy

### Introduction

*In the Hebrew text, the word Shabbat appears 89 times. In the Greek text of the Brit HaDasha (NT), the word for Shabbat “Sabbath” appears an additional 63 times. This is an astounding **total of 152** scriptural references to one single word! As a powerful point of comparison, the term “born again” appears only in the Brit Hadasha and only **four times**. The four occurrences are even more astoundingly **paired together**! The first pairing appears in John 3 and the second time together in 1Peter 1. It is profound. The Body of Messiah uses the term “born again” as a foundational concept –yet the Scriptural references of that very term are few and far between. However, Adonai, and specifically Yeshua/Jesus in the Brit HaDasha (NT), teach about the Shabbat in far more Scriptures and in far more depth.*

*Even with all of the available knowledge Adonai gives us in reference to the Shabbat- there are surprisingly few people who are able to discuss the Shabbat with clear understanding. Even more amazing is the large number of people who do not regard the Shabbat as worthy of study in spite of Adonai’s personal extreme focus on the matter.*

*If we are willing to hang our lives on only four brief **“mentioning’s”** about being “reborn”-we might seriously reconsider our apparent disinterest and our lack of understanding of our Adonai’s personal favorite day.*

*In this exhaustive study of the scriptures we will endeavor to learn all that Adonai wishes for us to know about His most sacred day- **the Shabbat**. Once you have read this document in its entirety, you will never be able to view the Shabbat as merely a **“day off”** ever again. Through the lenses of the Scriptures, your vision will be corrected. You will be able to see things **His Way** – the Way YHVH will show you in His own Word.*

*In this study we will look at some difficult questions of what the follower of Messiah should be doing for Shabbat. Some questions; Does Adonai want us to stay at our homes for Shabbat? Borders both ancient and today’s? Do borders change and if so what then? Gates of the city what does that phrase mean? Does America have gates? Can we leave our home, town, city, state gates? What is territory, yours, the towns, the state? Mattiyahu/Mat 12 what was Yeshua doing in the field? Where was the field located? Inside the city, outside the city, how far? Was Yeshua prepared for Shabbat? Buying and selling on Shabbat? Who is Shabbat for? Do people who are not Torah keepers have to keep Shabbat? What did Nehemiah mean? What did Isaiah mean?*

*It is vitally important to dig deep into our Scriptures when searching for a deep relationship with our King. To truly understand the meaning behind each word and the depth of knowledge that is there for the taking.*



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

*Many teachers erroneously proclaim their Bible to be the "inspired infallible word of God." The error of such a statement is easily proven when any translation is compared to the ancient texts of the Scriptures. English translations fall short time and time again. Take for example the beloved New International Version (NIV) that has ripped literally thousands of comments out of the Bible. Compared to the King James Version, the NIV has a shortage of words equal to the entire text of 1 and 2 Peter combined. Many verses in the NIV also run contradictory to other translations. In Isaiah 9:3, the King James Version (KJV) says, "Thou hast multiplied the nation, and not increased the joy." The "Nearly Inspired Version" NIV says, "You have enlarged the nation and increased their joy." Which is the case? The following verses are just some of the many that appear in the KJV but not in the NIV: Matthew 17:21; 18:11; 23:14, Mark 7:16, Luke 17:36; 23:17; John 5:4, Acts 8:37; 28:29, Romans 16:24 and 1 John 5:7.*

*The King James Version has its own set of problems as well. This popular Bible is named after the openly homosexual King James I of England. King James fell madly in love with his male cousin Esme Stuart whom he made Duke of Lennox. In 1582 James was kidnapped and forced to issue a proclamation against his lover and send him back to France. The original KJV contained 80 books instead of the 66 books of Genesis - Revelation. It wasn't until the end of the 19th Century that the 14 books of the Apocrypha were removed from the KJV.*

*Also removed from KJV is the true meaning of many verses as translators actually added hundreds of thousands of words to the Biblical text. These additions were italicized when printed to indicate the addition. Most readers don't know this and therefore assume the doctrine being propagated is correct. Just imagine an opinionated editor adding words to a book by President Obama to understand the depth of this travesty. One definite error of translation is in Matthew 23:24. The KJV has 'strain at a gnat and swallow a camel.' But the Greek has 'strain out a gnat and swallow a camel.' This mistake can not be ignored as it shows the work as fallible.*

*The Bible was written over a period of approximately 1500 years in three languages - Hebrew, Aramaic, and Greek. Therefore, English is not one of the original languages of the Bible. All English translations of the Scriptures will suffer from differences in languages and culture. This is expounded by the move of modern translators to render a thought for thought based work as opposed to a text that literally translates each word. In the book, The Text of the New Testament: Its Transmission, Corruption, and Restoration by Bruce Metzger, the author shows how "Revelation 2:23 contains the Greek word nephros, which literally means "kidneys." However, the English sounds pretty weird when the Messiah says, "...I am He who searches the kidneys and hearts..." The word refers to the deepest emotions and affections of man, and is more understandable in our culture when translated as "thoughts" or "mind." Such changes cloud the original intention and prove that no English Bible is either inspired nor infallible.*



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

*The Torah says in Deuteronomy 13:1 tells us, "All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it." English Bibles violate this command.*

*The solution to this problem is first stop trusting the translations. Dig deep for the original meaning of a verse by understanding the culture, context, and language first used. Then discover how a verse was originally intended to be kept and then observe it in the same manner.*

### **This study is broken into 8 main sections**

- I. The Work of Adonai
- II. Adonai's Rest
- III. Man's Work
- IV. Man's "Place"
  - a. Preparation Day – an act of obedience
  - b. Living in Humility – a life that leads to obedience
- V. Shabbat – Something Adonai's Servants Must *DO*
- VI. The Holy Convocation
- VII. The Details According to Torah
  - a. The City Gates
  - b. The Shabbat Sacrifices & Offerings
  - c. Who Must Obey the Command to Shabbat?
  - d. The Punishment for Disobedience
  - e. Buying or Selling on the Shabbat
- VIII. If that was not enough
- IX. The Conclusion of the Matter
- X. Appendix – *What about those home fellowships?*

*Throughout Torah, the command to celebrate the Shabbat – the first moed – the original appointed time – is repeated. However, we must also acknowledge that each time the mitzvot is repeated, there are more details that are added. We will explore each of these commandments now. As we proceed we must adhere to a powerful truth. if Adonai is **"the same yesterday, today and forever"**, then we must keep in mind that these first Scriptures cannot be erased or altered. They stand as a foundation on which the others build. We cannot remove the foundation of a building and still expect the roof to remain elevated above us*

*BGMC believes the 66 books found in our Bible. We consider them to be inspired by Adonai and, therefore, are **Scripture**. Therefore, we will be using all of those Words from Adonai as we study all that **He** wishes us to know about **His Shabbat**.*



## **Beth Goyim Messianic Congregation – בית גויים**

*"House of the nations"*

### **Part I – The Work of Adonai**

*Followers of Adonai Elohim have abundant Scriptures for learning and understanding that He is at work all around us. Those who read and understand the Scriptures have, before them, an eye witness account of how this world was created as well as how the events and progress of life on this earth are controlled and ordered by HIS wisdom and power.*

All the next grouping of scriptures are taken from the Complete Jewish Bible-CJB

Ecclesiastes 11:5 Just as you don't know the way of the wind or how bones grow in a pregnant woman's womb, so ***you don't know the work of God, the maker of everything.***

*Below is a **brief review** of just a few of the Scriptures that specifically describe the **kind of work Adonai is doing** in the world all around us every day....Please take the time to read each word as the whole of the study builds on the foundation.*

**Jeremiah 51:14** Adonai-Tzva'ot has sworn by himself, "I will fill you with men as numerous as grasshoppers; they will raise over you a shout of triumph." 15 He made the earth by his power, established the world by his wisdom ***spread out the sky*** by his understanding. 16 When ***he thunders***, the waters in heaven roar, ***he raises clouds*** from the ends of the earth, ***he makes the lightning flash*** in the rain and ***brings the wind out*** from his storehouses. 17 **At this, everyone is proved stupid, ignorant, every goldsmith put to shame by his idol!** The figures he casts are a fraud, there is no breath in them, 18 they are nothings, ridiculous objects; when the day for their punishment comes, they will perish.

**Job 9:2** "Indeed, I know that this is so; but how can a human win a case against God? 3 Whoever might want to argue with him could not answer him one [question] in a thousand. 4 His heart is so wise, his strength so great — who can resist him and succeed? 5 ***He moves the mountains***, although they don't know it, when ***he overturns*** them in his anger. 6 ***He shakes the earth*** from its place; its supporting pillars tremble. 7 ***He commands the sun***, and it fails to rise; he shuts up the stars under his seal. 8 ***He alone spreads out the sky*** and walks on the waves in the sea. 9 ***He made the Great Bear, Orion, the Pleiades and the hidden constellations*** of the south. :10 ***He does great, unsearchable things***, wonders beyond counting.

Psalms 75:2 "At the time of my own choice, I will dispense justice fairly. 3 When the earth quakes, with all living on it, ***it is I who hold its support-pillars firm.***" (Selah)

Proverbs 8:26 he had not yet made the earth, the fields, or even the earth's first grains of dust. 27 When ***he established the heavens***, I was there. When ***he drew the horizon's circle on the deep***, 28 when ***he set the skies above in place***, when the fountains of the deep poured forth, 29 when ***he prescribed boundaries for the sea***, so that its water would not transgress his command, when he marked out the foundations of the earth, 30 I was with him as someone he could trust. For me, every day was pure delight, as I played in his presence all the time, 31 playing everywhere on his earth, and delighting to be with humankind.

Luke 1:77 by spreading the knowledge among his people that deliverance comes by having sins forgiven



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

78 through our God's most tender mercy, which *causes the Sunrise to visit us from Heaven, 79 to shine on those in darkness*, living in the shadow of death, and to guide our feet into the paths of peace."

Deuteronomy 11:12 It is *a land Adonai your God cares for*. The eyes of Adonai your God are always on it, from the beginning of the year to the end of the year. 13 "So if you listen carefully to my mitzvot which I am giving you today, to love Adonai your God and serve him with all your heart and all your being; 14 then, [says Adonai,] *'I will give your land its rain* at the right seasons, including the early fall rains and the late spring rains; so that you can gather in your wheat, new wine and olive oil;

Psalms 104:10 *You make springs gush forth* in the vadis; they flow between the hills, 11 *supplying water to all the wild animals*; the wild donkeys quench their thirst. 12 On their banks the birds of the air build their nests; among the branches they sing. 13 *You water the mountains from your palace*; the earth is satisfied with how *you provide* - :14 *you grow grass for the cattle*; and for people you grow the plants they need to bring forth bread from the earth, 15 wine that gladdens the human heart, oil to make faces glow, and food to sustain their strength. 16 Adonai's trees are satisfied - the cedars of the L'vanon, *which he has planted*. 17 In them sparrows build their nests, while storks live in the fir trees. 18 For the wild goats there are the high mountains, while the coneys find refuge in the rocks. 19 *You made the moon* to mark the seasons, and *the sun knows when to set*. 20 *You bring darkness, and it is night*, the time when all forest animals prowl. 21 The young lions roar after their prey and *seek their food from God*. 22 The sun rises, they slink away and lie down to rest in their dens; 23 while people go out to their work, laboring on till evening. 24 *What variety there is in your works, Adonai! How many [of them there are]!* In wisdom *you have made them all*; the earth is full of your creations. 25 Look at the sea, so great, so wide! It teems with countless creatures, living beings, both large and small.:26 The ships are there, sailing to and fro; *Livyatan, which you formed to play there*. 27 *All of them look to you to give them their food when they need it*. :28 *When you give it to them, they gather it; when you open your hand, they are well satisfied*.

Isaiah 42:5 Thus says God, Adonai, who created the heavens and spread them out, who stretched out the earth and all that grows from it, *who gives breath to the people on it and spirit to those who walk on it*:

*From this review we can easily understand how fragile we are. We depend on Adonai to literally sustain all life on this earth. Without HIM none of us could continue even one day.*

***What would happen if HE decided to take the day off? Even one day...***

Ecclesiastes 7:13 *Consider the work of God*: who can make straight what he has made crooked?

*Before any nations were walking upon the earth...before any of the above Scriptures were even written down..Adonai declared the very first holy thing in the entire universe. It was not an object. It was not a person or an animal. It was not even a place. Adonai declared the seventh day HOLY. We know that day as Shabbat.*

Gen 2:2 By the seventh<sup>7637</sup> day<sup>3117</sup> God<sup>430</sup> completed<sup>3615</sup> His work<sup>4399</sup> which<sup>834</sup> He had



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

done<sup>6213a</sup>, and He rested<sup>7673a</sup> on the seventh<sup>7637</sup> day<sup>3117</sup> from all<sup>3605</sup> His work<sup>4399</sup> which<sup>834</sup> He had done<sup>6213a</sup>.

NASB

*The word Shabbat comes from the Hebrew word for seventh - shebîy îy. That is the HOLY DAY during which Adonai rested after the days of creation. Adonai then proclaimed that as a day that would be set aside for rest. He was the first one to enjoy that rest. We know from Scripture that mankind was invited - a long time ago- to enjoy that day of rest with the King.*

*We know from practical human history and experience, that **the world does not stop turning or come to an end every seventh day.** We have all noticed that the seasons change right on time whether it is Shabbat (or Saturday) or not. Furthermore, the birds can be seen eating seeds on the ground on any Shabbat morning. Bumble bees and butterflies gathering nectar and pollen on the flower tops even continue to feed and work during the summer Shabbat afternoons. We know that the rains pour down on us – even on Shabbat we have all had to bring an umbrella to Shabbat services. The new moon appears correctly in order to herald the new Hebrew month whether is falls on 2<sup>nd</sup> day Monday, 4<sup>th</sup> day Wednesday, or 7<sup>th</sup> day Saturday. Every hospital nurse in every city and nation can bring you to a nursery and direct you to those babies that were born on Saturday. I have been attending Shabbat services for years –and I have never had to turn on the headlights of my car because the sun failed to rise that morning.*

***Is it possible..... that Adonai has been working on the day that HE proclaimed as a day of REST?***

*Ecclesiastes 8:17 then, on looking over all of God's work **I realized that it is impossible to grasp all the activity taking place under the sun;** because even if a person works hard at searching it out, he won't grasp it; and even if a wise person thinks he knows it, he still won't be able to grasp it.CJB*

*In Genesis 2:2-3 (above) the word for work that is used in the Hebrew is **melakah**...*

H4399 mela'kâh

*From the same as H4397; properly **deputyship**, that is, **ministry**; generally **employment** (never servile) **or work** (abstractly or concretely); also **property (as the result of labor)**: - business, + cattle, + industrious, **occupation**, (+ -pied), 物officer, thing (made), use, (manner of) work (-man], work (-manship).*

*From this Hebrew term, we can understand that Adonai does not take the issue of His own labor or our labor in a trivial way. This term is not demeaning or debasing. **Adonai is recognizing the importance of all forms of work that is done with our hands. It is a form of ministry...**all work is for Him, to Him, and provides advancement for His plans and His Kingdom.*



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

*Interestingly Adonai repeats an important concept twice in as many verses. Both Genesis Chapter 2 verses 2 and 3 heavily convey the same meaning...*

(verse 2) His work<sup>H4399</sup> which<sup>H834</sup> He **had done** <sup>H6213a</sup> ...

