

REVISED AND UPDATED

THE CASE FOR  
**SHABBAT**  
SUNDAY OR THE SHABBAT

NO MANS ZONE

THE CASE FOR  
SHABBAT

**NMZ**  
**BOOKS**

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## DEDICATION

This work is dedicated to Mr. Tuato Owen Ryan.  
A faithful friend whose personal testimony and love  
for the Shabbat inspired me!

## THANK YOU

A very special thank you to Marjorie Meredith for the work she has put into critiquing, reviewing and checking this work. This work is as much the fruit of her labors as it is mine.

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## THE CASE FOR SHABBAT

*“Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from **My Sabbaths**, and I am profaned among them”*

Yechezkel (Ezekiel) 22:26. Holy Name Bible.

### INTRODUCTION

The Shabbat in Hebrew is the most referenced day of the Scripture. There are more than 200 references for this day in the Scripture. Conversely, there are only four references for the first day of the week (Sunday) in the Scripture. All the references in the Scripture about Sunday appear in the New Covenant, and none refer to Sunday as the Scriptural day of rest. This work will present you with the truth about the Shabbat day, why it is essential to keep the Shabbat day and show you how to keep the Shabbat. It will also reveal why Sunday is not the Scriptural day of rest.

As you read the pages of this work, I ask only that you pray about these truths and research the Scriptures yourself to see if what is being presented is factual and real. Paul and Silas highly commended the noble Thessalonians for searching out the Scriptures to verify if what they had spoken was true, (Maaseh Shlichim (Acts) 17:11), and I commend you

now for desiring to do the same. This work is not a theological disputation or an argumentation. My purpose is to present and enlighten YHWH's position on the issue. Therefore, the Case for the Shabbat makes no apology for the facts and conclusions that are put forward in this work.

This work consists of four parts. Part One examines the scriptural foundation of the Shabbat day and provides Hebrew insights into the meaning of the Shabbat, and concludes with a comparative analogy of Sunday. Part Two examines the two principal arguments that are used by the Church to void the law of the Shabbat. Part Three examines the issue of legalism, custom, and traditions with Shabbat keeping. Part Four examines the tenure of time and timing of the Shabbat day and what is permitted on the day. The conclusion is a survey of written opinions from Catholic and Protestant writers concerning the Shabbat day.

A note on some important terms that will be used in this work.

### **The Name of the Father**

A note on some essential terms that will be used in this work:

YHWH: In Hebrew, the Set-Apart name is composed of four letters יהוה pronounced as Yud ך, Hei ה, Vav ם, Hei ה.

This is referred to as the “Tetragram,” or “Tetragrammaton,” meaning roughly, “The Four Letters.”

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this reason, the English version of the Tetragram “YHWH” is employed throughout this work to allow the reader to follow his or her own convictions on the pronunciation of the Sacred Name.

The term LORD or Lord, as it is used in English Bible translations, is a substitute of the Tetragram.

### **Other terms that are used in this Work**

Here are some terms you need to be familiar with that we will be using throughout this Work:

- אֱלֹהִים (Ruach haKodesh): The Set-Apart Spirit (the Holy Spirit).
- יְהוֹשֻׁעַ (Yeshua): The Hebrew Messiah (Jesus).
- Avraham: Abraham.
- Yitzchak: Isaac.

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- Yaakov: Jacob.
- Sha'ul: Paul.
- Elohim: This is translated in English Bibles as God.
- Eloah: The singular of Elohim.
- Adonai: This is translated as Sovereign or Master.
- Mashiach: Messiah.
- Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.
- Mitzrayim: The Hebrew name for Egypt or, more correctly, an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.
- Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.
- Yisra'el: Israel. (The Nation, or Land, or person Known as Yaakov depending on the Context). Yisra'el means overcoming with El.
- Goyim: Nation (as applied to either Yisra'el or the Gentiles depending on the context. Also, an individual not born in Yisra'el).
- Torah: The first five books of the Old Covenant.
- TaNaK: The Old Covenant which consists of the Torah, the Neviim (the Prophets) and Ketuvim (the Writings)
- Brit Chadashah: The Renewed Covenant. Literally the New/Renewed Covenant.
- Besorah: Gospel or Good News.
- Melech: King.

