

**The
Importance
of the
Shabbat (Sabbath)**

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The Importance of the Shabbat (Sabbath)

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In this age of the Christian faith, many Christian communions (denominations) have made the claim to be Christ-like. However, there are certain practices that they have omitted which were evident within the lifestyle of Yahshua the Messiah while he was on the earth. The keeping of the Shabbat is one of these omitted practices that the Messiah Yahshua kept. Most Christian communions teach that the Shabbat was given solely to the House of Israel, while being of no significance relative to faith and practice for non-Hebrew believers in Messiah Yahshua.

The scriptures and the historical practices of the 1st century Messianic Israelite community present a perspective that is contrary to that which is accepted by most Christian communions. Therefore, it is needful to point out from the scriptures the great importance of the Shabbat of YHWH, the Most High, and develop a balanced perspective that agrees with the Scriptures.

Shabbat is Part of Elohim's Order in Creation

Prior to the fall of humankind, the Shabbat was part of Elohim's original order within the framework of creation.

“And the heavens and the earth were finished, and the whole world of them. And Elohim finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made.” (Genesis 2:1-2 LXX).

Before humankind became subject to sin. Before there was a distinction between Hebrew and Gentile, the Shabbat was already

Based upon the following points:

- 1) Messiah and the 1st century believers in Messiah kept the Shabbat
- 2) The Shabbat remains as part of the commandments of Elohim
- 3) The Shabbat will be kept by all nations in the Messianic Kingdom or Millennial Kingdom

It is strongly advised that all believers should keep the Shabbat by following Messiah Yahshua's example.

part of the fixed order of Elohim's creation and the days of the week.

Shabbat is the Only Day that Elohim Set Apart (Made Special) and Blessed

Regarding all the other days of the week, Elohim considered what he created on those days as being good. However, the seventh day of the week is the only day that Elohim made special. By Elohim setting apart (sanctifying) the seventh day from the other days of the week, he made it special. Not only did Elohim sanctify the seventh day, he also blessed it. No other day of the week was honored in this manner.

“And Elohim blessed the seventh day and sanctified it, because in it he ceased from all his works which Elohim began to do” (Genesis 2:3 LXX).

The Shabbat was made for Mankind

Yahshua the Messiah provided revelation concerning Elohim's purpose for the Shabbat relative to humankind.

“And he said to them: The sabbath was made on man's account, and not man for the sake of the sabbath” (Mark 2:27 Peshitta).

The word “made” that is used in the phrase “made for man” is translated from the Greek word “ginomai”. Ginomai means to generate, to cause to be, to come into being or to create. Yahshua (Jesus) reveals that the Shabbat came into being for the benefit of humankind. In other words, Elohim created the Shabbat as a blessing for humankind. Please note that Messiah did not say that the Shabbat was made for Israelites. When Elohim created the Shabbat, there were no Israelites. There was only humankind.

The statement of Yahshua reveals that Elohim's initial intent is for all humankind to keep his Shabbat. This is also confirmed by the fact of the Shabbat being observed before the giving of the commandments on Mount Sinai. An example of this is found in Exodus 16:22-26 when Moses told the congregation to observe the seventh day as YHWH's Shabbat.

“And it came to pass on the sixth day, they gathered double what was needed, two homers for one [man]; and all the chiefs of the synagogue went in and reported it to Moses. And Moses said to them, Is not this the word which the Lord spoke? To-morrow [is] the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow. And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it. And Moses said, Eat [that] to-day, for to-day is a sabbath to the Lord: [it] shall not be found in the plain. Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that [day].” (Exodus 16:22-26 LXX).

Shabbat was included as a Commandment of the 1st Covenant

The Shabbat was given as a command within the framework of the first covenant made at Mount Sinai between YHWH and the congregation of Israel.

“Remember the sabbath day to keep it holy. Six days thou shalt labour, and shalt perform all thy work. But on the seventh day is the sabbath of YHWH thy Elohim....” (Exodus 20:8-10 LXX).

Since the Shabbat had been established as part of Elohim's creative order, the congregation was told to remember this instruction concerning keeping the Shabbat. Please note that in Exodus 16:22-26 the instruction to keep the Shabbat had already been

“For circumcision is not any thing, nor uncircumcision, but the observances of the commandments of Elohim” (1 Corinthians 7:19 Peshitta).

“And by this we shall be sensible that we know him, if we keep his commandments” (1 John 2:3 Peshitta).

“And this is love, that we walk according to the commandment; this commandment is according to that which you have heard from the beginning, that in it we should walk” (2 John 1:6 Peshitta).

Based upon Yahshua's statement on Matthew 5:17-18, the Shabbat remains as part of the commandments of Elohim. As being part of the commandments of Elohim, the believer is to regard the Shabbat as the other commandments of Elohim. Just as it is important to not worship other elohim, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not make carved images (idols) to worship, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not use the name of YHWH in vain (worthlessly), it is equally important to observe (keep or practice) the Shabbat. Just as it is important to demonstrate honor for ones father and mother, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not commit murder, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not commit adultery, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not steal, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not bear false witness against anyone, it is equally important to observe (keep or practice) the Shabbat. Just as it is important to not covet, it is equally important to observe (keep or practice) the Shabbat. Since most of the Christian world views the Shabbat commandment as obsolete for practical observance among believers, it was needful to overemphasize the Shabbat's importance as a command of Elohim that needs to be kept.