(verse 3) His work<sup>H4399</sup> which<sup>H834</sup> God<sup>H430</sup> **had created** <sup>H1254a</sup> **and made** <sup>H6213a</sup>

*Prior to resting, Adonai Eloheynu had taken the time, the energy and the care **to prepare something**. He **had completed something in advance** to that day of first Shabbat. As we continue to read the Scriptures from Genesis to Revelation...we can learn that He had done **much more work (ministry)** than we ourselves could ever plan or do in our lifetime. We discover that the work He had done was **the beginning from the end**.....the plan of salvation.*

Genesis 3:15 I will put animosity between you and the woman, and between your descendant and her descendant; **he will bruise your head, and you will bruise his heel.**"

Genesis 12:2 **I will make of you a great nation**, I will bless you, and I will make your name great; and you are to be a blessing. 3 I will bless those who bless you, but I will curse anyone who curses you; and **by you all the families of the earth will be blessed.**"

Genesis 49:8 "Y'hudah, your brothers will acknowledge you, your **hand will be on the neck of your enemies**, your father's sons will bow down before you. 9 **Y'hudah is a lion's cub; my son, you stand over the prey**. He crouches down and stretches like a lion; like a lioness, who dares to provoke him? 10 **The scepter will not pass from Y'hudah, nor the ruler's staff from between his legs, until he comes to whom [obedience] belongs; [or: until Shiloh comes] and it is he whom the peoples will obey.**

Isaiah 46:8 Remember this, and stand firm. Keep it in mind, you rebels. :9 *"Remember things that happened **at the beginning**, long ago — that I am God, and there is no other; I am God, and there is none like me.* 10 **At the beginning I announce the end, proclaim in advance things not yet done; and I say that my plan will hold, I will do everything I please to do.** 11 I call a bird of prey from the east, the man I intended, from a distant country. **I have spoken and will bring it about; I have made a plan, and I will fulfill it.** 12 Listen to me, you stubborn people, so far from righteousness:13 I am bringing my justice nearer, it is not far away; **my salvation will not be delayed, I will place my salvation in Tziyon for Isra'el my glory.**

John 1:1 **In the beginning was the Word, and the Word was with God, and the Word was God.** 2 He was with God **in the beginning**. 3 **All things came to be through him, and without him nothing made had being.**4 **In him was life**, and the life was the light of mankind. 5 The light shines in the darkness, and the darkness has not suppressed it.

Act 4:26 The kings of the earth took their stand; and the rulers assembled together against Adonai and against his Messiah.' 27 "This has come true in this city, since Herod and Pontius Pilate, with Goyim and the peoples of Isra'el, **all assembled against your holy servant Yeshua, whom you made Messiah,** 28 **to do what your power and plan had already determined beforehand should**



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

*happen.* 29 "So now, Lord, take note of their threats; and enable your slaves to speak your message with boldness!

Romans 16:25 Now to God, who can strengthen you, according to my Good News, *in harmony with the revelation of the secret truth which is the proclamation of Yeshua the Messiah, kept hidden in silence for ages and ages,* 26 but *manifested now through prophetic writings, in keeping with the command of God the Eternal,* and communicated to all the Gentiles *to promote in them trust-grounded obedience* 27 to the only wise God, through Yeshua the Messiah, be the glory forever and ever! Amen.

Ephesians 1:2 Grace to you and shalom from God our Father and the Lord Yeshua the Messiah. 3 Praised be Adonai, Father of our Lord Yeshua the Messiah, who in the Messiah has blessed us with every spiritual blessing in heaven. 4 *In the Messiah he chose us in love before the creation of the universe* to be holy and without defect in his presence. 5 *He determined in advance that through Yeshua the Messiah we would be his sons* — in keeping with his pleasure and purpose — 6 so that we would bring him praise commensurate with the glory of the grace he gave us through the Beloved One.

Ephesians 3:2 I assume that *you have heard of the work God in his grace has given me to do* for your benefit, 3 and that it was *by a revelation that this secret plan was made known to me.* I have already written about it briefly, 4 and if you read what I have written, you will grasp how *I understand this secret plan concerning the Messiah.* 5 *In past generations it was not made known to mankind,* as the Spirit is now revealing it to his emissaries and prophets, 6 that *in union with the Messiah and through the Good News the Gentiles were to be joint heirs, a joint body and joint sharers with the Jews in what God has promised.*

Revelation 10:4 When the seven thunders spoke, I was about to write; but I heard a voice from heaven say, "Seal up the things the seven thunders said, do not write them down!" 5 Then the angel I saw standing on the sea and on the land lifted his right hand toward heaven 6 and swore by the One who lives forever and ever, *who created heaven and what is in it, earth and what is in it, and the sea and what is in it:* "There will be no more delay; 7 on the contrary, in the days of the sound from the seventh angel when he sounds his shofar, *the hidden plan of God will be brought to completion, the Good News as he proclaimed it to his servants the prophets.*"

*We cannot explore all that important work in this brief essay...but it is, nonetheless, important reading.*

Summary – *Adonai was the first to observe the Shabbat. He is our role model ...our example to follow. The rest that He had prepared to do was not an absence of all activity, but rather a purposeful time that had been set aside. Since Adonai celebrates the Shabbat while also maintaining the function and care for all the universe and all the life on this earth, we can see that Shabbat is much more than ceasing all activity. It is a purposeful rest to reflect and celebrate the victory over hasatan that Adonai had arranged since the beginning. Adonai has continued ever since then to unfold that plan as per the complex – and sometimes hidden – schedule of events that He made from even before the creation.*





## Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

### Part II: Adonai’s Rest

There is an excellent explanation and summary of this work of Adonai and the invitation that we all have to partake of His rest that was initiated after the creation....

Hebrews 4:1 Therefore, let us be terrified of the possibility that, even though **the promise of entering his rest remains**, any one of you might be judged to have fallen short of it; 2 for Good News has also been proclaimed to us, just as it was to them. But the message they heard didn't do them any good, because those who heard it did not combine it with trust. 3 For **it is we who have trusted who enter the rest.** It is just as he said, "And in my anger, I swore that they would not enter my rest." He swore this **even though His works have been in existence since the founding of the universe.** 4 For there is a place where it is said, concerning the seventh day, "**And God rested on the seventh day from all his works.**" 5 And once more, our present text says, "They will not enter my rest." 6 Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter, 7 he again fixes a certain day, "Today," saying through David, so long afterwards, in the text already given, "Today, if you hear God's voice, don't harden your hearts." 8 For if Y'hoshua had given them rest, God would not have spoken later of another "day." 9 **So there remains a Shabbat-keeping for God's people.** 10 For the one who has entered God's rest has also rested from his own works, as God did from his. 11 **Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience.** 12 See, the Word of God is alive! It is at work and is sharper than any double-edged sword — it cuts right through to where soul meets spirit and joints meet marrow, and it is quick to judge the inner reflections and attitudes of the heart. 13 Before God, *nothing created is hidden*, but all things are naked and open to the eyes of him to whom we must render an account. CJB

Verse 9 states the main idea of the passage. Resting from work has a specific connection to the **work that Adonai had been doing during the creation week.** If we have trust (faith) in His plan of salvation and accept Yeshua's work on the tree that was done for us, then we will be free to obey the command to REST. We have addressed this plan of Adonai in great detail in Part I of this study.

The word rest is clarified for us in this passage from Hebrews 4. Rest is accomplished once we are certain that we have prepared our hearts to be with Adonai, but free from the enemy (His enemy). Although Adonai did not need our help to defeat satan – the opposite is not true. We, on the other hand, **do need all of HIS help to defeat satan.** But we know that Yeshua has accomplished all that and more. Therefore we do rest –because of that faith.

The message is simple and clear. Our lives on this earth have been made into a drudgery or a burden – because of SIN. All the heavy labor that we can do with our hands will never achieve the salvation we need from our hateful enemy. All that we create with our hands will never achieve for us entrance into the Kingdom. Adonai had shalom once His plan for salvation was completed and the work was initiated (it took 6 days to put everything in place to defeat his enemy – hasatan). This is truly something to celebrate. That is the inspiration of all our joyful worship dancing and singing every Shabbat together.



## Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

Verses 11 and 12 bring us to the central part of the message.....the heart of the matter...

Hebrews 4:11 Therefore, **let us do our best to enter that rest**; so that no one will fall short because of the same kind of **disobedience**. 12 See, the Word of God is alive! It is at work and is sharper than any double-edged sword — it cuts right through to where soul meets spirit and joints meet marrow, and it is quick **to judge the inner reflections and attitudes of the heart**.

*This is the most consistent message that appears throughout all of the Scriptures! Adonai is looking at our hearts. He does not measure us by any outward appearances...He measures us where no one else can see – in the heart. All disobedience is measured in the heart..it is an attitude that is reflected outwardly by words and deeds- however its origin – its root – is in the heart.*

*Are you able to enter into the day of rest with the King?*

Summary – Shabbat is about **entering into the King’s rest**. His rest is defined for us in Scripture. It is not exactly the same meaning as we have come to know in modern society. **His rest** has something to do with our spirit and our hearts being aligned with our Abba in heaven. **He rested** once **He knew His enemy was defeated**. **That is specifically the rest into which we are invited**.

### Part III: Man’s Work

Lev 23:3 'For six<sup>8337a</sup> days<sup>3117</sup> work<sup>4399</sup> may be done<sup>6213a</sup>, but on the seventh<sup>7637</sup> day<sup>3117</sup> there is a sabbath<sup>7676</sup> of complete<sup>7677</sup> rest<sup>7677</sup>, a holy<sup>6944</sup> convocation<sup>4744</sup>. You shall not do<sup>6213a</sup> any<sup>3605</sup> work<sup>4399</sup>; it is a sabbath<sup>7676</sup> to the LORD<sup>3068</sup> in all<sup>3605</sup> your dwellings<sup>4186</sup>.

NASB

*At first, this may seem to be an easy or obvious commandment - Even a delightful instruction! What a pleasure to be commanded to STOP working so hard! But man has always struggled to follow even the simplest commandment – because our flesh fights and rebels against the pure and **simple** goodness of Adonai. **As a result we complicate things – to the point of frustration!***

*Some basic thoughts can clear the way for proper understanding. First, that the Shabbat was intended to be an invitation **to a blessing – not a problem**, a burden, or a trap for us to get caught. Second, these instructions were intended to be **timeless or perpetual**. In other words, the teachings and concepts could be applied by ancient shepherds and farmers as well as followers of Adonai today.*

*The commandment in Leviticus 23 contains ideas or concepts that we must clearly identify in order to simply obey.*

*The first is the word WORK. The Hebrew word used in this particular scripture is melakah:*

H4399 melâ'kâh

BDB Definition: 1) occupation, work, business 1b) property 1c) work (something done or made) 1d) workmanship 1e) service, use 1f) public business 1f1) political 1f2) religious



## **Beth Goyim Messianic Congregation – בית גויים** *“House of the nations”*

This word is used for the specific **term of work** that is **FORBIDDEN** on Shabbat for those who are Adonai's. Those who believe in HIM and follow HIM

The idea of WORK is not as simple as it may seem...people have been debating about the meaning of this word for generations. People have had questions regarding exactly what kind of activities are included in the WORK that is forbidden on Shabbat. As is most often the case, the Scriptures clarify themselves for those who are diligent and patient enough to dig for answers. The same word, **melakah**, is used in reference to the Shabbat in the prophecies given to Jeremiah. It is beautiful and clear – an explanation of the word melakah directly from Adonai:

Jer 17:21 "Thus<sup>3541</sup> says<sup>559</sup> the LORD<sup>3068</sup>, "Take<sup>8104</sup> heed<sup>8104</sup> for yourselves<sup>5315</sup>, and do not carry<sup>5375</sup> any load<sup>4853a</sup> on the sabbath<sup>7676</sup> day<sup>3117</sup> or bring<sup>935</sup> anything in through the gates<sup>8179</sup> of Jerusalem<sup>3389</sup>.

Jer 17:22 "You shall not bring<sup>3318</sup> a load<sup>4853a</sup> out of your houses<sup>1004</sup> on the sabbath<sup>7676</sup> day<sup>3117</sup> nor<sup>3808</sup> do<sup>6213a</sup> any<sup>3605</sup> work<sup>4399</sup>, but keep<sup>6942</sup> the sabbath<sup>7676</sup> day<sup>3117</sup> holy<sup>6942</sup>, as I commanded<sup>6680</sup> your forefathers<sup>1</sup>.

Jer 17:23 "Yet they did not listen<sup>8085</sup> or incline<sup>5186</sup> their ears<sup>241</sup>, but stiffened<sup>7185</sup> their necks<sup>6203</sup> in order not to listen<sup>8085</sup> or take<sup>3947</sup> correction<sup>4148</sup>.

Jer 17:24 "But it will come<sup>1961</sup> about, if<sup>518</sup> you listen<sup>8085</sup> attentively<sup>8085</sup> to Me," declares<sup>5002</sup> the LORD<sup>3068</sup>, "to bring<sup>935</sup> no<sup>1115</sup> load<sup>4853a</sup> in through the gates<sup>8179</sup> of this<sup>384</sup> city<sup>5892b</sup> on the sabbath<sup>7676</sup> day<sup>3117</sup>, but to keep<sup>6942</sup> the sabbath<sup>7676</sup> day<sup>3117</sup> holy<sup>6942</sup> by doing<sup>6213a</sup> no<sup>1115, 3605</sup> work<sup>4399</sup> on it, NASB

So, from Adonai's own Word, the issue should be settled. The burdens of **heavy labor and the work of our hands** for even survival and meeting our needs of ordinary living need to be **stopped on Shabbat** –for a rest. Building, pulling, lifting, making creating, cleaning, cooking, planting, plowing, harvesting. The same important understanding of labor or work as it applies to the Shabbat is again confirmed in the book of Nehemiah

Neh 13:15 In those<sup>1992a</sup> days<sup>3117</sup> I saw<sup>7200</sup> in Judah<sup>3063</sup> some who were treading<sup>1869</sup> wine<sup>1660</sup> presses<sup>1660</sup> on the sabbath<sup>7676</sup>, and bringing<sup>935</sup> in sacks<sup>6194</sup> of grain<sup>6194</sup> and loading<sup>6006</sup> them on donkeys<sup>2543</sup>, as well<sup>637</sup> as wine<sup>3196</sup>, grapes<sup>6025</sup>, figs<sup>8384</sup> and all<sup>3605</sup> kinds of loads<sup>4853a</sup>, and they brought<sup>935</sup> them into Jerusalem<sup>3389</sup> on the sabbath<sup>7676</sup> day<sup>3117</sup>. So I admonished<sup>5749b</sup> them on the day<sup>3117</sup> they sold<sup>4376</sup> food<sup>6718b</sup>.NASB

With regards to the Shabbat another clarification is written in the Torah:

For our next set of scriptures this word in Hebrew is used;

H5647 âbad

A primitive root; to work (in any sense); by implication to serve, till, (causatively) enslave, etc.: - X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour (-ing man), bring to pass, (use to, make to) serve (-ing, self), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper.

Exo 20:8 "Remember<sup>2142</sup> the sabbath<sup>7676</sup> day<sup>3117</sup>, to keep<sup>6942</sup> it holy<sup>6942</sup>.

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## Beth Goyim Messianic Congregation – בית גויים

### "House of the nations"

Exo 20:9 "Six<sup>8337a</sup> days<sup>3117</sup> you shall labor<sup>5647</sup> and do<sup>6213a</sup> all<sup>3605</sup> your work<sup>4399</sup>,

Exo 34:21 "You shall work<sup>5647</sup> six<sup>8337a</sup> days<sup>3117</sup>, but on the seventh<sup>7637</sup> day<sup>3117</sup> you shall rest<sup>7673a</sup>; even during plowing<sup>2758</sup> time<sup>2758</sup> and harvest<sup>7105a</sup> you shall rest<sup>7673a</sup>. NASB

In Sh'mot/Exodus above H7673 שָׁבַת shābath

A primitive root; to repose, that is, **desist from exertion**; used in many implied relations (causatively, figuratively or specifically): - (**cause to, let, make to**) cease, **celebrate**, cause (make) to fail, keep, suffer to be lacking, **leave, put away** (down), (**make to**) rest, rid, still, take away.

In Exodus 34:21 the command places the word abad together with a word we have already encountered – shabath (H7673). So we must seek to understand what **type of work** is it that will **interfere with us putting away our burdens and celebrating** the seventh day. For clarity, again we can seek the Scriptures.

This Hebrew word – abad – is used for distinct actions.

One is **bondage or slavery**. It is specifically a type of hard work or service for another's gain

Gen 15:13 God said<sup>559</sup> to Abram<sup>87</sup>, "Know<sup>3045</sup> for certain<sup>3045</sup> that your descendants<sup>2233</sup> will be strangers<sup>1616</sup> in a land<sup>776</sup> that is not theirs<sup>1992a</sup>, where they will be enslaved<sup>5647</sup> and oppressed<sup>6031a</sup> four<sup>702</sup> hundred<sup>3967</sup> years<sup>8141</sup>.