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- Malak: Angels or the Sons of YHWH.
- Malchut haYHWH: The Kingdom of YHWH.
- Malchut haShamayim: The Kingdom of Heaven.
- Malchut haElohim: The Kingdom of Elohim.
- Am ha'aretz: The common folk and the poor of the land.
- Kohen: Torah Priest.
- Kohanim: Torah Priests.
- Sophrim: Scribes.
- Prushim: Pharisees.
- Tzadukim: Sadducees.
- Navi: Prophet.
- Shlichim: Apostles, Messengers, sent ones from YHWH.
- Talmidim: Disciples.
- Chukim: Statutes.
- Mishpatim: Judgments.
- Edot: Testimonies.
- Amein: Literally, so be it.

## THE SCRIPTURE

Note: We employ throughout this Work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

### THE SCRIPTURE (KEETVAY HA-KODESH)

#### **Instructions**

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

#### **Torah**

Beresheeth

Shemoth

Wayiqra

Bamidbar

Devarim

#### **Prophets**

Joshua

Judges

First Samuel

Second Samuel

First Kings

Second Kings

Isaiah

Jeremiah

Ezekiel

Daniel

Hosea

Joel

#### **Nevim**

Yahoshua

Shophtim

Schmuel Alef

Schmuel Bet

Melechim Alef

Melechim Bet

Yeshayahu

Yirmeyahu

Yechezkel

Daniyel

Hoshea

Yoel

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Amos	Ahmos
Obadiah	Ovadyah
Jonah	Yonah
Mikah	Micha
Nahum	Nachum
Zephaniah	Tzephanyah
Habakkuk	Chabakook
Haggai	Chaggai
Zechariah	Zecharyah
Malaki	Malachi

**Ketuvim**

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Ezra
Nehemiah
First Chronicles
Second Chronicles

**Writings**

Tehillim
Mishle
Iyov
Shir HaShirim
Root
Echah
Koheleth
Hadasah
Ezrah
Nechemyah
Divre HaYamim Alef
Divre HaYamim Bet

**The Renewed Covenant**

Matthew
Mark
Luke
John

**Brit Chadashah**

Mattityahu
Marqus
Luka
Yochanan

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Acts	Maaseh Shlichim
James	Yaakov
Hebrews	Ivrim
First Peter	Kepha Alef
Second Peter	Kepha Bet
First John	Yochanan Alef
Second John	Yochanan Bet
Third John	Yochanan Gimel
Jude	Yahudah
Roman	Romiyah
First Corinthians	Qorintyah Alef
Second Corinthians	Qorintyah Bet
Galatians	Galutyah
Ephesians	Ephsiyah
Philippians	Phylypsiyah
Colossians	Qolesayah
First Thessalonians	Tesloniqyah Alef
Second Thessalonians	Tesloniqyah Bet
Philemon	Phileymon
First Timothy	Timtheous Alef
Second Timothy	Timtheous Bet
Titus	Teitus
Revelation	Gilyahna



# 1

## PART ONE

In this Part, I will look at the primary reasons why that Shabbat day, the seventh day of the week is our Scriptural day of rest. I will then present the Jewish perspectives of the Shabbat day since historically, and traditionally they have kept the Shabbat day longer than any other people group or religion. The Shabbat was given for a specific purpose, and it is important we understand what that purpose is if we are to receive the fullness of what that day holds for us. In contrast, we will look at why Sunday cannot do what the Shabbat day was designed to do.

## Seven irrefutable facts about the Shabbat day

### 1. It is YHWH who created the Shabbat day.

The Shabbat is not a Jewish creation or Church invention. YHWH brought this day into effect when He ceased from His creation works on the seventh day.