“ Think not that I came to loose the law or the prophets: not that I might loose, but that I might fulfill. For, Amen I say unto you, that until heaven and earth shall pass away, one yod, or one point, shall not pass from the law, till all be done” (Matthew 5:17-18 Peshitta).

Paul the Apostle said that the Torah (Hebrew Scriptures) is not void or non-effective because of faith, but that our faith establishes the Torah according to Romans 3:31.

“Do we then nullify the law by faith? Far be it. On the contrary, we establish the law” (Romans 3:31 Peshitta).

Also Yahshua and John made it very plain that keeping the commandments proved that a believer both loved Messiah and had relationship with him according to John 14:21 and I John 2:3-5.

“He who hath my commandments and keepeth them is he who loveth me; and he who loveth me shall be loved of my Father, and I will love him, and will manifest to him myself” (John 14:21 Peshitta).

“And hereby we do know that we know him, if we keep his commandments. He who says, I know him, and does not keep his commandments, is a liar, and the truth is not in him. But whoso keeps his word, in him verily is the love of God perfected: hereby we know that we are in him” (1 John 2:3-5 Peshitta).

“And teach them to observe all things whatsoever I have commanded you. And, behold, I am with you all the days, until the consummation of the world. Amen” (Matthew 28:20 Peshitta).

introduced to the congregation of Elohim before the enacting of the first covenant.

Shabbat was ordained as one of the Feasts (Appointed Times) of YHWH

“And YHWH spoke to Moses, saying, Speak to the children of Israel, and thou shalt say unto them, The feasts of YHWH which ye shall call holy assemblies, these are my feasts. Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to YHWH: thou shalt not do any work, it is a sabbath to YHWH in all your dwellings” (Leviticus 23:1-3 LXX).

Shabbat was Observed by Messiah & the 1st century Messianic believers as a Holy Convocation (Day Set-Apart for Assembling Together)

“And he came to Natsrath, where he had grown up; and he went out, as his custom was, into the synagogue on the shabath day, and stood up to read” (Luke 4:16 Peshitta).

“But they (Paul and his company) went forth from Perga, and came to Antiokia, the city of Pisidia. And they entered the synagogue, and sat on the day of shabath.” (Acts 13:14 Peshitta).

Shabbat was Observed by Messiah & the 1st Century Messianic Community As a Day of Disciple Making (Teaching)

Not only was the Shabbat observed by Yahshua and the 1st century believers, it was also the day used for disciple making through teaching the Holy Scriptures.

“And he went down to Capernaum, a city of Galilee, and he taught them on the sabbaths” (Luke 4:31 Peshitta).

After giving the four main points of discipleship instruction for non-Hebrews to become part of the Israel of Elohim, James noted that on the Shabbat days the non-Hebrew believers would receive the rest of their instruction in the ways of Elohim by hearing Moses (the Torah) read and preached.

“For Musha from former generations in all cities hath had preachers in the synagogues who on all shabaths read him” (Acts 15:21 Peshitta).

According to the Talmud all converts (non-Hebrews) were first given the four necessary points of instruction, which are identical to those given by James in Acts 15:20. Afterward the converts would be taught the rest of the entire Torah over a period of time on the Shabbat days. It is evident that the leadership of the 1st century Messianic community followed this same practice of disciple making teaching on the Shabbat days as was performed in 1st century Judaism.

Shabbat will be Observed in the Visible Messianic Kingdom by All Nations

“And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith YHWH” (Isaiah 66:23 LXX).

Shabbat is Included as Part of the Completion and Restoration of All Things

“And he shall send to you Him whom he hath ordained for you, Yahshua Messiah, whom the heavens must receive until the completion of the times of all those which Elohim hath spoken by the mouth of his holy prophets, who (have been) from of old” (Acts 3:20-21 Peshitta).

At the completion of the times, the Messiah will usher in the restoration of all things. This “restoration of all things” refers to the condition of Elohim’s creative design being restored. The Messianic Kingdom will begin this restoration process. Within the framework of the Messianic Kingdom era the Shabbat is included as a day of rest, and a day in which the nations will come to worship YHWH. This point has already been noted above in Isaiah 66:23.

Yahshua the Messiah and 7th day Shabbat

All of what is written in the Torah reaches its full development in the Messiah. However, full development does not mean termination or cessation of practice. For many believers the concept of the Torah reaching full development in Messiah means that the Torah has become obsolete and non-effective relative to the believer. This concept is seen as it pertains to the Shabbat. Most believers embrace the teaching that the Messiah has fulfilled the Shabbat. Also that Messiah has become the “Shabbat-rest” for the people of Elohim. According to this concept, since Yahshua is now the “Shabbat-rest” for all believers, the observance of the 7th day Shabbat has become obsolete.

In addressing this concept, it should be noted that the Scriptures clearly reveal that Messiah Yahshua is the fullness of all things, and brings all things to full development in the scope of Elohim’s overall plan. However, the Scriptures in no place indicate that the commandments have become obsolete for the believer to practice.

According to the Biblical record, Yahshua said that every letter and part of a letter in the Hebrew Scripture would remain in effect until heaven and earth would pass away according to Matthew 5:17-18.