Gen 15:14 "But I will also<sup>1571</sup> judge<sup>1777</sup> the nation<sup>1471</sup> whom<sup>834</sup> they will serve<sup>5647</sup>, and afterward<sup>310</sup>, they will come<sup>3318</sup> out with many<sup>1419</sup> possessions<sup>7399</sup>.NASB

Another application is important. Because of the **concept of servitude**, this word - **abad** - is also used in the Hebrew text concerning **our service unto Adonai**. Modern translations render the word worship instead.

However, to Adonai, we are all HIS servants!

Psa 2:11 Worship<sup>5647</sup> the LORD<sup>3068</sup> with reverence<sup>3374</sup> And rejoice<sup>1523</sup> with trembling<sup>7461b</sup>.NASB

Lastly, the Hebrew Scriptures use this word – abad - consistently for a term of agriculture – such as plowing, tilling, cultivating or working the land:

Gen 2:15 Then the LORD<sup>3068</sup> God<sup>430</sup> took<sup>3947</sup> the man<sup>120</sup> and put<sup>5117</sup> him into the garden<sup>1588</sup> of Eden<sup>5731</sup> to **cultivate**<sup>5647</sup> it and keep<sup>8104</sup> it.NASB

Genesis 4:11 "NowH6258 you are cursedH779 from the groundH127, whichH834 has openedH6475 its mouthH6310 to receiveH3947 your brother'sH251 bloodH1818 from your handH3027. 12 "WhenH3588 you **cultivateH5647** the groundH127, it will noH3808 longerH3254 yieldH5414 its strengthH3581b to you; you will be a vagrantH5128 and a wandererH5110 on the earthH776." NASB



## **Beth Goyim Messianic Congregation – בית גויים** *“House of the nations”*

*This is consistent with our understanding of our relationship to our King...**We are the laborers in His vineyard...are we not?** We are planting and weeding and watching over the fields in His earth and He will soon come to gather in the harvest. The context in this situation has to do with the **original meaning of slavery** or bondage that we touched on earlier. We saw that slavery has to do with **labor done purely for another's gain**. The truth is that we all serve Adonai, **but everything that benefits HIS Kingdom reflects back onto us!** This is a clear and repeated theme throughout the Scriptures from Genesis to Revelation. **Adonai has always desired to SHARE the blessings of HIS Kingdom with His people**. Therefore, any work that we do for HIS Kingdom now will only cause more joy and blessing for ourselves in the end.*

*This is a very important distinction. All other gods – money, power, beauty, fame – are greedy taskmasters. They will not share anything with the slaves they have captured. They will suck the life out of those people and leave them behind for dead once they are finished using their victims. We serve our King by choice and with love. He shares all his blessings with his servants because of His love for us.*

**The modern translations of Scripture use the single term “work” interchangeably with several different Hebrew words.** *We must be careful to pause at this point. There is another Hebrew term that is **not associated** with the Shabbat in the Hebrew text of the Torah. This Hebrew term also has **significant variations** in meaning:*

For our next group of Scriptures this Hebrew word is used:

H4639 המעש ma'āseh

From H6213; an **action (good or bad)**; generally a transaction; abstractly **activity**; by implication a product (specifically a poem) or (generally) property: - act, art, + bake meat, business, deed, do (-ing), labour, thing made, ware of making, occupation, thing offered, operation, possession, X well, ([handy-, needle-, net-]) work, (-ing, -manship), wrought.

Genesis 5:29 Now he called<sup>H7121</sup> his name<sup>H8034</sup> Noah<sup>H5146</sup>, saying<sup>H559</sup>, "This<sup>H2088</sup> one<sup>H2088</sup> will give<sup>H5162</sup> us rest<sup>H5162</sup> **from our work<sup>H4639</sup> and from the toil<sup>H6093</sup>** of our hands<sup>H3027</sup> arising from the ground<sup>H127</sup> which<sup>H834</sup> the LORD<sup>H3068</sup> has cursed<sup>H779</sup>."

Ecclesiastes 2:11 Thus I considered<sup>H6437</sup> all<sup>H3605</sup> **my activities<sup>H4639</sup> which<sup>H7945</sup> my hands<sup>H3027</sup> had done<sup>H6213a</sup> and the labor<sup>H5999</sup>** which<sup>H7945</sup> I had exerted<sup>H6213a</sup>, and behold<sup>H2009</sup> all<sup>H3605</sup> was vanity<sup>H1892</sup> and striving<sup>H7469</sup> after wind<sup>H7307</sup> and there<sup>H369</sup> was no<sup>H369</sup> profit<sup>H3504</sup> under<sup>H8478</sup> the sun<sup>H8121</sup>.

Isaiah 59:6 Their webs<sup>H6980</sup> will not become<sup>H1961</sup> clothing<sup>H899b</sup>, Nor<sup>H3808</sup> will they **cover<sup>H3680</sup> themselves with their works<sup>H4639</sup>; Their works<sup>H4639</sup> are works<sup>H4639</sup> of iniquity<sup>H205</sup>**, And an act<sup>H6467</sup> of violence<sup>H2555</sup> is in their hands<sup>H3709</sup>. 7 Their feet<sup>H7272</sup> run<sup>H7323</sup> to evil<sup>H7451b</sup>, And they hasten<sup>H4116</sup> to shed<sup>H8210</sup> innocent<sup>H5355a</sup> blood<sup>H1818</sup>; Their thoughts<sup>H4284</sup> are thoughts<sup>H4284</sup> of iniquity<sup>H205</sup>, Devastation<sup>H7701</sup> and destruction<sup>H7667</sup> are in their highways<sup>H4546.6</sup> and do not go<sup>H1980</sup> after<sup>H310</sup> other<sup>H312</sup>



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

godsH430 to serveH5647 them and to worshipH7812 them, and do not provokeH3707 Me to angerH3707 **with the workH4639 of your handsH3027**, and I will doH7489a you noH3808 harmH7489a.' 7 "Yet you have not listenedH8085 to Me," declaresH5002 the LORDH3068, "in orderH4616 that you might provokeH3707 Me to angerH3707 **with the workH4639 of your handsH3027 to your own harmH7451b.**

Ezekiel 16:29 "You also multipliedH7235a your harlotryH8457 with the landH776 of merchantsH3667b, ChaldeaH3778, yet evenH1571 with thisH384 you were not satisfiedH7646.""" 30 "HowH4100 languishingH535 is your heartH3826," declaresH5002 the LordH136 GODH3068, "**while you doH6213 allH3605 theseH428 thingsH4639, the actionsH4639 of a bold-facedH7989 harlotH2181.**

*There is a significant trend demonstrated when all of these scriptures are read together. The Hebrew term “ma’aseh” is consistently used in a very negative way. The tone of each of these scriptures has to do with activities that produce fatigue, bitterness, and **even fruitless work.** These types of activities are **forbidden in a very different way** than referenced in the Shabbat commands. These work activities lead to despair and to sin – on any day – not only on Shabbat..*

**Therefore, the list of forbidden activities on Shabbat should be fairly short because of the simple intent** or purpose given in the original Hebrew Scriptures in the Book of Leviticus. Activities such as changing a baby’s diaper does not fall into this list because it is essential in caring for a child whom Adonai has given as a gift. It is also an activity that cannot be avoided no matter how conscientiously we may plan ahead or organize our belongings.

*The last “work” detail we can address here is the concept of cooking. Praise Yah for His compassion on the women among His people! He immediately communicates His understanding of how much work is truly required to prepare a proper meal! Adonai specifically calls on His people to cook the manna on preparation day...There is clearly no cooking that is allowed on Shabbat! Adonai carefully avoids any confusion or miscommunication when he continues to deliver His mitzvoots in Exodus 35:*

Exodus 35:3 "You shall not **kindleH1197a a fireH784** in anyH3605 of your dwellingsH4186 on the sabbathH7676 dayH3117."

*Although we should have understood that cooking involves skilled work of the hands as well as carrying heavy loads of pots of water and baskets of produce, Adonai knows how confused our flesh becomes when we are faced with something new. Carrying bundles of heavy firewood and using manual tools to ignite a fire would simply be out of the question. That labor can be done with proper preparation on the day before the Shabbat. Therefore, **He not only provides the food – manna – but our Abba also provides us with lots of instruction and guidance and knowledge.** As we proceed in this study, we will also see that the pride of man will eventually try to provide his own understanding his own interpretations and explanations throughout the generations that followed this first Shabbat.*



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

Ecclesiastes 2:11 Then I looked at **all that my hands had accomplished and at the work I had toiled at**; and I saw that it was all meaningless and feeding on wind, and that there was nothing to be gained under the sun.

*Yeshua Himself addressed the pitfalls of misunderstanding the text of the Scriptures regarding the definition of “man’s work” and “carrying a heavy load”. The designated spiritual leaders of Israel had fallen into confusion of the flesh .*

John 5:5 One man was there who had been ill for thirty-eight years. 6 Yeshua, seeing this man and knowing that he had been there a long time, said to him, "Do you want to be healed?" 7 The sick man answered, "I have no one to put me in the pool when the water is disturbed; and while I'm trying to get there, someone goes in ahead of me." 8 **Yeshua said to him, "Get up, pick up your mat and walk!"** 9 Immediately the man was healed, and he picked up his mat and walked. **Now that day was Shabbat,** 10 so the Judeans said to the man who had been healed, "It's Shabbat! It's against Torah for you to carry your mat!" 11 But he answered them, "The man who healed me — **he's the one who told me, 'Pick up your mat and walk.'** "

*We may easily become spiritually prideful and judge the Judeans, or even laugh at them. We may say, “How ridiculous for them to chastise the healed man!”. In this modern day, we must face the reality that these types of judgments are still happening, but it is even more widespread. The unsaved Jews have multiple sects that demand this type of strict adherence to multiple details of regulations that have been added to Torah via the multiple versions of the Talmud. There are also sects of Christianity that have very strict rules of dress, and ban women from gathering in the assembly if all of their skin is not covered, or even if they shave the hair from their legs. These are the exact reasons for the need for such a document as this one - that forces us to review the pure Scriptures searching for the **truth**. Many people’s minds have been contaminated and barred from the truth – the essence of the Torah- the Spirit of the Torah.*

Summary – *The fruitful, life-sustaining work that man does is blessed by Adonai when we follow Adonai in obedience. The work of our hands is not inherently bad, because Adonai is always the one who prospers us and sustains us. He is always the one who enables us to make a living. Adonai desires that we acknowledge His power that is behind us in everything that we do. When we follow His Torah – we will be called upon to work as His servants. The work that we will do for His Kingdom will benefit all of His people. **Shabbat is a weekly reminder that He is the one sustaining us** – so that we never become prideful or self-serving. So that we never begin to think that we can “take care of ourselves”. Every Shabbat is an opportunity to pause from our daily work **to see Adonai’s provision for us** in a very real and immediate way. Moreover, when others see what our King is doing among our family members, they will be drawn to his goodness.*

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### **Part IV: Man’s “PLACE”**



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

*Adonai calls us-invites us-to take a break from all the hard work of surviving in the natural – in this fallen world. This is so that we can take a moment to remember Adonai and spend time with Him in the wealth and splendor of His Kingdom in the Spirit – where everything is still perfect. **It is a place where we can join Him if we obey and BELIEVE.***

*Adonai foreknew that people would get tangled in the webs of their minds, so He also provided some specific directives to help us. To fully get a foundation for the idea of **obedience and HIS provision...***

*We must revisit the **very first observance of Shabbat** that Adonai organized with HIS people. All things build from this point forward. From this we begin our journey.*

Exodus 16:15 When the sons<sup>H1121</sup> of Israel<sup>H3478</sup> saw<sup>H7200</sup> it, they said<sup>H559</sup> to one<sup>H376</sup> another<sup>H251</sup>, "What<sup>H4478b</sup> is it?" For they did not know<sup>H3045</sup> what<sup>H4100</sup> it was. And Moses<sup>H4872</sup> said<sup>H559</sup> to them, "It is the bread<sup>H3899</sup> which<sup>H834</sup> the LORD<sup>H3068</sup> has given<sup>H5414</sup> you to eat<sup>H402</sup>. 16 "This<sup>H2088</sup> is what<sup>H1697</sup> <sup>H834</sup> the LORD<sup>H3068</sup> has commanded<sup>H6680</sup>, 'Gather<sup>H3950</sup> of it every<sup>H376</sup> man<sup>H376</sup> as much<sup>H6310</sup> as he should eat<sup>H398</sup>; you shall take<sup>H3947</sup> an omer<sup>H6016b</sup> apiece<sup>H1538</sup> according to the number<sup>H4557</sup> of persons<sup>H5315</sup> each<sup>H376</sup> of you has<sup>H3947</sup> in his tent<sup>H168</sup>.'" 17 The sons<sup>H1121</sup> of Israel<sup>H3478</sup> did<sup>H6213a</sup> so<sup>H3651</sup>, and some gathered<sup>H3950</sup> much<sup>H7235a</sup> and some little<sup>H4591</sup>. 18 When they measured<sup>H4058</sup> it with an omer<sup>H6016b</sup>, he who had<sup>H7235a</sup> gathered much<sup>H7235a</sup> had no<sup>H3808</sup> excess<sup>H5736</sup>, and he who had<sup>H4591</sup> gathered little<sup>H4591</sup> had no<sup>H3808</sup> lack<sup>H2637</sup>; every<sup>H376</sup> man<sup>H376</sup> gathered<sup>H3950</sup> as much<sup>H6310</sup> as he should eat<sup>H398</sup>. 19 Moses<sup>H4872</sup> said<sup>H559</sup> to them, "**Let no<sup>H408</sup> man<sup>H376</sup> leave<sup>H3498</sup> any<sup>H4480</sup> of it until<sup>H5704</sup> morning<sup>H1242</sup>.**" 20 **But they did not listen<sup>H8085</sup> to Moses<sup>H4872</sup>, and some<sup>H376</sup> left<sup>H3498</sup> part of it until<sup>H5704</sup> morning<sup>H1242</sup>, and it bred<sup>H7426b</sup> worms<sup>H8438</sup> and became<sup>H887</sup> foul<sup>H887</sup>; and Moses<sup>H4872</sup> was angry<sup>H7107</sup> with them.** 21 They gathered<sup>H3950</sup> it morning<sup>H1242</sup> by morning<sup>H1242</sup>, every<sup>H376</sup> man<sup>H376</sup> as much<sup>H6310</sup> as he should eat<sup>H398</sup>; but when the sun<sup>H8121</sup> grew<sup>H2552</sup> hot<sup>H2552</sup>, it would melt<sup>H4549</sup>. 22 Now **on the sixth<sup>H8345</sup> day<sup>H3117</sup> they gathered<sup>H3950</sup> twice<sup>H4932</sup> as much<sup>H4932</sup> bread<sup>H3899</sup>, two<sup>H8147</sup> omers<sup>H6016b</sup> for each<sup>H259</sup> one<sup>H259</sup>.** When all<sup>H3605</sup> the leaders<sup>H5387a</sup> of the congregation<sup>H5712</sup> came<sup>H935</sup> and told<sup>H5046</sup> Moses<sup>H4872</sup>, 23 then he said<sup>H559</sup> to them, "This<sup>H1931</sup> is what<sup>H834</sup> the LORD<sup>H3068</sup> meant<sup>H1696</sup>: **Tomorrow<sup>H4279</sup> is a sabbath<sup>H7677</sup> observance<sup>H7677</sup>, a holy<sup>H6944</sup> sabbath<sup>H7676</sup> to the LORD<sup>H3068</sup>. Bake<sup>H644</sup> what<sup>H834</sup> you will bake<sup>H644</sup> and boil<sup>H1310</sup> what<sup>H834</sup> you will boil<sup>H1310</sup>, and all<sup>H3605</sup> that is left<sup>H5736</sup> over<sup>H5736</sup> put<sup>H5117</sup> aside<sup>H5117</sup> to be kept<sup>H4931</sup> until<sup>H5704</sup> morning<sup>H1242</sup>.**" 24 So they put<sup>H5117</sup> it aside<sup>H5117</sup> until<sup>H5704</sup> morning<sup>H1242</sup>, as Moses<sup>H4872</sup> had ordered<sup>H6680</sup>, and it did not become<sup>H887</sup> foul<sup>H887</sup> nor<sup>H3808</sup> was there any worm<sup>H7415</sup> in it. 25 Moses<sup>H4872</sup> said<sup>H559</sup>, "**Eat<sup>H398</sup> it today<sup>H3117</sup>, for today<sup>H3117</sup> is a sabbath<sup>H7676</sup> to the LORD<sup>H3068</sup>; today<sup>H3117</sup> you will not find<sup>H4672</sup> it in the field<sup>H7704</sup>.**" 26 "Six<sup>H8337a</sup> days<sup>H3117</sup> you shall gather<sup>H3950</sup> it, but on the seventh<sup>H7637</sup> day<sup>H3117</sup>, **the sabbath<sup>H7676</sup>, there will be none<sup>H3808</sup>.**" 27 It came<sup>H1961</sup> about on the seventh<sup>H7637</sup> day<sup>H3117</sup> that some<sup>H4480</sup> of the people<sup>H5971a</sup> went<sup>H3318</sup> out to gather<sup>H3950</sup>, but they found<sup>H4672</sup> none<sup>H3808</sup>. 28 Then the LORD<sup>H3068</sup> said<sup>H559</sup> to Moses<sup>H4872</sup>, "**How<sup>H575</sup> long<sup>H5704</sup> do you refuse<sup>H3985</sup> to keep<sup>H8104</sup> My commandments<sup>H4687</sup> and My instructions<sup>H8451</sup>?**" 29 "See<sup>H7200</sup>, the LORD<sup>H3068</sup> has given<sup>H5414</sup> you the sabbath<sup>H7676</sup>; therefore<sup>H5921</sup> <sup>H3651</sup> He gives<sup>H5414</sup> you bread<sup>H3899</sup> for two days<sup>H3117</sup> on the sixth<sup>H8345</sup> day<sup>H3117</sup>. Remain<sup>H3427</sup> every<sup>H376</sup> man<sup>H376</sup> in his place<sup>H8478</sup>; let no<sup>H408</sup> man<sup>H376</sup> go<sup>H3318</sup> out of his place<sup>H4725</sup> on the seventh<sup>H7637</sup>