*“And on the sixth day, Elohim finished His work which He had made. **And He rested on the seventh day, from all His work which He had made.** And Elohim blessed the seventh day, and Set-It-Apart. Because that, in it, He rested from all His work which Elohim in creating, had made”* Beresheeth (Genesis) 2:2-3.

However, the origin of the Shabbat did not begin in Beresheeth (Genesis) but the Shamayim (Heaven). John the Apostle wrote,

*“In the beginning was the Word, and the Word was with Eloah, and the Word was Eloah”* Yochanan (John) 1:1.

The term “the Word,” as used in this passage in Hebrew, is “ha Torah.” This is the same word used for the Law that was given to Moses (ha Torah) at Mount Sinai. Thus, John reveals to us that the Torah, including the written commandment to keep the Shabbat, existed in Heaven before Moses gave it! The Shabbat commandment predates man's creation and the fall of man and the giving of

the Torah at Mount Sinai by 13,000 years if we include the six-day creation timeframe of Beresheeth (Genesis).<sup>6</sup> There is a known saying in Judaism written in many places, including the Zohar and Medrash Bereishis Rabba that says: “Elohim looked at the Torah and then made the world.”

Notice also that when Moses came up to Sinai, YHWH commanded the Yisraelites to “remember” the Shabbat day. The Hebrew word “*zakar*” here means to “be mindful, recount, record, remember, make to be remembered.” This shows that the Shabbat commandment was not a new revelation since the Yisraelites were instructed to remember this day but an existing commandment that YHWH’s people have always kept.

*“Remember the Sabbath day, to keep it, set-apart”* Shemoth (Exodus) 20:8.

## 2. **YHWH Himself observes the Shabbat.**

YHWH rested on the seventh day after He had completed creation because He deemed it necessary for His creation to rest on this day.

*“And on the sixth day, Elohim finished His work which He had made. **And He rested on the seventh day**, from all His work which He had made”* Beresheeth (Genesis) 2:2.

Notice the “He” here who rests on the Shabbat day. This Scripture also teaches us that

Heaven itself must also rest on the Shabbat, since YHWH keeps the Shabbat day, therefore it is a requirement that all of mankind must also keep the Shabbat day because, by cause, the created (us) must obey and follow the creator (YHWH). In fact, the Shabbat will become a universal law during the millennial age when Messiah Yeshua sets up His Kingdom on Earth!

In Yeshayahu (Isaiah) 56:6-7, the prophet tells us that during the millennial reign of Yeshua ‘the sons of foreigners (aliens)’ most certainly is the Church and those of other religions, will be required to observe the Shabbat if they are to be accepted as part of covenant Yisra’el. Again in Yeshayahu (Isaiah) 66:22-23, we are told that the Shabbat will remain forever,

*“For as the new heavens and the new earth, which I will make, shall remain before Me, says YHWH, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and **from one Sabbath to another, shall all flesh** come to worship before Me, says YHWH.”*

**3. The Shabbat is the only day of the week that is named in the Scripture.**

All other days of the week are simply numbered according to their relation to the Shabbat.

*“And Elohim called the light Day, and the darkness He called Night. And there was evening, and there was morning, **one day**”* Beresheeth (Genesis) 1:5.

*“And Elohim called the firmament Heaven. And there was evening and there was morning, **a second day**”* Beresheeth (Genesis) 1:8.

*“And on **the sixth day**, Elohim finished His work which He had made. And He rested on the seventh day, from all His work which He had made”* Beresheeth (Genesis) 2:2.

It is important that we note that the days of the week, as we observe it today, are not named or numbered according to the pattern of Beresheeth (Genesis).

### **Yom Day**

*Yom Rishon* First day of the week.

*Yom Shanee* Second Day.

*Yom Shleshi*, or *Yom Shlishi* Third Day.

*Yom Revee* Fourth Day.

*Yom Chameeshe* Fifth Day.

*Yom Sheshi* Sixth Day.

*Yom Shabbat* Seventh Day.

The days of the week that we observe in the Gregorian calendar we use in the West are named in honor of Roman planetary and Celtic deities. Research on the origins of the names shows that:

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- SUNDAY, the first day of the week, is named in honor of the Sun. This is the day in which Rome worshipped Mithras, the sun god of Rome. Hence Sun's-day.
- MONDAY, the second day of the week, is named in honor of the Moon. The moon was identified with the Roman god Artemis (Dianna). Hence Moon's-day.
- TUESDAY is for Mars from the Roman warrior god Mars. Our culture adopted the Anglo-Saxon word for the warrior god of the Teutonic mythology *Tiu or Tiw*. Hence, Tiw's day.
- WEDNESDAY is for Mercury, the Roman god of peace and prosperity. Our culture adopted the Teutonic god *Wotan meaning Wotan's-day*.
- THURSDAY is for Jupiter, the Roman god of lightning, thunder and the husband of Juno. Our culture adopted the Scandinavian god *Thor*, known as the thunder-god. Hence, Thor's-day.
- FRIDAY is for Venus. The Roman goddess of the spring seasons, the Greek goddess of love. Our culture adopted the name *Frigg*, the Scandinavian goddess of Love. Hence, Frigg's-day.
- SATURDAY is named in honor of Saturn from the planet of the same name. A Roman god of planting and harvest. Thus, Saturn's-day.

It is interesting that Iceland, in the year 1,100 AD converted back to the numbering system of Beresheeth (Genesis) because their

religious elders would not tolerate the pagan origins of the Gregorian names. Iceland named the weekdays by numbering them, “Second Day,” “Third Day,” etc., which is what we should do.

**4. The Shabbat is the only day of the week, where we are specifically commanded not to work.**

All other days of the week have no prohibition against work, including Sunday.

*“Remember the Sabbath day, to keep it, Set-Apart. Six days shall you labor and do all your work, But the seventh day is a Sabbath unto YHWH your Elohim. In it, you shall not do any manner of work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates”* Shemoth (Exodus) 20:8-10.

Refer also to Devarim (Deuteronomy) 5:12-14.

There are five exceptions to this prohibition not to work on the Shabbat, which I will discuss in Part Three of this work.

**5. The Shabbat is the only day of the week that is augmented by Scripture.**

Meaning it was one of the few commandments that carried the higher penalty of the law, i.e.,

the death penalty! In Bamidbar (Numbers) 15, we read an incident of a man who was caught carrying sticks on the Shabbat and was put to death.

*“And while the children of Yisra’el were in the wilderness, they found a man gathering sticks upon the Sabbath Day. And they that found him gathering sticks, brought him unto Moshe and Aharon, and unto all the assembly. And they put him in ward, because it had not been declared what should be done to him. And YHWH said unto Moshe: The man shall surely be put to death; all the assembly shall stone him with stones without the camp. And all the assembly brought him without the camp, and stoned him with stones, and he died, as YHWH commanded Moshe”* Bamidbar (Numbers) 15:32-36.

This penalty of breaking the Shabbat we now know is fulfilled in our Messiah Yeshua along with all other Torah (Old Covenant) penalties, which were against us as Paul revealed in Qolesayah (Colossians) 2:14-15, and was nailed to the execution stake of our Messiah (the cross). But do not forget there is still accounting on Judgement Day. However, this satisfaction of the law did not do away with the commandment to keep the Shabbat, as I will show later. The point here is that the Shabbat day must be revered since YHWH saw it fit to augment it with the law's supreme penalty indicting how serious He considers the Sabbath commandment.



**6. The Shabbat is the only day of the week that is sanctified.**

In other words, “set-apart” or made holy.

*“Remember the Sabbath day, to keep it, **Set-Apart**”* Shemoth (Shemoth (Exodus) 20:8.