## Beth Goyim Messianic Congregation – בית גויים

*"House of the nations"*

dayH3117." 30 So the peopleH5971a restedH7673a on the seventhH7637 dayH3117 NASB

Please focus on the **simplicity** of the directions, **the swift consequences of disobedience**, and **the provision** from Adonai so that His people could succeed if they would only apply themselves- or purpose themselves -to follow.

The commandment to rest on the Shabbat was given to a group of people who were living in the desert among shepherds. There were no pagan rulers near them, surrounding them or lording over them. There were no businesses, nor was there any national or municipal currency used to measure income or wealth. There were no vineyards or wheat fields or olive groves. There was no Mishkan - or Tabernacle -yet. There were no city gates or even borders. .

When Shabbat regulations are stripped down to **foundational concepts** in this way, we can gain valuable understanding. Adonai expected the people to organize their efforts and their time in **preparing for Shabbat**. Those who failed to prepare **could not enter into the beauty of HIS rest**. Those who did not have any faith in Adonai's provision also could not enter into that pure rest. The labor of going out to gather the manna echoes the Scriptures already quoted above. **The physical act of lifting, gathering, hauling, creating or building with our hands, and cooking were forbidden on the Shabbat**. These things could easily have been done the day before- by a person with a faithful willing heart.

### **Shabbat: Foundational Concepts – Preparation Day**

The idea of **preparing to meet Adonai** is not a vague or elusive ideal. We have specific scriptural references to this special day:

Genesis 35:1 God said to Ya`akov, "Get up, go up to Beit-El and live there, and make there an altar to God, who appeared to you when you fled `Esav your brother." **2** Then Ya`akov said to his household and all the others with him, "**Get rid of the foreign gods that you have with you, purify yourselves, and put on fresh clothes.** **3** We're going to move on and go up to Beit-El. There I will build an altar to God, who answered me when I was in such distress and stayed with me wherever I went." CJB

Exodus 19:8 All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai. **9** Adonai said to Moshe, "See, I am coming to you in a thick cloud, so that the people will be able to hear when I speak with you and also to trust in you forever." Moshe had told Adonai what the people had said; **10** so Adonai said to Moshe, "Go to the people; today and tomorrow **separate them for me** by having them wash their clothing; **11** and **prepare for the third day. For on the third day, Adonai will come down on Mount Sinai before the eyes of all the people.** CJB

**Joshua 7:13** So get up, consecrate the people, and say, '**Consecrate yourselves in preparation for tomorrow**; for here is what Adonai the God of Isra'el says: "Isra'el, you have things under the curse of destruction among you; and **you will not be able to stand before your enemies until you remove the things that were to have been destroyed from among you.**" CJB



## **Beth Goyim Messianic Congregation – בית גויים** *“House of the nations”*

Mark 15:42 When evening G3798 had already G2235 come G1096, because G1893 **it was the preparation G3904 day G3904**, that is, the day G4315 before G4315 the Sabbath G4315, NASB

John 19:31 **It was Preparation Day**, and the Judeans did not want the bodies to remain on the stake on Shabbat, since it was an especially important Shabbat. So they asked Pilate to have the legs broken and the bodies removed CJB

Summary – We can quickly grasp an essential idea after reading these scriptures. An appointment – a moed – with the Melech Israel is nothing to take lightly. As humans, we cannot relate to our Father in heaven with a **“come as you are”** mentality. Although He loves us very dearly – He will not lower His standards nor endure the taunts of His enemy for the sake of our convenience or of our will. Everything must be done His Way. A thorough preparation is required.

### **Shabbat: Foundational Concepts – Man’s Place**

The verse in Exodus 16:29 speaks of every man remaining “in his place”. **Interestingly, there are two different Hebrew words used in that verse which are translated as “place”.** Most of our modern translations assume the words to mean the man’s home or tent. However **both of the Hebrew words convey the idea of subordinate status** - as in **“humble state” or “status”**. The modern expression might more accurately say,

**“Each man must know his place (or status) before the King”.**

Many times Adonai presents a play on words with deep meaning, but the meaning is only understood in the Hebrew context – it is **utterly and frequently** lost in the English translations.

Ex 16:29 "See H7200, the LORD H3068 has given H5414 you the sabbath H7676; therefore H5921 H3651 He gives H5414 you bread H3899 for two days H3117 on the sixth H8345 day H3117. Remain H3427 every H376 man H376 in **his place H8478**; let no H408 man H376 go H3318 out of **his place H4725** on the seventh H7637 day H3117." NASB

H8478 tachath

BDB Definition: 1) **the under part, beneath, instead of**, as, for, for the sake of, flat, unto, where, whereas 1a) the under part (noun masculine) 1b) beneath (adverbial accusative) 1c) under, beneath (preposition) 1c1) **at the foot of (idiom)**

H4725 מוקם / המקם / מוקם / מקם mâqôm / meqômâh

BDB Definition: 1) **standing place**, place 1a) standing place, **station, post, office** 1b) place, place of human abode

Here we can see that Adonai was teaching His chosen people to obey with respect and humility. He is the King and you are not. You are dependent on Him – never the other way around. A simple understanding



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

*is a military unit. There is a sergeant in charge of the unit. The men under his command do not question their leader. They follow his orders because of his rank, and, therefore, they know their place.*

*King Solomon wrote very eloquently about the futility of man’s work and importance of **knowing our place** in Adonai’s kingdom:*

*Ecclesiastes 12:10 Kohelet worked to develop an attractive writing style, in which **he expressed the truth straightforwardly**. 11 The sayings of the wise are as sharp as goads, and those given by leaders of assemblies are like well-fixed nails; [in this case,] **they are presented by a single shepherd**. 12 In addition, my son, take heed: one can write many books — there’s no end to it; and one can study so much that it wearies the flesh. 13 **Here is the final conclusion, now that you have heard everything: fear God, and keep his mitzvot; this is what being human is all about.** 14 **For God will bring to judgment everything we do, including every secret, whether good or bad.**CJB*

**Summary** – *The King has clearly expressed his desire to care for us and to live closely with us. Adonai has promised that we will have abundance and shalom **if we obey His Torah**. The word **“if”** is a small word with a big meaning. Shabbat is an invitation to join in HIS rest in His Kingdom. If we choose to enter into that rest, **we cannot bring the things of this world and of the flesh into the holy place that He has prepared**. Keeping Shabbat includes walking by faith in His provision and protection. Shabbat has to do with trusting that **all His Ways are secure and beautiful**. We can experience that only if we are willing – if we choose – to **obey** in humility.*

### **Part V: Shabbat -not just a day – It is also an Action**

#### **Part V - section A:**

*The next concept to understand is the word **Shabbat**. Shabbat is the title - specially given by Adonai - to the seventh day of the week. Therefore, the first understanding of Shabbat is in the form of a noun. It is basic and very simple. It is listed below.*

H7676 שַׁבָּת shabbâth

BDB Definition: 1) Sabbath 1a) Sabbath 1b) day of atonement 1c) sabbath year 1d) week 1e) produce (in sabbath year)

Part of Speech: noun feminine or masculine

A Related Word by BDB/Strong’s Number: intensive from H7673

Same Word by TWOT Number: 2323b

*We have already noted that the seventh day was declared the Shabbat ever since the days of the creation. Very importantly, we see that Adonai Himself rested from His work on this day.*

*Genesis 2:2 By the seventhH7637 dayH3117 GodH430 completedH3615 His workH4399 whichH834 He had doneH6213a, and He restedH7673a on the seventhH7637 dayH3117 from*



## Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

allH3605 His workH4399 whichH834 He had doneH6213a.NASB

*Although HIS work was much grander in scope and scale than ours-the concept of stopping the creative process is the same. Adonai purposely paused and soaked in the grandeur and beauty of His creation – He spent some time among all of His living creatures. His Word consistently tells us that He still longs to do the same with us*

H7637

/ שביעי shebîy'îy / shebi'îy

BDB Definition: 1) seventh 1a) ordinal number

Part of Speech: adjective masculine or feminine

A Related Word by BDB/Strong's Number: ordinal from H7657

Same Word by TWOT Number: 2318b

*In the modern translations it is easy to differentiate the words in the Leviticus 23 command that we are studying. However, in the Hebrew, there is something a little difficult for us Westerners to understand. In the Hebrew text, the word Shabbat seems to be repeated in this sentence. That is because the first “Shabbat” is a title of the day. The second Shabbat word is a verb. That is important.*

*Shabbat is something we must “do”.*

Leviticus 23:3 'For sixH8337a daysH3117 workH4399 may be doneH6213a, but on **the seventhH7637** dayH3117 there is a **sabbathH7676** of completeH7677 restH7677, a holyH6944 convocationH4744 NASB

H7676 שַׁבַּת shabbâth

Intensive from H7673; intermission, that is, (specifically) the Sabbath: - (+ every) sabbath.

H7673 שָׁבַח shâbath

A primitive root; to repose, that is, desist from exertion; used in many implied relations (causatively, figuratively or specifically): - **(cause to, let, make to) cease, make to celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.**

H7677 shabbâthôn

From H7676; a sabbatism or special holiday: - rest, sabbath.

Exodus 31:16 'So the sonsH1121 of IsraelH3478 **shall observeH8104 the sabbathH7676, to celebrateH6213 a the sabbathH7676** throughout their generationsH1755 as a perpetualH5769 covenantH1285.' NASB

H6213 עָשָׂה âsâh

BDB Definition: 1) **to do, fashion, accomplish, make**1a1) **to do, work, make, produce** 1a1c) to deal (with) 1a1d) to act, **act with effect, effect**1a2) to make 1a2c) **to prepare** 1a2d) to make (an offering) 1a2e) **to attend to, put in order**



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

1a2f) to observe, celebrate 1a2g) to acquire (property) 1a2h) to appoint, ordain, institute 1a2i) to bring about 1a2j) to use 1a2k) to spend, pass 2) (Piel) to press, squeeze

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1708, 1709

*We can quickly learn many details about what Adonai wants us to know about **Shabbat by simply referring to the Hebrew**. The Scriptures teach us that Adonai was very concerned about the heavy burdens with which humans must cope because of the fall of man in the Garden. He repeatedly reminds the Israelites that they were forced to carry heavy burdens for 400 years in Egypt (remember our study of the word for slavery)- Adonai further explains that is one of the specific reasons He gave them the Shabbat. The Sabbath was intended to be an intermission- a break from labor in the earth - from the very beginning.*

**Summary** – *In the context of the scriptures, Adonai tells us that we must be willing to put down our burdens and walk away from them – and walk toward HIM. We are being asked by the King to replace those chores with a celebration. Anyone who has every prepared for a celebration knows that there is always a lot of work involved. However, we are always willing to do that work because of the blessings and joy that follow. Even during the “party” there is monitoring, serving, intermittent clean-up, refilling the food trays and punch bowl, keeping the music playing, getting more ice for the cold drinks...etc...If we are willing to engage in the “work” of having a party for other reasons- celebrating a graduation, a retirement, a wedding anniversary – then we can begin to understand the joy of preparing and celebrating the Shabbat.*

### **Part V - section B:**

*The modern translations render the word “rest” in many scriptures of the Biblical text. However, the single term rest is **differentiated in the Hebrew text with several different words with variations in their meaning**. A word search in the Scriptures for the modern word “rest” reveals that the word appears 281 times. The first of which is found in the account of Noah. The significance is accentuated by the translation of Noah's name..which means REST...*

Genesis 5:29 Now he called<sup>H7121</sup> his name<sup>H8034</sup> **Noah<sup>H5146</sup>**, saying<sup>H559</sup>, "This<sup>H2088</sup> one<sup>H2088</sup> will give<sup>H5162</sup> us **rest<sup>H5162</sup>** from our work<sup>H4639</sup> and from the toil<sup>H6093</sup> of our hands<sup>H3027</sup> arising from the ground<sup>H127</sup> which<sup>H834</sup> the LORD<sup>H3068</sup> has cursed<sup>H779</sup>." NASB

H5146 nôach **The same as H5118**; rest; Noah, the patriarch of the flood: - Noah.

H5162 נָחַם nâcham

A primitive root; properly **to sigh**, that is, **breathe strongly**; by implication to be sorry, that is, (in a favorable sense) **to pity, console** or (reflexively) rue; or (unfavorably) to avenge (oneself): - **comfort** (self), ease [one's self], **repent** (-er, -ing, self).

H5118 נָחַח nûach From H5117; **quiet: - rest** (-ed, -ing place).



## *Beth Goyim Messianic Congregation – בית גויים* *“House of the nations”*

Genesis 8:4 In the seventh<sup>H7637</sup> month<sup>H2320</sup>, on the seventeenth<sup>H7651</sup> <sup>H6240</sup> day<sup>H3117</sup> of the month<sup>H2320</sup>, the ark<sup>H8392</sup> **rested**<sup>H5117</sup> upon the mountains<sup>H2022</sup> of Ararat<sup>H780</sup>. NASB

*As we can clearly see there is a different word in Hebrew used here. This changes the understanding and the depth of our knowledge.*

H5117 נָחַח nûach

A primitive root; to rest, that is, **settle down**; used in a great variety of applications, literally and figuratively, intransitively, transitively and causatively (**to dwell, stay, let fall**, place, let alone, withdraw, give comfort, etc.): - cease, be confederate, **lay, let down**, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down.

*The next example of the word “rest” in the scriptures also appears in Genesis 18. In the account of Abraham’s visit by Adonai in the form of three men, he invites the three **to rest** beneath a tree.*

Genesis 18:4 "Please<sup>H4994</sup> let a little<sup>H4592</sup> water<sup>H4325</sup> be brought<sup>H3947</sup> and wash<sup>H7364</sup> your feet<sup>H7272</sup>, and **rest**<sup>H8172</sup> yourselves<sup>H8172</sup> under<sup>H8478</sup> the tree<sup>H6086</sup>; NASB

H8172 שָׁאן shâ'an A primitive root; to support one’s self: - lean, lie, rely, rest (on, self), stay.