Paul, the Apostle, qualifies the bride of Yeshua as one *“without spot or wrinkle”* Ephsiyah (Ephesians) 5:27. In other words, a bride that is set-apart, indicating that the bride would be Commandment doers, which means they are Shabbat keepers! The word holy in Hebrew is *“Kadosh,”* which means set-apart, not in the sense of living a sinless life because no one is without sin (Romiyah (Romans) 3:10) but one who lives a life in obedience to the Written Commandments.

The Shabbat day is set apart from the other days of the week because YHWH designated this day as the Eternal Sign of the Mount Sinai Covenant between YHWH and Yisra’el.

*“Speak you also unto the children of Yisra’el, saying, Truly you shall keep My Sabbaths: **for it is a sign**, between Me and you throughout your generations, that you may know that I am YHWH, who sanctifies you”* Shemoth (Exodus) 31:13.

*“11 And I gave them My statutes and taught them My ordinances: which if a man do, he shall live by them. 12 Moreover also I gave*

*them My Sabbaths, to be a sign between Me and them: that they might know that I am YHWH that sanctifies them” Yechezkel (Ezekiel) 20:11-12.*

The Sabbath sign would distinguish Yisra’el from the nations and their religions. Sadly we cannot distinguish modern believers from the world today.

In addition to this:

- The Shabbat was to be a perpetual covenant.

*“Wherefore the children of Yisra’el shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant” Shemoth (Exodus) 31:16.*

Since Christians claim to be heirs through Yeshua, they are part of Yisra’el and part of this perpetual covenant.

- The Shabbat is mandated upon all Gentiles.

*“Also the aliens, that join themselves to YHWH, to minister unto Him, and to love the Name of YHWH, to be His servants--every one that keeps the Sabbath from profaning it, and holds fast by My covenant: Even them will I bring to My Set-Apart mountain, and make them joyful in My house of prayer: their burnt-offerings and their sacrifices shall be acceptable upon My altar, for My house shall*

*be called a house of prayer for all peoples”*  
Yeshayahu (Isaiah) 56: 6-7.

Since most Christians consider themselves descendants of gentiles, YHWH provided a way for them to become part of Yisra’el, as explained in the above passage. Keeping the Shabbat is vital to this relationship.

**7. The Shabbat is the only day of the week that is blessed explicitly by YHWH.**

There is a special blessing pronounced on the Shabbat day in Hebrew tradition, which is said over the mother and children by their father on this special day.

*“For in six days, YHWH made heaven and earth; the sea, and all that in them is, and rested on the seventh day. **Wherefore YHWH blessed the Sabbath day, and Set-It-Apart”***  
Shemoth (Exodus) 20:11.

For this reason, orthodox (religious) Jews who keep the Torah, which emphasizes strict adherence to the Shabbat, generally have a lower divorce rate (about 3 percent) compared to secular Jews who do not keep Torah. The Shabbat keeping promotes family cohesion and values, which leads to stronger marriages, hence, healthier families.

These seven irrefutable reasons confirm that the seventh day is our biblical day of rest, making this day no ordinary day and a commandment we must

revere. It is a special day, and as such, we need to distinguish it from the other days of the week by making every effort to keep it holy as the Scripture commands. In other words, we need to sanctify the seventh day! To better understand how this is done, we need to learn from the people who have kept the Sabbath the longest - the Jews.

### **The Jewish Perspective of the Shabbat**

The Hebrew people have been keeping the Shabbat for more than 4,000 years, and they certainly can tell us some things about the Sabbath.

It is a Shabbat idiom among Jewish people to say, "*the Shabbat keeps us and not us the Shabbat.*" Hence, the Hebraism in the words of Yeshua, "*And He said to them: The Sabbath was made for a son of man, (and not a son of man for the Sabbath)*" Marqus (Mark) 2:27. The Jewish people also believe that the Shabbat is "*a foretaste of the days of the Messiah.*" As we keep it, we experience a foretaste of the world to come, the *Olam Haba* in this world, the *Olam Hazeh*.