*We must be careful to apply the words chosen by Adonai **IN THE CONTEXT** in which they were written. Our study has shown that the Hebrew language text provides specific detailed variations of meaning for both the words **work and rest**.*

*In our modern thinking and speaking we may use the same word “rest” for sleeping through the night, or sitting under a shade tree, or an apple resting on the kitchen table. **Hebrew provides distinctly different words for each of these instances**. Most importantly, for the sake of this study, **none of these other words apply to the Shabbat** according to Adonai’s first day of rest which He proclaimed holy. Moreover, these variations for the word **rest do not appear in any of the subsequent commands for the Shabbat**.*

*To specifically apply the instruction **to Shabbat** – to have an intermission - we again seek the Scriptures. For certainty and for clarity, Yeshua Himself reiterates the concern for the heavy burdens of life, and He emphasizes His intention to provide an intermission from that work as it applies to our **SOULS**.*

Matthew 11:28 "Come<sup>G1205</sup> to Me, all<sup>G3956</sup> who are **weary**<sup>G2872</sup> and **heavy-laden**<sup>G5412</sup>, and I will give<sup>G373</sup> you **rest**<sup>G373</sup>. 29 "Take<sup>G142</sup> My yoke<sup>G2218</sup> upon you and learn<sup>G3129</sup> from Me, for I am<sup>G1510</sup> gentle<sup>G4239b</sup> and humble<sup>G5011</sup> in heart<sup>G2588</sup>, and **YOU WILL FIND** <sup>G2147</sup> **REST** <sup>G372</sup> **FOR YOUR SOULS** <sup>G5590</sup>. 30 “For My yoke<sup>G2218</sup> is easy<sup>G5543</sup> and My **burden** <sup>G5413</sup> is light <sup>G1645</sup>."NASB

G5412 פְּחִיזוֹ phortizō



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

From G5414; **to load up** (properly as a vessel or animal), that is, (figuratively) to overburden with ceremony (or spiritual anxiety): - lade, be heavy laden.

G372 ἀνα

From G5414; **to load up** (properly as a vessel or animal), that is, (figuratively) to overburden with ceremony (or spiritual anxiety): - lade, be heavy laden.

G372 ἀνά anapausis

From G373; **intermission**; by implication recreation: - rest.

Draw your attention to G372 in the Greek - **this word has the same meaning as the Hebrew word for “intermission”**. THIS IS AN EXTREMELY IMPORTANT UNDERSTANDING” THIS IS ALSO BRINGING YOU TO THE UNDERSTAND OF G373

G373 α anapauō

(reflexively) **to repose** (literally or figuratively (be exempt), remain); by implication **to refresh: - take ease, refresh, (give, take) rest.**

*For our abundant blessing, the Gospel accounts have recorded Yeshua’s teachings regarding Shabbat. He knew we would need this help and He made certain that His desire to share His rest would be communicated to us through his talmidim. These next Scriptures contain these perfect words direct from the Master’s lips.*

Luke 11:38 **When the PhariseeG5330 sawG3708 it, he was surprisedG2296 that He had not firstG4413 ceremoniallyG907 washedG907 beforeG4253 the mealG712.** 39 But the LordG2962 saidG3004 to him, "NowG3568 you PhariseesG5330 cleanG2511 the outsideG1855 of the cupG4221 and of the platterG4094; but insideG2081 of you, you are fullG1073 of robberyG724 and wickednessG4189. 40 "You foolishG878 onesG878, did not He who madeG4160 the outsideG1855 makeG4160 the insideG2081 alsoG2532? 41 "But giveG1325 that which is withinG1751 as charityG1654, and thenG2400 allG3956 thingsG3956 are cleanG2513 for you. 42 "But woeG3759 to you PhariseesG5330! **For you payG586b titheG586b of mintG2238 and rueG4076 and everyG3956 kind of gardenG3001 herbG3001, and yet disregardG3928 justiceG2920 and the loveG26 of GodG2316; but theseG3778 are the thingsG3778 you shouldG1163 have doneG4160 withoutG3361 neglectingG3935 the othersG2548.** 43 "WoeG3759 to you PhariseesG5330! For you loveG25 the chiefG4410 seatsG4410 in the synagoguesG4864 and the respectful greetingsG783 in the marketG58 placesG58. 44 "WoeG3759 to you! For you are likeG5613 concealedG82 tombsG3419, and the peopleG444 who walkG4043 overG1883 them are unawareG3756 G3609a of it." 45 OneG5100 of the lawyersG3544 \*saidG3004 to Him in replyG611, "TeacherG1320, when You sayG3004 thisG3778, You insultG5195 us tooG2532." 46 But He saidG3004, "**WoeG3759 to you lawyersG3544 as wellG2532! For you weighG5412 menG444 downG5412 with burdensG5413 hardG1419 to bearG1419, whileG2532 you yourselvesG846 will not even touchG4379 the burdensG5413 with oneG1520 of your fingersG1147.** 47 "WoeG3759 to you! For you buildG3618 the tombsG3419 of the prophetsG4396, and it was your fathersG3962 who killedG615 them. 48 "SoG686 you are witnessesG3144 and approveG4909 the deedsG2041 of your fathersG3962; becauseG3754 it was they who killedG615 them, and you buildG3618 their tombs.



## **Beth Goyim Messianic Congregation – בית גויים** *“House of the nations”*

Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have **neglected the weightier provisions of the law: justice and mercy and faithfulness**; but these are the things you should have done **without neglecting the others**.<sup>24</sup> "You blind guides, who strain out a gnat and swallow a camel! NASB

*Both of these passages reinforce the same criticism that Messiah aimed at the Pharisees with regards to their twisting and misunderstanding of Torah in general...*

*....have neglected the weightier provisions of the law:*

*Yeshua is giving a powerful teaching here. He is teaching right discernment of Torah. He clearly states that **there are teachings and provisions of the Torah that are fundamental or foundational**. These areas of the Law cannot be forsaken or excluded in an attempt to force strict adherence to the details of the Torah.*

*We are, however, careful to note that He is not advocating casual or flippant disregard of these details of Torah either. He is giving a warning that stands the test of time. **Man has a habit of trying to follow Torah in the flesh. Yeshua shows us the way back to the Spirit of the Law....those saved by Yeshua and following the Way can obtain a Torah observant life by the help of the Ruach....not by “nit picking”, endless criticism, or even peer pressure.***

**Summary** - Scripture, thus far, has taught us that Shabbat is a type of “rest”, but not the typical type of rest that we have understood in modern Western thinking or culture. The concept of Shabbat involves some surprising actions – to desist from exertion, leaving something, putting something down while also celebrating!

*We are not to leave something as if to be empty-handed or void. We are not to walk away from our work so that we have “nothing to do”. We are **leaving our work and our burdens** so that we can **be free** to be filled with His presence. So that we can freely **serve Him without distractions**. So that we can **be refreshed** and renewed. So that our congregations may be filled with fully restored and functionally strong workers for the Kingdom. Now we can better understand Adonai’s purpose and intent. He wants us to put down our tools and our loads and walk away from them so that we are free to celebrate in His presence!*

### **Part V - section C: Shabbat...Just Do It!**

*Yeshua’s own words confirm this expectation of “doing” Shabbat:*

Matthew 12:12 "How much more valuable than a sheep! So then, **it is lawful to do good on the**





## Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

SabbathG4521." NASB

Mark 3:4 And He \*saidG3004 to them, "Is it lawfulG1832to doG4160 goodG18 orG2228 to doG2554 harmG2554 on the SabbathG4521, to saveG4982 a lifeG5590 orG2228 to killG615?" But they keptG4623 silentG4623.NASB

G4160 Ἀοιέ poy-eh'-o

Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfill, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

G4238 πρά, work, yield. Compare G4238.

G4238 Ἀράσ pras'-so

A primary verb; to “practice”, that is, perform repeatedly or habitually (thus differing from G4160, which properly refers to a single act); by implication to execute, accomplish, etc.; specifically to collect (dues), fare (personally): - commit, deeds, do, exact, keep, require, use arts.

*Notice in these passages that Yeshua **did not use** the Greek word- - praso. This specific term refers to repeated or habitual labor that is specifically meant for personal gain or profit. In other words – doing our regular work at our jobs or place of employment. It is clear that Yeshua is NOT teaching that these types of activities are allowable on Shabbat. Although Yeshua does not enter into a complete teaching on the subject of jobs here, or in any of His teachings, we need this information so that we can be discerning about the words He is actually teaching here. It is beneficial to briefly look at what was NOT said to strengthen our understanding of what was REALLY said.*

***Yeshua was careful in His choice of words.** The Greek word poyeho refers to single powerful acts that are carried out by groups of people united under Yeshua to fulfill His commandments. In so doing these people are actively participating in the battle between ha satan and Yeshua. These warrior’s actions are securing Yeshua’s followers within the advancing borders of Yeshua’s Kingdom on earth, battling (as in a spiritual “shoot out”) with enemy forces, and casting them out.*

*In Yeshua’s teachings from Matthew 12 and Mark 3 we see confirmation that **Adonai expects His people to actively participate in the Shabbat.** The concept of Shabbat is not to promote humans to be sedentary or motionless. Yeshua shows us that Shabbat is a day **to redirect our energies toward something different** than our everyday work in this world.*

G2573 ἁλῶ kalōs

Adverb from G2570; well (usually morally): - (in a) good (place), honestly, + recover, (full) well. properly beautiful, but chiefly (figuratively) good (literally or morally), that is, valuable or virtuous (for appearance or use,

G18 ἄγα



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

Adverb from G2570; well (usually morally): - (in a) good (place), honestly, + recover, (full) well. properly beautiful, but chiefly (figuratively) good (literally or morally), that is, valuable or virtuous (for appearance or use,

G18 ἀγαθός agathos

A primary word; “good” (in any sense, often as noun): - benefit, good (-s, things), well. Compare G2570. which is properly intrinsic): - X better, fair, good (-ly), honest, 浑效 meet, well, worthy.

*We can learn much from Messiah's example as well as His words. Carefully read the following scripture passage.*

Matthew 12:1 **One Shabbat** during that time, **Yeshua was walking through some wheat fields.** His talmidim were hungry, so **they began picking heads of grain and eating them.** 2 On seeing this, the P'rushim said to him, "Look! **Your talmidim are violating Shabbat!**" 3 But he said to them, "Haven't you ever read what David did when he and those with him were hungry? 4 He entered the House of God and ate the Bread of the Presence!" — which was prohibited, both to him and to his companions; — it is permitted only to the cohanim. 5 “Or haven't you read in the Torah that on Shabbat the cohanim profane Shabbat and yet are blameless? 6 I tell you, there is in this place something greater than the Temple! 7 **If you knew what 'I want compassion rather than animal-sacrifice' meant, you would not condemn the innocent.** 8 **For the Son of Man is Lord of Shabbat!**" 9 **Going on from that place, he went into their synagogue.** CJB

*In preparation for this part of the study, the following Scriptures relate to Messiah's remarks above:*

**Proverbs 17:15** He who justifies the wicked and he who **condemns the righteous** — both alike are an *abomination* to Adonai.CJB

**Deuteronomy 23:25** (23:26) When you **enter your neighbor's field** of growing grain, **you may pluck ears with your hand;** but you are not to put a sickle to your neighbor's grain.

**Exodus 29:32** "Aaron and his sons shall eat the flesh of the ram **and the bread that is in the basket,** at the doorway of the tent of meeting.CJB

**Leviticus 24:8** Regularly, **every Shabbat,** he is to arrange them before Adonai ; they are from the people of Isra'el, as a covenant forever.<sup>9</sup> **They will belong to Aharon and his sons;** and they are to eat them in a holy place; because for him they are, of the offerings for Adonai made by fire, especially holy. **This is a permanent law.**CJB

**Numbers 18:1** So the LORD said to Aaron, "You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary, and you and your sons with you shall bear the guilt in connection with your priesthood. 2 "But bring with you also your brothers, the tribe of Levi, the tribe of your father, that they may be joined with you and serve you, while you and your sons with you are before the tent of the testimony. 3 "**And they shall thus attend to your obligation and the obligation of all the tent, but they shall not come near to the**



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

**furnishings of the sanctuary and the altar, or both they and you will die.** 4 "They shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; but an **outsider may not come near you.** 5 "So you shall attend to the obligations of the sanctuary and the obligations of the altar, so that there will no longer be wrath on the sons of Israel. 6 "Behold, I Myself have taken your fellow Levites from among the sons of Israel; they are a gift to you, dedicated to the LORD, to perform the service for the tent of meeting. 7 "But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death." 8 Then the LORD spoke to Aaron, "Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel I have given them to you as a portion and to your sons as a perpetual allotment.CJB

**Numbers 28:9** 'Then on the sabbath day two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its drink offering:10 'This is the burnt offering of every sabbath in addition to the continual burnt offering and its drink offeringCJB

*Based on all that we have studied so far there are a few commands that we can surmise the P'rushim may have been thinking when they accused the talmidim specifically of violating the Shabbat.*

### Preparation Day – Gathering, Gleaning, Food Prep :

Exodus 16:22 Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, 23 then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning." 24 So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. 25 Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field.CJB

### Leaving the city and leaving the house:

Exodus 16:29 "See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day." CJB

*The fields and pasturelands were mapped out approximately 3000 cubits outside the gates of the city according to scripture.*

The Treasury of Scriptural Knowledge offers this additional data and information:

Numbers 35:4 (see below) thousand cubits: The Septuagint reads ἴσχυι πηχαις "two thousand cubits," as in the following verse; but this reading is not acknowledged by any other ancient version, except the Coptic, nor by any of the manuscripts collated by Kennicott and De Rossi. Various modes have been proposed for reconciling the accounts in these two verses, which appear in general to require full as much explanation as the text itself. The explanation of Maimonides is the only one that is intelligible, and appears perfectly satisfactory. "The suburbs,"



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

says he, "of the cities are expressed in the law to be 3,000 cubits on every side, from the wall of the city and outwards. The first 1,000 cubits are the suburbs; and the 2,000, which they measured without the suburbs, were for fields and vineyards."

**Numbers 35:3** "The cities shall be theirs to live in; and their pasture lands shall be for their cattle and for their herds and for all their beasts. 4 **"The pasture lands of the cities which you shall give to the Levites shall extend from the wall of the city outward a thousand cubits around.** 5 "You shall also measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the center. This shall become theirs as pasture lands for the cities.  
CJB

*Clearly, Yeshua and his talmidim would have to have been **outside the city gates** in order to even venture into a field. There were no fields kept within the city in those days. We have already clarified that the English word "place" does not mean the same as the Hebrew word given in Exodus 16:29. However, the P'rushim may have been promoting a wrong teaching in this regard as well. Yeshua does not clarify or even dignify His attackers' incorrect knowledge or understanding of these details. Although this passage does offer some encouragement and confirmation of our earlier determination that the Shabbat mitzvah does not dictate that any of us are bound by Torah to remain in any given town or property.*

Carrying a load - *The gathering of few grains of wheat in the field would not have been equal to "carrying a load or a heavy burden". The only topic that appears even relevant to the situation and to the scripture presented is the context of the **Preparation Day**. The P'rushim may have focused on the apparent lack of prepared food for the hungry talmidim to eat.*

*The discussion above is interesting and good for learning purposes; however, all of the information is cancelled out by Messiah's words in Matthew 12:7. According to Yeshua, He and His talmidim had not violated the Shabbat in any meaningful way. In fact, Yeshua plainly states that they were **"innocent" of any wrongdoing.***

*There are more teachings from Yeshua regarding the correct discernment of Torah as well as the specific command regarding Shabbat:*

**Luke 13:10 And He was teachingG1321 in oneG1520 of the synagoguesG4864 on the SabbathG4521. 11 And there was a womanG1135 who for eighteenG1178a yearsG2094 had hadG2192 a sicknessG769 caused by a spiritG4151; and she was bentG4794 doubleG4794, and couldG1410 not straightenG352b up at allG3838. 12 When JesusG2424 sawG3708 her, He calledG4377 her overG4377 and saidG3004 to her, "WomanG1135, you are freedG630 from your sicknessG769." 13 And He laidG2007 His handsG5495 on her; and immediatelyG3916 she was madeG461 erectG461 againG461 and began glorifyingG1392 GodG2316. 14 **But the synagogueG752 officialG752, indignantG23 becauseG3754 JesusG2424 had healedG2323 on the SabbathG4521, began sayingG3004 to the crowdG3793 in responseG611, "There are sixG1803 daysG2250 in whichG3739 workG2038b shouldG1163 be doneG2038b; soG3767****



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

come during them and get healed, and not on the Sabbath day." 15 But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? 16 "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" 17 As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him. CJB

In this passage of scripture we see a **marvelous confirmation** of several determinations already concluded by our in depth review of the Shabbat commands. Yeshua fulfills the command for **a holy convocation** by attending a gathering of the mishpocha at the synagogue. Furthermore, **He was not the only one there**. Yeshua specifically connects the idea of **freedom from the bondage of the enemy with the freedom of Shabbat**. Adonai's day of rest and the fulfillment of his plan of salvation is seen here in verses 15-16. This is powerful confirmation regarding our determination that Adonai's first Shabbat was directly related to the defeat of hasatan

Yeshua reinforces His insistence on right discernment of Torah.