*Shabbat Shalom!* This is a greeting and salutation that one hears echoing over Yisra'el every Friday and Saturday. When spoken, it is a prophetic proclamation announcing the coming day of rest, the Shabbat rest that YHWH established after He completed His work. The Jewish people understand this call to mean to come into His presence, to Mount Zion, to enter into His rest, into an eternal blessing.

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The Hebrew word “Shalom” has a depth to how our English word “peace” does not convey. “Shalom” to a Jewish person means wishes for safety, security, good health, prosperity, and peace. When it is spoken in connection with the Shabbat, it is intended to impart these gifts to the celebrant and not just to the person but also to their family and all that they own. Shabbat Shalom is a unique Jewish blessing.

The Jewish people welcome the Shabbat like they are preparing to meet a Queen; it is said that the Shabbat is like welcoming a Queen into your house. Therefore, they dress up for the occasion and prepare a feast for the day on Friday. It is also said that if the covenant ceremony at Mount Sinai can be compared to a wedding, then the Shabbat can be compared to a wonderful wedding gift; wrapped up in blessing and holiness, it is a gift that continues to radiate the love of YHWH every week.

This is how most Jewish families keep the Shabbat (a.k.a Shabbos), and these traditions go back numerous centuries even past the time of Yeshua.

Traditionally families light Shabbat candles about 18 minutes before sunset; usually, two candles are lit to remember the two times ten Commandments that appear in the Bible (in Shemoth (Exodus) and Devarim (Deuteronomy)). The men then go to the synagogue for a short prayer service called *Kabbalat Shabbat* (Welcoming the Shabbat.) They come home, and the Shabbat evening ritual begins with the *Kiddush* (a blessing said over wine that sanctifies the day) and the *Mutzi* blessing over the two *Challah*

bread (a special braided bread). This signifies the double portion of manna that fell on Friday while Yisra'el was in the desert. The Shabbat meal then follows this.

The Shabbat morning is traditionally a time when people go to the synagogue. The service highlight is reading the Torah (the first five books of the Bible) portion of the week. This is followed by preaching and singing of songs. The remainder of the day is spent resting at home.

At the end of the Shabbat, the family will gather at home, normally about 24 minutes after sunset, and close the Shabbat with a ceremony called *Havdalah*. This ceremony includes wine, a special braided candle, and fragrant spices. The ceremony begins with a song that invites the prophet Eliyahu (Elijah), who will herald the Messiah's coming. Special Psalms are read, and four prayers of blessings are pronounced. One over the wine, then it is sipped, the second over fragrant spices, the third over the Havdalah candle which is lit. The ceremony concludes with the extinguishing of the candle in the wine, and a weekly blessing is pronounced over the family. The actual Jewish Shabbat is 25 hours long.

Jewish people see the Shabbat as a time of **spiritual renewal**. Because “rest” is not defined in the Scripture, the Rabbis tried to spell out what ‘rest’ is. They took their lead from the work required to build the tabernacle that the Yisraelites brought with them during their journey from Egypt to Canaan. Thus, they deduced 39 categories of work, which they call “*Malakha*.” These laws are designed to keep what

they call “Holy Space” in one life by keeping you from the ordinary, the every day, and elevating you to a more spiritual plane.

It is designed to strip you of your essentials and get you down to the basics of life. It is what Rabbi Abraham Joshua Heschel, considered to be one of the great Rabbis of the 20<sup>th</sup> Century, calls a “*sanctuary of time or a cathedral in time.*” This is a period in which you stop trying to change your world and simply strive to be in harmony with it.