John 7:19 Didn't Moshe give you the Torah? Yet not one of you obeys the Torah! Why are you out to kill me?" :20 "You have a demon!" the crowd answered. "Who's out to kill you?" 21 Yeshua answered them, "I did one thing; and because of this, all of you are amazed. 22 Moshe gave you b'rit-milah — not that it came from Moshe but from the Patriarchs — **and you do a boy's b'rit-milah on Shabbat.**23 **If a boy is circumcised on Shabbat so that the Torah of Moshe will not be broken, why are you angry with me because I made a man's whole body well on Shabbat?** 24 Stop judging by surface appearances, **and judge the right way CJB**

**Summary** - It is essential that we learn from the MASTER that He becomes offended when men confuse and burden people with the words of His Torah. We must adhere to His perfect instruction here. **There are some activities that are allowable on Shabbat, within the context of Torah that will not prevent or distract a person from fulfilling their active participation on this Holy Day.** Furthermore, Torah, and more specifically Shabbat, was never intended to be a point of **sorrow and condemnation** for the people of Adonai. We are unavoidably drawn back to our earlier conclusion that there are foundational concepts of Torah that must stand regardless of every **situational detail**...in other words...**"there are weightier measures of the Torah"**. Furthermore, keeping Shabbat has more to do with **issues and attitudes of the heart** than of the minute details of everyday life. **If your heart truly delights in HIS Shabbat you will be taught and led by the Ruach to align your actions with the true Spirit of Torah even if not always the letter of Torah.**

### **Part VI: The Holy Convocation**

Another new concept to mankind is introduced in the Leviticus scripture. The HOLY CONVOCATION:



## *Beth Goyim Messianic Congregation – בית גויים* *“House of the nations”*

Leviticus 23:3 'For sixH8337a daysH3117 workH4399 may be doneH6213a, but on the seventhH7637 dayH3117 there is a sabbathH7676 of completeH7677 restH7677, a **holyH6944 convocationH4744**. You shall not doH6213a anyH3605 workH4399; it is a sabbathH7676 to the LORDH3068 in allH3605 y your dwellingsH4186. NASB

*What exactly is a **holy convocation**?*

H6944 קֹדֶשׁ qôdesh

BDB Definition:

1) apartness, holiness, sacredness, separateness 1a) apartness, sacredness, holiness 1a1) of God 1a2) of places 1a3) of things 1b) set-apartness, separateness

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H6942

Same Word by TWOT Number: 1990a

*Therefore, the Hebrew understanding of HOLY **means separate or set apart**. It applies to Adonai Himself. It can also apply to places and things. In this Scripture it applies to a specific day of the week and it applies **to this convocation**. This full meaning will be very important to the study later on.*

H4744 מִקְרָא miqra

From H7121; something **called out**, that is, a **public meeting** (the act, the persons, or the place); also a **rehearsal: - assembly**, calling, convocation, reading.

*From the Hebrew text we can learn that our King is expecting our attendance at a public gathering in a place that is set apart for this purpose and for HIM. WE also see that this weekly gathering is viewed as a rehearsal..interesting....A rehearsal for what?*

**Could it be** that every **Shabbat** is our wedding rehearsal? For those who are betrothed to Yeshua, this rest – this Shabbat-has been preparing our hearts for the day when we will enter into the Final Shabbat. We will be gathered to Him for eternity..HalleluYah!

*Here is a comparison in the different dictionaries.*

**BDB** H4186

/ מוֹשָׁב môsha

BDB Definition:

1) **seat, assembly**, dwelling-place, dwelling, dwellers

1a) **seat, sitting**, those sitting, **sitting company** or assembly 1b) dwelling place, dwelling 1c) **situation**, location 1d) time of dwelling 1e) those dwelling, dweller

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H3427; a seat

Same Word by TWOT Number: 922c



## Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

### Strongs

H4186 מושב מושב mōshâb mōshâb

From H3427; **a seat**; figuratively **a site**; abstractly **a session**; by extension an abode (the place or the time); by implication **population**: - **assembly**, dwell in, dwelling (-place), wherein (that) dwelt (in), inhabited place, seat, sitting, **situation**, **sojourning**.

How can we **Shabbat** at a **public assembly** if the same command says we are to **keep the Shabbat** in our **homes**? Does the command given in Leviticus 23:3 give **contradictory directions**? The Hebrew word for **dwelling** – **moshab**- indicates that **a seat in an assembly** is required for Adonai's people on Shabbat –He is providing for you...a place in the crowd! Again, we see that the Hebrew text provides clarity and exactness where we need it most. Most modern translations of this word indicate that the Scripture and the mitzvot refer to one's home or one's specific town. However, we can see from **both** the Strong's and the BDB that the first and primary meaning of the word is not that narrowly defined -this particular Hebrew term indicates a much broader meaning of a **population or a community**. Adonai could have easily chosen a much more specific or well-defined term –such as house or tent - **but HE did not**. Instead He wanted for His people to understand His clear intent.

Below is a brief review of the scriptures that can help us to understand **the requirement to meet** with one another in a designated place with our Abba in heaven.

Mark 3:1 He (*Yeshua*)enteredG1525 againG3825 **into a synagogueG4864**; and a manG444 was thereG1563 whose handG5495 was witheredG3583. 2 They were watchingG3906 Him to see **ifG1487 He would healG2323 him on the SabbathG4521**, soG2443 that they might accuseG2723 Him. NASB

Mark 6:2 **When the SabbathG4521 cameG1096, He beganG757 to teachG1321 in the synagogueG4864**; and the **manyG4183 listenersG191** were astonishedG1605, sayingG3004, "WhereG4159 did thisG3778 manG3778 get theseG3778 thingsG3778, and whatG5101 is this wisdomG4678 givenG1325 to Him, and suchG5108 miraclesG1411 as theseG5108 performedG1096 by His handsG5495?NASB

Luke 4:14 And JesusG2424 returnedG5290 to GalileeG1056 in the powerG1411 of the SpiritG4151, and newsG5345 aboutG4012 Him spreadG1831 throughG2596 allG3650 the surroundingG4066 districtG4066. 15 And He began teachingG1321 in their synagoguesG4864 and was praisedG1392 by allG3956. 16 And He cameG2064 to NazarethG3478, whereG3757 He had beenG1510 broughtG5142 up; **and as was His customG1486, He enteredG1525 the synagogueG4864 on the SabbathG4521**, and stoodG450 up to readG314. NASB

Not only does Yeshua demonstrate specific Shabbat actions **in the synagogues**, but the words tell us that these meetings with the mishpocha/Family on Shabbat were **HIS normal practice**. This example from **the only sinless man** to ever walk among the people of the earth offers **powerful living testimony** of what **Adonai is calling us to do** every Shabbat.



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

Please read these definitions and their highlights **before reading** the next Scripture:

H226 'óth

Probably from H225 (in the sense of appearing); **a signal** (literally or figuratively), as **a flag**, beacon, **monument**, omen, prodigy, evidence, etc.: - mark, miracle, (en-) sign, token.

H1121 בן bèn

From H1129; a son (as a **builder of the family** name), in the widest sense (of literal and figurative relationship, including grandson, subject, **nation, quality or condition**, etc., (like H1, H251, etc.): - + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, **breed**, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) **people**, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

Exodus 31:16 'So the sons**H1121** of Israel**H3478** shall observe**H8104** the sabbath**H7676**, to celebrate**H6213a** the sabbath**H7676** throughout their generations**H1755** as a perpetual**H5769** covenant**H1285**.' 17 "It is a sign**H226** between**H996** Me and the sons**H1121** of Israel**H3478** forever**H5769**; for in six**H8337a** days**H3117** the LORD**H3068** made**H6213a** heaven**H8064** and earth**H776**, but on the seventh**H7637** day**H3117** He ceased**H7673a** from labor, and was refreshed**H5314**." NASB

*Any of us would look upon a picture of a flag with orange, green and white stripes, a kilt along side a set of bag pipes, a free standing harp, and a very green meadow with horses and sheep and immediately associate those items with the land, the people, and the culture of Ireland. Even when the Irish people relocated to foreign lands, these items and these skills have traveled with them.*

*In Exodus 31, Adonai was declaring that the Shabbat would be **the signal associated with Israel** – not simply as any other group of people among the nations of the earth. The Shabbat would **signal Israel's relationship with the King Himself**. They were to carry this signal with them where ever they lived.*

*Shabbat was to be observed no matter where or when His people were gathered together. Their numbers or their situation or even their political or social standing within a foreign land were all irrelevant details toward Shabbat. Shabbat was to be maintained regardless.*

*When we review the Leviticus 23 scripture we see a foreshadow of today.*

Leviticus 23:3 .....You shall not do**H6213a** any**H3605** work**H4399**; it is a sabbath**H7676** to the LORD**H3068** in all**H3605** your dwellings**H4186**. NASB

**We the followers of the Way, are not all centrally located in Jerusalem or in the land of Israel.**

*In fact, we are scattered to the four corners of the world –Just as prophecy said we would be. Here, in modern America, many of us live scattered apart from each other – we do not even live in a believing community in close proximity to each other – much less being close to Israel or Jerusalem! It seems that Adonai knew these questions would come up at the End of Days.*





## **Beth Goyim Messianic Congregation – בית גויים** *“House of the nations”*

We have many detailed scriptures to help guide the people who were going to take the land of Israel after the Exodus. It is clearly understood that **Adonai expected Torah to be the “law of the land”**. The pagan people were to be destroyed completely. Their gods were to be smashed. Those pagans in the nearby territories were offered an opportunity for peace, but if they chose to fight, they were utterly destroyed. Finally, anyone **choosing** to live among the Jewish people had to **accept the Torah** as final.

It is clear that we cannot engage our neighbors in that way. We do not have the prevailing power to rule in that way. We do not own and control the territories where we live. Clearly there are other religions – including atheism – that are operating right near to us. We cannot remove them. We cannot control their actions on their own properties. We cannot dictate Torah to our town, county, state or federal governments. So, what can we do? We **apply the foundational Shabbat concepts** that we have uncovered in the Torah from the very beginning.

Adonai’s Word also helps us in other ways.

Numbers 6:27 "In this way they are **to put my name** on the people of Isra'el, so that I will bless them." CJB

Exodus 20:24 (20:21) **For me** you need make only an altar of earth; on it you will sacrifice your burnt offerings, peace offerings, sheep, goats and cattle. **In every place where I cause my name to be mentioned, I will come to you and bless you.** CJB

Deuteronomy 12:20 "When Adonai your God expands your territory, as he has promised you, and you say, 'I want to eat meat,' simply because you want to eat meat, then you may eat meat, as much as you want. 21 **If the place which Adonai your God chooses to place his name is too far away from you; then you are to slaughter animals from your cattle or sheep, which Adonai has given you; and eat on your own property, as much as you want.** 22 Eat it as you would gazelle or deer; the unclean and clean alike may eat it. 23 **Just take care not to eat the blood, for the blood is the life, and you are not to eat the life with the meat.** 24 Don't eat it, but pour it out on the ground like water. 25 Do not eat it, so that things will go well with you and with your children after you, as you **do what Adonai sees as right.** 26 **Only the things set aside for God which you have,** and the vows you have vowed to make, you must take and **go to the place which Adonai will choose.** 27 There you will offer your burnt offerings, the meat and the blood, on the altar of Adonai your God. The blood of your sacrifices is to be poured out on the altar of Adonai your God, and you will eat the meat. 28 Obey and pay attention to everything I am ordering you to do, so that things will go well with you and with your descendants after you forever, **as you do what Adonai sees as good and right.** CJB

**These scriptures teach an important biblical principle. Adonai foreknew that followers of the Way would need a way to follow Torah when they lived outside the Land and outside of Jerusalem. We see the application in 1Samuel in the account of David and his men eating the consecrated bread. Notice the place where the priest was preparing and offering the bread – (hint – it wasn't in Jerusalem)**



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

1 Samuel 21:1 (21:2) *David went to see Achimelekh the cohen in Nov.* Achimelekh came trembling to meet David and asked, "Why are you alone? Why is no one with you?" 2 (21:3) David said to Achimelekh the cohen, "The king has sent me on a mission and told me not to let anyone know its purpose or what I've been ordered to do. I've arranged a place where the guards are to meet me. 3 (21:4) Now, what do you have on hand? If you can spare five loaves of bread, give them to me, or whatever there is." 4 (21:5) The cohen answered David, "I don't have any regular bread; however, there is consecrated bread — but only if the guards have abstained from women. CJB

According to the above Torah scriptures, Adonai can designate **places which are set apart for Himself** – He can place HIS name in any location. The important detail is simple: where ever we offer things to Adonai – praise offerings, fellowship offerings, thank offerings, bread & grain offerings – **the location must be set apart – it must be HOLY** – **the place** must be chosen by Adonai. Notice also that the participants must follow Torah in these far off places as well. The people must not lose sight of the teachings about clean and unclean – even outside of Jerusalem and the Temple worship.

The final clarification from scripture comes from 1 Peter 2:3-9. As a designated **nation of holy priests**, we have the knowledge and the skill and the authority to consecrate a location as Holy. We can call a holy convocation – or a sacred assembly – in accordance with the directives of Torah.

**Summary** – **The commandment for the people to assemble publically on Shabbat is simple and clear.** When we designate a location that we will offer as set apart for Adonai – and then we meet HIM there every week, we make our Abba's heart glad. When we each bring an offering to that assembly – a tithe, a new believer, a song of praise- we demonstrate our willingness to join our Abba and to celebrate His Shabbat on His terms.

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### **Part VII: The Details – According to Torah**

#### **Part VII – section A: The City Gates**

The first time that the term “gates” is mentioned in Scripture **in reference to the Shabbat** is in Deuteronomy 5. The word “gates” is completely omitted in the NASB translation, but the context of the sentence is maintained with the word for **travelers or sojourners**. The original Hebrew text clearly includes the term **sha'ar** – which translates as “gates”.

HOT

Deu 5:14 השב H3117 ויום

NASB

Deuteronomy 5:12 'ObserveH8104 the sabbathH7676 dayH3117 to keepH6942 it holyH6942 2, as the LORDH3068 your GodH430 commandedH6680 you. 13 'SixH8337a daysH3117 you



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

shall laborH5647 and doH6213a allH3605 your workH4399, 14 but the seventhH7637 dayH3117 is a sabbathH7676 of the LORDH3068 your GodH430; in it you shall not doH6213a anyH3605 workH4399, you or your sonH1121 or your daughterH1323 or your maleH5650 servantH5650 or your femaleH519 servantH519 or your oxH7794 or your donkeyH2543 or anyH3605 of your cattleH929 or your **sojournerH1616 whoH834 stays with you**, soH4616 that your maleH5650 servantH5650 and your femaleH519 servantH519 may restH5117 as well as you.

CJB

Deuteronomy 5:13 You have six days to labor and do all your work, 14 but the seventh day is a Shabbat for Adonai your God. On it you are not to do any kind of work - not you, your son or your daughter, not your male or female slave, not your ox, your donkey or any of your other livestock, and not **the foreigner staying with you inside the gates to your property** — so that your male and female servants can rest just as you do.

*Taken within the original context, the issue in verse 14 emphasizes those who are to be included in the observance of Shabbat. . There is no other instruction. There is no particular activity or function of the gates as related to the Shabbat in this scripture.*

*The city gates of Jerusalem, however, are given special detailed attention in Jeremiah 17...*

NASB

Jeremiah 17:21 "ThusH3541 saysH559 the LORDH3068, "TakeH8104 heedH8104 for yourselvesH5315, and do not carryH5375 any loadH4853a on the sabbathH7676 dayH3117 or bringH935 anything in through the **gatesH8179 of JerusalemH3389**. 22 "You shall not bringH3318 a loadH4853a out of your housesH1004 on the sabbathH7676 dayH3117 norH3808 doH6213a anyH3605 workH4399, but keepH6942 the sabbathH7676 dayH3117 holyH6942, as I commandedH6680 your forefathersH1. 23 "Yet they did not listenH8085 or inclineH5186 their earsH241, but stiffenedH7185 their necksH6203 in order not to listenH8085 or takeH3947 correctionH4148.24 "But it will comeH1961 about, ifH518 you listenH8085 attentivelyH8085 to Me," declaresH5002 the LORDH3068, "to bringH935 noH1115 loadH4853a in through **the gatesH8179 of thisH384 cityH5892b on the sabbathH7676** dayH3117, but to **keepH6942 the sabbathH7676 dayH3117 holyH6942** by doingH6213a noH1115 H3605 workH4399 on it,

*This passage contains no new information regarding Shabbat within the Torah observant community. We see that the emphasis remains **unchanged** from the beginning of this study – the carrying of loads or burdens on Shabbat was the transgression of Torah to which Adonai reacted very strongly. We acknowledge with deep respect, the passion and zeal of Adonai toward HIS beloved city –Jerusalem. however, we can see from this study that anyone who had worked to glean, gather, thresh, or prepare bundles or loads of goods onto a cart or into baskets had clearly **already transgressed the Torah whether they appeared at the city gates or not**. The offense was made deeply personal to Adonai when the people actually had the audacity to perform such a rebellious act and then flaunt the sin publically in HIS HOLY CITY. Such outrageous humiliation going on in the city upon which Adonai had written His own name was deeply disrespectful and could not be tolerated by Him. This would be the same as any Father who gives careful instructions to his children, but then discovers his own children disobeying those instructions openly without any sign of guilt or remorse. In the face of that type of*



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

*disrespect, one would rightly expect that the head of the house would react with discipline and with zeal in his own house.*

H8179 שַׁעַר sha'ar

BDB Definition:

1) gate 1a) gate (of entrance) 1b) gate (of space inside gate, i.e. marketplace, public meeting place)

1b1) city, town 1c) gate (of palace, royal castle, temple, court of tabernacle) 1d) heaven

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H8176 in its original sense

Same Word by TWOT Number: 2437a

*The gates **at the Temple** in Jerusalem are also given particular attention in the Book of Ezekiel*

Ezekiel 46:1 "ThusH3541 saysH559 the LordH136 GODH3068, **"The gateH8179 of the innerH6442 courtH2691a facingH6437 eastH6921 shall be shutH5462 the sixH8337a workingH4639 daysH3117; but it shall be openedH6605a on the sabbathH7676 dayH3117 and openedH6605a on the dayH3117 of the newH2320 moonH2320. :2 "The princeH5387a shall enterH935 by wayH1870 of the porchH197 of the gateH8179 from outsideH2351 and standH5975 by the postH4201 of the gateH8179.** Then the priestsH3548 shall provideH6213a his burntH5930a offeringH5930a and his peaceH8002 offeringsH8002, and he shall worshipH7812 **at the thresholdH4670 of the gateH8179** and then goH3318 out; but **the gateH8179 shall not be shutH5462 untilH5704 the eveningH6153.** 3 **"The peopleH5971a of the landH776 shall also worshipH7812 at the doorwayH6607 of that gateH8179 beforeH6440 the LORDH3068 on the sabbathsH7676** and on the newH2320 moonsH2320. 9 "But when the peopleH5971a of the landH776 comeH935 beforeH6440 the LORDH3068 at the appointedH4150 feastsH4150, he who entersH935 by wayH1870 of **the northH6828 gateH8179** to worshipH7812 shall goH3318 out by wayH1870 of the **southH5045 gateH8179**. And he who entersH935 by wayH1870 of **the southH5045 gateH8179** shall goH3318 out by wayH1870 of the northH6828 gateH8179. **NoH3808 one shall returnH7725 by wayH1870 of the gateH8179 by whichH834 he enteredH935 but shall goH3318 straightH3318 out.10** "When they goH935 in, **the princeH5387a shall goH935 in amongH8432 them;** and when they goH3318 out, he shall goH3318 out.NASB

***It should be noted here that this scripture confirms our findings regarding the need to assemble at a holy or dedicated place on the day of Shabbat.*** This should offer further concerns for those who seek to "keep Shabbat" in their homes without acknowledging the need to PUBLICLY ASSEMBLE in the place Adonai approves according to Torah.

*It is significant to note that the same word sha'ar also refers to "the mind or the center of reason". Believers are taught that the mind is a battle ground for the enemy. In military terms, the "gate" is where the leaders of a city or community would face their enemies. This idea is presented very thoroughly in the scriptures. The concept is applied as follows: Once Satan penetrates the gateway of your mind; he can gain access to your heart*



## Beth Goyim Messianic Congregation – בית גויים "House of the nations"

Proverbs 23:6 Do not eat the bread of a selfish man, Or desire his delicacies; 7 For as he thinks within himself, so he is. He says to you, "Eat and drink!" But his heart is not with you. NASB

HERE WE SEE SOMETHING VERY INTERESTING. IN ENGLISH WE SEE "THINKS" FOR THE SAME HEBREW WORD FOR "GATE" THAT WAS USED IN THE PREVIOUS SCRIPTURE

H8179 sha'ar

BDB Definition:

1) to split open, reason out, calculate, reckon, estimate 1a) (Qal) to calculate Pro\_23:7

Part of Speech: verb

A Related Word by BDB/Strong's Number: primitive root

Same Word by TWOT Number: 2438

Isaiah 66:18 "For I know their **works** and their **thoughts** NASB

*It is clear from the Word of Adonai that only He can truly discern the heart of each person. He knows the reasons or the motivations of all our actions better than we know ourselves. Our Abba offers these comforts, promises and encouragements....to those who purpose themselves to serve Him and to follow His commandments....*

Isaiah 56:2 Happy is the person who does this, **anyone who grasps it firmly**, who **keeps Shabbat** and does not profane it, and keeps himself from doing any evil. 3 **A foreigner joining Adonai** should not say, "Adonai will separate me from his people"; likewise the eunuch should not say, "I am only a dried-up tree." :4 For here is what Adonai says: "As for the eunuchs who keep my Shabbats, **who choose what pleases me and hold fast to my covenant: 5 in my house, within my walls**, I will give them power and a name greater than sons and daughters; I will give him an everlasting name that will not be cut off. 6 "And **the foreigners who join themselves to Adonai to serve him**, to love the name of Adonai, **and to be his workers**, all **who keep Shabbat and do not profane it**, and hold fast to my covenant, 7 I will bring them to my holy mountain and make them joyful **in my house of prayer**; their *burnt offerings and sacrifices will be accepted on my altar*; for my house will be called a house of prayer for all peoples." CJB

### Part VII – sectionB: The Sacrifices & Offerings

*What can we learn about these offerings and sacrifices? Scripture contains many instructions, procedures and details regarding acceptable sacrifices unto Adonai. Without a burning altar and a Temple – are these scriptures relevant? Even if one's heart desires to obey these commands as they pertain to Shabbat, how is it possible?*

Leviticus 24:5 "You are to take fine flour and use it to bake twelve loaves, one gallon per loaf. 6 Arrange them in two rows, six in a row, on the pure table before Adonai. 7 Put frankincense with each row to be an offering made by fire to Adonai in place of the bread and as a reminder of it. 8



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

**Regularly, every Shabbat, he is to arrange them before Adonai ; they are from the people of Isra'el, as a covenant forever.** 9 They will belong to Aharon and his sons; and they are to eat them in a holy place; because for him they are, of the offerings for Adonai made by fire, especially holy. **This is a permanent law.**" CJB

Numbers 28:9 " **'On Shabbat offer two male lambs in their first year and without defect, with one gallon of fine flour as a grain offering, mixed with olive oil, and its drink offering.** 10 This is the **burnt offering for every Shabbat,** in addition to the regular burnt offering and its drink offering. CJB

*The Torah indicates specific sacrifices and offerings that are required before Adonai on every Shabbat. The bread and grain offerings, the wine or drink offerings, the oil and incense – specifically frankincense – and the blood sacrifice – the animal blood that was spilled – and then the meat that was placed on the fire. These were to be consumed in a holy place. The bread and grain offerings are prescribed as a permanent regulation twice within the directions given in Leviticus 24 between verses 5 to 9.*

*A complete study on the priesthood will not be given here. There is considerable scriptural debate that challenges the Body even to this day regarding the priesthood with or without the physical temple. There is insufficient space within the context of this discussion to add that topic. It is also not appropriate to this already lengthy study. The Scriptures in the Brit HaDasha teach us that the earthly Temple has been temporarily placed in the heart of every follower of Yeshua (as “living stones”) and that those responsible for the workings of that Temple are also the followers of the Way – by some astonishing power of faith in Adonai’s Word. Prophecy teaches us that a physical earthly Temple will be rebuilt before Messiah’s return. Scripture does not give specific details of the workings of that Temple as to whether the miracles that accompanied the glory of Adonai’s presence will be manifest. We will only deal with the specific teachings from Scripture that address the Shabbat and the details prescribed regarding the offerings that Adonai desired for the people of Israel to bring before Him.*

**Spiritual sacrifices** – *The Word is filled with clues for us regarding how we should approach the concept of sacrifices in this day. Even dating back to the days of the prophets, Adonai taught that sacrifices to HIM were first a matter of faith and of the heart and mind. The physical importance of the exact object being sacrificed and the exact procedures for each item were always addressed after those more important matters..*

Isaiah 1:11 "What are your multiplied sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams And the fat of cattle; And I take no pleasure in the blood of bulls, lambs or goats. 12 "When you come to appear before Me, Who requires of you this trampling of My courts? 13 "Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies—I cannot endure iniquity and the solemn assembly. 14



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

"I hate your new moon festivals and your appointed feasts, They have become **a burden to Me; I am weary of bearing them.** 15 "So when you spread out your hands in prayer, I will hide My eyes from you; Yes, even though you multiply a prayers, I will not listen. Your hands are covered with blood. 16 "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. **Cease to do evil,** NASB

Hosea 14:1 (14:2) Return, Isra'el, to Adonai your God, for your guilt has made you stumble. 2 (14:3) **Take words with you, and return to Adonai;** say to him, "Forgive all guilt, and accept what is good; we will pay instead of bulls **[the offerings of] our lips.**

*We learn from these words from our King that we can **outwardly appear to be obedient** to His commands while profaning any part of the Torah - including the Shabbat. When any of us walks down a crooked path – even unintentionally – we risk offending our beloved Yeshua. In the above scripture passage, He tells us plainly that He distances His heart from us and views us as strangers...instead of His children – when we become like callous outsiders who are “trampling his courts”.*

*We rely on that truth in order to better understand the following Scripture verses.*

### **Bread & Grain offerings**

*We see from Scripture that the offerings prescribed in Torah have a literal, physical meaning in paying our tribute and paying our debts to the King. However, they are also a powerful symbolic system that allows us to understand **His heart and His Ways.***

Isaiah 66:19 "I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And **they will declare My glory** among the nations. 20 "Then they shall bring **all your brethren from all the nations as a grain offering to the LORD,** on horses, in chariots, in litters, on mules and on camels, to My holy mountain Jerusalem," says the LORD, "just as the sons of Israel bring **their grain offering** in a **clean vessel** to the house of the LORD. NASB

*Followers, today especially, understand these prophetic words as referring to the **harvest of souls** in the **End of Days.** For us, these powerful words offer us guidance regarding the Way we should participate in **this offering.** The redeemed of Adonai are the **clean vessels** professing the Gospel all over the earth. The sanctuaries in all of the places where they assemble each Shabbat are filled with **new followers of Yeshua** because of the seeds they are sowing and because of **the harvest** they are bringing to the King on His Shabbat.*



## **Beth Goyim Messianic Congregation – בית גויים** *“House of the nations”*

*Yeshua confirms this dual meaning in the scriptures. He plainly stated that HE is **the bread of life**. Obviously He stood before His talmidim as a man – anyone could understand that He did not appear to them as a **talking loaf of bread**...LOL. By faith, we understand that Yeshua was teaching us about the importance of the life sustaining nutrition that is required **for our souls** – we all need **the bread of life**. We also understand from the account of Yeshua’s sacrifice, that He also became **the bread offering** when He gave his life on the tree at Golgatha*

John 6:47 Yes, indeed! I tell you, whoever trusts has eternal life: 48 **I am the bread** which is life. 49 Your fathers ate the manna in the desert; they died. 50 But the bread that comes down from heaven is such that a person may eat it **and not die**. 51 **I am the living bread** that has come down from heaven; if anyone eats this bread, **he will live forever**. Furthermore, **the bread** that I will give is **my own flesh**; and I will give it for the life of the world." CJB

*This teaching has mystified the world for generations. Only those who have unveiled eyes, the help of the Ruach HaKodesh, and the teachings of Yeshua can rightly comprehend this Truth. There is a direct connection between the spiritual and the natural. The creation has never been separate from the spiritual life and the spiritual eternal home of Adonai. The **brief physical** appearance of Yeshua on this earth had **eternal spiritual** implications for all life. That is the reason it is so important for **us** to understand that our brief lives maintaining obedience to Torah on this earth has **eternal spiritual** implications.*

### **Blood atonement – the sin offering**

*The scriptures teach us that **Yeshua’s blood sacrifice** was total and complete. The atonement for sin has been completed in HIM. Furthermore, the required **outcome of sin – death** – has been made obsolete – it has been eliminated. To summarize –**sin and death have been wiped clean from the account books** of the children of Adonai through Yeshua’s total payment. The blood sacrifices were the first aspect of Torah **fulfilled** by Yeshua. Yeshua explains in the Book of Matthew that there would still be more aspects of Torah that needed to be continued “until heaven and earth pass away” (Mat 5).*

Romans 3:23 since **all have sinned and come short of earning God's praise**. 24 By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our **enslavement to sin** that was accomplished by the Messiah Yeshua. 25 **God put Yeshua forward as the kapparah for sin through his faithfulness in respect to his bloody sacrificial death** This vindicated God's righteousness; because, in his forbearance, **he had passed over [with neither punishment nor remission] the sins people had committed in the past**; 26 and it vindicates his righteousness in the present age by showing that he is **righteous himself** and is also the one who makes people righteous on the ground of Yeshua's faithfulness. CJB

1Peter 2:3 For you have tasted that Adonai is good. 4 As you come to him, **the living stone**, rejected by people but chosen by God and precious to him, 5 **you yourselves, as living stones, are being built into a spiritual house** to be **cohanim** set apart for God **to offer spiritual sacrifices acceptable to him through Yeshua** the Messiah. 6 This is why the Tanakh says, "Look!





## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

I am laying in Tziyon a stone, a chosen and precious cornerstone; and whoever rests his trust on it will certainly not be humiliated." 7 Now to you who keep trusting, he is precious. But to those who are not trusting, "The very stone that the builders rejected has become the cornerstone"; 8 also he is a stone that will make people stumble, a rock over which they will trip. **They are stumbling at the Word, disobeying it — as had been planned.** 9 But you are a chosen people, the King's cohanim, **a holy nation**, a people for God to possess! Why? In order for you to declare the praises of the One who called you out of darkness into his wonderful light. CJB

**In summary** - *death has been eliminated as a consequence of sin for the followers of Yeshua. Therefore neither people nor animals need to lose their lives by stoning or sacrifice for any purpose under Torah. The debt has been cancelled. The charges against you and the corresponding penalty of death has been expunged. However, Adonai had anticipated our confusion as in 1Peter2:8. Verse 9 in the same chapter confirms that the priesthood of today still has work to do according to Torah. As cohanim, we need to study Torah because it is our job description. Who would take a job and agree to do the work without at least a review of the job description? How would you know which were your responsibilities? How would your employer measure your obedience or effectiveness? A review of the Torah reveals lists of many other offerings aside from the atonement sacrifice. To illustrate this point, here is a list of other priestly duties: fellowship offerings, peace offerings, free will offerings, praise offerings, and even procedures and offerings for healing and for voluntary vows. As noted earlier, we will not engage in a full study of these offerings at this time. However, it should be evidence enough that there is more that an individual must consider before disregarding the idea of sacrifices and offerings within the community of Adonai.*

### **Part VII – section C: Who Should Keep the Shabbat?**

*The work restriction applied to anyone within the Torah observant community during the prescribed full 24 hour period of Shabbat– including visitors or strangers, and even the beasts of burden – there were to be no exceptions:*

**Exodus 20:8** "RememberH2142 the sabbathH7676 dayH3117, to keepH6942 it holyH6942. 9 "SixH8337a daysH3117 you shall laborH5647 and doH6213a allH3605 your workH4399, 10 but the seventhH7637 dayH3117 is a Sabbath H7676 of the LORDH3068 your GodH430; in it you shall not doH6213a anyH3605 workH4399, **you or your sonH1121 or your daughterH1323, your maleH5650 or your femaleH519 servantH5650 H519 or your cattleH929 or your sojournerH1616 whoH834 stays with you.** 11 "For in sixH8337a daysH3117 the LORDH3068 madeH6213a the heavensH8064 and the earthH776, the seaH3220 and allH3605 that is in them, and restedH5117 on the seventhH7637 dayH3117; thereforeH5921 H3651 the LORDH3068 blessedH1288 the sabbathH7676 dayH3117 and madeH6942 it holyH6942. NASB

**Deuteronomy 5:12** 'Observe the day of Shabbat, to set it apart as holy, as Adonai your God ordered you to do. 13 You have six days to labor and do all your work, 14 but the seventh day is a Shabbat for Adonai your God. On it you are not to do any kind of work - **not you, your son or your daughter, not your male or female slave, not your ox, your donkey or any of your other livestock, and not the foreigner staying with you inside the gates to your property — so that your male and female servants can rest just as you do.** 15 You are to remember that you were a



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

slave in the land of Egypt, and Adonai your God brought you out from there with a strong hand and an outstretched arm. Therefore Adonai your God has ordered you to keep the day of Shabbat. CJB

*We must recall our earlier findings. Shabbat was intended to be a **blessing**...it was an invitation to join Adonai in something the HE was already doing. Shabbat should be a joyous celebration that causes the people around us to be jealous. If the followers of the Way demonstrate a lack of faith in Adonai's provision and His rest this sends a profound message rejecting the truth of Torah. If we are reluctant or even rebellious toward Shabbat, then certainly those around us will not be excited to join in the rest. Adonai shares His eternal plan that includes all people in His Shabbat in His own words...*

**Isaiah 56:1** Here is what Adonai says: "Observe justice, do what is right, **for my salvation is close to coming**, my righteousness to being revealed." **2 Happy is the person who does this, anyone who grasps it firmly, who keeps Shabbat and does not profane it**, and keeps himself from doing any evil. **3** A foreigner joining Adonai should not say, "Adonai will separate me from his people"; likewise the eunuch should not say, "I am only a dried-up tree." **4** For here is what Adonai says: "**As for the eunuchs who keep my Shabbats, who choose what pleases me and hold fast to my covenant: 5 in my house, within my walls, I will give them power and a name greater than sons and daughters**; I will give him an everlasting name that will not be cut off. **6** "And **the foreigners who join themselves to Adonai to serve him, to love the name of Adonai, and to be his workers, all who keep Shabbat and do not profane it, and hold fast to my covenant,** **7** I will bring them to my holy mountain and make them joyful in my house of prayer; their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all peoples." CJB

### **Part VII – section D: Punishment for Disobedience**

Exodus 31:12 Adonai said to Moshe, **13** "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me. **14** Therefore you are to keep my Shabbat, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people. **15** On six days work will get done; but the seventh day is Shabbat, for complete rest, set apart for Adonai. Whoever does any work on the day of Shabbat must be put to death. **16** The people of Isra'el are to keep the Shabbat, to observe Shabbat through all their generations as a perpetual covenant. **17** It is a sign between me and the people of Isra'el forever; for in six days Adonai made heaven and earth, but on the seventh day he stopped working and rested.'" CJB

*Read this next scripture passage about the Shabbat very carefully in the context in which it was written.*

Exodus 35:2 On six days work is to be done, but the seventh day is to be a holy day for you, a



## Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

Shabbat of complete rest in honor of Adonai. Whoever does any work on it is to be put to death.

Numbers 15:30 " 'But an individual *who does something wrong intentionally*, whether a citizen or a foreigner, is *blaspheming Adonai*. That person will be cut off from his people. 31 Because he has had contempt for the word of Adonai and has disobeyed his command, that person will be cut off completely; his offense will remain with him.' " 32 While the people of Israel were in the desert, *they found a man gathering wood on Shabbat*. 33 Those who found him gathering wood brought him to Moshe, Aharon and the whole congregation. 34 They kept him in custody, because it had not yet been decided what to do to him. 35 Then Adonai said to Moshe, "*This man must be put to death*"; the entire community is to stone him to death outside the camp.CJB

From our review of the Shabbat commandments we can see that the man who was stoned had clearly violated the basic concept of the Shabbat. *He disregarded the instructions regarding the preparation day, and regarding the carrying of heavy bundles.* One might even surmise a further violation...the obvious purpose of gathering firewood is to light a fire! The commands are clear that lighting a fire for any purpose is forbidden. The day of preparation – when followed correctly – allows ample time to gather the needed firewood *ahead of the Shabbat*. If the fire had already been lit and the wood already gathered because of winter cold weather, the firewood could be added to keep that fire going throughout the day of Shabbat. If the intent was to use the fire to cook – *obviously the food should have already been prepared PRIOR to the day of Shabbat*. Therefore it is very significant to note that this man's transgression of the law immediately follows a stern warning from Adonai. *Adonai states that intentional disobedience is considered blasphemy.*

### **Part VII – section E: Buying and Selling on the Shabbat?**

We have already carefully read all of the Shabbat commands in the Torah. AS you have probably already realized, *there simply is no direct command that forbids exchange of money on Shabbat*. There is no direct mention of buying or selling in any of the original Torah scriptures.

With regards to other references to Shabbat in the writings of the prophets we have already seen that Adonai remained strongly focused on the issue of carrying heavy burdens or loads. This has been a consistent theme from the first Shabbat instructions that were given to Israel after they left Egypt.

We can apply all of the foundational Shabbat scriptures to this passage from Nehemiah as well...

Nehemiah 13:16 Also menH6876 of TyreH6876 were livingH3427 there who **importedH935 fishH1710** and allH3605 kinds of merchandiseH4377, and **soldH4376 them to the sonsH1121 of JudahH3063 on the sabbathH7676, even in JerusalemH3389**. 17 Then I reprimandedH7378 the noblesH2715 of JudahH3063 and saidH559 to them, "WhatH4100 is thisH2088 evilH7451a thingH1697 you are doingH6213a, by **profaningH2490c the sabbathH7676 dayH3117?** NASB

*Purchasing food on Shabbat violates the commandment to PREPARE for the Shabbat.* There simply is no excuse for buying fish or any other food on Shabbat. In addition, the commandments clearly direct the people to attend a holy convocation for Shabbat. Anyone who goes on a shopping spree in the market all morning or all afternoon is *clearly missing the congregational gathering*. Third, all of these businessmen



## Beth Goyim Messianic Congregation – בית גויים

*“House of the nations”*

from Tyre would have had to carry all their wares through the city gates of Jerusalem on Shabbat. That would necessarily mean hitching horses, mules, or oxen to the heavy carts as well... **another flagrant violation of Shabbat commands.** We are also reminded in the writings of the prophet, Jeremiah, that transgressions like this in Adonai's city – Jerusalem- - represent a personal affront to our King. (..“adding insult to injury”).

*The pain of Adonai's insulted heart is repeated in Amos...*

Amos 8:4 HearH8085 thisH2088, you who trampleH7602b the needyH34, to doH7673a awayH7673a with the humbleH6041 of the landH776, 5 sayingH559, "WhenH4970 will the newH2320 moonH2320 be overH5674a, So that we may sellH7666 grainH7668, **And the sabbathH7676, that we may openH6605a the wheatH1250 market, To makeH6994 the bushelH374 smallerH6994 and the shekelH8255 biggerH1431, And to cheatH5791 with dishonestH4820 scalesH3976, 6** So as to buyH7069 the helplessH1800b for moneyH3701 And the needyH34 for a pair of sandalsH5275, And that we may sellH7666 the refuseH4651 of the wheatH1250?" 7 The LORDH3068 has swornH7650 by the prideH1347b of JacobH3290, "IndeedH518, I will neverH518 H5331 forgetH7911 anyH3605 of their deedsH4639.NASB

*Although this scripture passage is occasionally used to represent a prohibition of exchanging money on Shabbat, it is essential to see the true intention of these words in context. The Father's focus is clearly spelled out in verse 4. Adonai is **offended by the heart and the minds of the impatient people** who are so focused on “getting back to business as usual” that **they find Shabbat to be a problem or a burden**. Furthermore, Adonai teaches us that the attitude problem is compounded by the horrendous **cheating and stealing** involved in their “usual business practices”. Torah teaches that Adonai finds dishonest weights and scales to be an abomination!*

*In conclusion, we can also apply the principles of the Shabbat teachings to this passage as well. The people could not open the market for business for the same reasons as before...carrying heavy burdens, forsaking the holy convocation, forcing the animals to work, etc...*

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### Part VIII: If that was not enough

Who Changed The Sabbath?

**The Encyclopedia Britannica tells of the earliest recognition of Sunday laws:** “The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (venerable day of the sun) with the exception in favor of those engaged in agricultural labor” (Encyclopedia Britannica, art. Sunday).

“Constantine the Great made a law for the whole empire (A.D. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work” (Encyclopedia American, art. Sabbath).



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

**The Catholic Mirror, official publication of James Cardinal Gibbons, Sept. 23, 1893:**  
“The Catholic Church,...by virtue of her divine mission, changed the day from Saturday to Sunday.”

**Stephen Keenan, A Doctrinal Catechism, 3rd ed., p. 1743:** “Question: Have you any other way of proving that the Church has power to institute festivals of precept?  
“Answer: Had she not such power, she could not have done that in which all modern religionists agree with her she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”

**John Laux, A Course in Religion for Catholic High Schools and Academies**

(1936), vol. 1, p. 51: “Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days.”

**Questions and answers from The Convert's Catechism of Catholic Doctrine by Peter Geiermann, C. SS. R., page 50, third edition, 1913, a work which received the “apostolic blessing” of Pope Pius X, Jan. 25, 1910:**

“Question: Which is the Sabbath day?

“Answer: Saturday is the Sabbath day.

“Question: Why do we observe Sunday instead of Saturday?

“Answer: We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.”

**There were other steps that were also taken to get this established in all churches.**

**T. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884:** “I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, ‘Remember the Sabbath day to keep it holy.’ The Catholic Church says: ‘No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.’ And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church.”

**Hobart Church News (Episcopalian), July 2, 1894:** The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone.”

**Prof. E. Brerwood, of Gresham College, London (Episcopal), wrote:** “It is commonly believed that the Jewish Sabbath was changed into the Lord’s day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain and was observed by the eastern churches three hundred years after our Savior’s passion” (Treatise on the Sabbath, page 77).



## **Beth Goyim Messianic Congregation – בית גויים**

*“House of the nations”*

The following is a quote from The Bible Sabbath Association booklet **Roman Catholic and Protestant Confessions about Sunday**: “Dr. Edward T. Hiscox, a paper read before a New York ministers’ conference, Nov. 13, 1893, reported in New York Examiner, Nov. 16, 1893: “There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week....Where can the record of such a transaction be found? Not in the New Testament--absolutely not.

“To me it seems unaccountable that Jesus, during three years’ intercourse with His disciples, often conversing with them upon the Sabbath question...never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated.

“Of course, I quite well know that Sunday did come into use in early Christian history...But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!”

**Mr. Morer, a learned clergyman of the Church of England, says:** “The primitive Christians had a great veneration for the Sabbath [Seventh Day], and spent the day in devotion and sermons. And it is not to be doubted that they derived this practice from the apostles themselves” (Dialogues on the Lords’ Day, page 189).

**The historian Socrates, who wrote about the middle of the fifth century, says:** “Almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath [Seventh Day] of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refused to do this” (Ecclesiastical History, book 5, chapter 22).

**Dr. Neander gives this view:** “Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of Sabbath. The festival of Sunday, like all other festivals, was always only a human ordinance and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday....” (Church History, page 168).

**Sir Wm. Domville reports:** “Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A.D. 321” (Examination of the Six Texts, page 291).

*Very simple choose this day whom you will serve Adonai or man?*

### **Part IX: The Conclusion of the Matter**

*Now we must put all these individual gems back together into the original mosaic picture.*



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Isaiah 58:9 Then you will call, and Adonai will answer; you will cry, and he will say, "Here I am." If you will **remove the yoke from among you**, stop false accusation and slander, 10 generously offer food to the hungry and meet the needs of the person in trouble; then your light will rise in the darkness, and your gloom become like noon. 11 Adonai will always guide you; **he will satisfy your needs in the desert**, he will renew the strength in your limbs; so that you will be like a watered garden, like a spring whose water never fails.<sup>12</sup> **You will rebuild the ancient ruins, raise foundations from ages past, and be called "Repairer of broken walls, Restorer of streets to live in."** **13 "If you hold back your foot on Shabbat from pursuing your own interests on my holy day; if you call Shabbat a delight, Adonai's holy day, worth honoring; then honor it by not doing your usual things or pursuing your interests or speaking about them."** <sup>14</sup> If you do, you will find delight in Adonai – I will make you ride on the heights of the land and feed you with the heritage of your ancestor Ya`akov, for the mouth of Adonai has spoken." CJB

*Shabbat is an anticipated time of joy for which Adonai's people prepare wholeheartedly. Shabbat is both a day and an activity in which the people of Adonai are commanded to leave their cares, burdens, and projects behind in order to gather in a designated special place to celebrate with the King every week. In faith or trust, Adonai's people can abandon their daily work of survival without a care or worry, because they know that He will provide the Way. It would be outrageously rude and inappropriate to miss the wedding of your best friend's child because "you had a home gardening project you wanted to finish". No one would set aside time and resources to plan and prepare for a wedding –and then wander off absent mindedly or forget the day entirely by going to work instead—with a building filled with guests and a full banquet. It would be terribly rude to arrive at a wedding feast dressed in your work clothing and carrying a brown bag sandwich thinking that you may not be fed enough of the good food that you prefer. Shabbat is a foreshadow of what will be fulfilled in the near future- the Wedding of the Lamb. Each Shabbat is a rehearsal during which we are reminded of the hope of being reunited with the Bridegroom - Yeshua. If we approach this weekly observance with the same dignity and respect afforded to the King on His wedding day - then we will never be in danger of facing the day inappropriately or unprepared.*

*We hope that you have thoroughly enjoyed this study about our King's Shabbat. The understanding that all people must if they are called by HIS name follow His day and HIS WAY. We hope that you have grown to know your Messiah in a much deeper way.*

*In the service of Messiah,  
Chanun ben Moshe  
Messianic rabbi Andrew & Rebbitzen Kelly Dinnerman*