Jewish people understand the keeping of the Shabbat as having two parts. There is a **remembering part to it** as defined in Shemoth (Exodus) 20:8, which is called “*Zakhor*” where we are commanded *to remember* the Shabbat day, and a **guarding part to it** called “*Shamor*” as defined in Devarim (Deuteronomy) 5:12 where we are instructed *to guard* the Shabbat day. The guarding part is the **passive part** of the Shabbat, which is controlled by myriads of restrictions to ensure that you do not work on this day, hence the many laws. By contrast, the remembering part is the **active part** of the Shabbat, which means taking positive actions to increase joy and peacefulness in your life by keeping ceremonies and traditions.

### **A note on the Synagogue**

The synagogue is generally considered the most central and most prominent “Jewish institution.” Its origin is uncertain, although the majority view is that it began with the dispersion of the Jews in Babylon and Galilee. Rabbinic sources connect the origin of

the synagogue and many of its practices with Ezra and the men of “the Great Assembly.” The Synagogue is relatively speaking a recent development, and its function in religious life is not too different from a Church.

The truth of the matter is that Yisra’el from antiquity has always gathered in the home to celebrate the Shabbat day, and they remained in the home until the Shabbat day had passed. The need for a Synagogue is qualified when one considers that this was the only place in the ancient world where a person could hear YHWH's Word (the TaNaK). The situation altered significantly in the 14<sup>th</sup> Century when copies of the Torah became readily available today in mass proliferation. Thus, we can return to the original intent of the Shabbat that it be a “Home institution.” More on this later.

### **The significance of the number “Seven” in the Torah**

The number seven plays a significant and central role in the Torah (the first five books of the Old Covenant). According to Rabbinical teaching, the number seven is the actual source of the Jewish people's blessings. Generally, the number six indicates all that is material, and the number seven all that is spiritual.

The pattern of seven is seen throughout the Statutes (Chukim), the Ordinances (Edot), and Judgments (Mishpatim) of the Torah. It is again repeated through the books of the Prophets (Naviim). I shall endeavor to show you these patterns and then reveal



how it is connected to the Shabbat day and our Messiah Yeshua.

In addition to the seventh day of rest that is mandated by the Torah, the Law of Moses commanded all Yisraelites to work their fields for six years, but on the 7<sup>th</sup> year, they were to let it lie fallow (Shemoth (Exodus) 23:10-11). This is called the *shimita* year in Hebrew. After seven years of “Shamita years,” there was another compulsory year of rest for the land. Then in the fifth year after seven years of seven years ( $7 \times 7 = 49$  years), there was to be a year of release called the Day of Jubilee (Wayiqra (Leviticus) 25:9-15). Debtors and slaves were freed during this year.

The first feast of YHWH’s calendar is the Passover (Pesach), and it lasts for seven days (Wayiqra (Leviticus) 23:6-8). During the seven days, Yisraelites are commanded to eat unleavened bread called *Matzah*. Shemoth (Exodus) 12:15 Similarly, after the Passover, YHWH commanded Yisra’el to count seven times seven weeks ( $7 \times 7 = 49$  days). On the 50<sup>th</sup> day, they celebrated the Feast of Shavuot (the Feast of Weeks), or what is commonly called *Pentecost* in Christianity, meaning fifty (Wayiqra (Leviticus) 23:16-21). This period is called the counting of the *Omer* in Hebrew - a time in which special petitions and prayers are made for the family and nation.

In Summer, Yisra’el was to celebrate the Feast of Sukkot (the Feast of Tabernacles), which is also seven days long. During this feast, Yisraelites were commanded to live in temporary shelters for the

seven days of the feast. This was so they could experience and remember their journey through the wilderness.

The temple's *menorah* has seven branches and seven oil lamps (Shemoth (Exodus) 37:17-23). A priest was to be consecrated (anointed) for seven days, as were the Alter on which they were to minister (Shemoth (Exodus) 29:30, 37). Priests were required to sprinkle the Alter and their utensils seven times (Wayiqra (Leviticus) 4:6, 8:11). Lambs that were to be dedicated to YHWH were allowed seven days to be with their mother (Shemoth (Exodus) 22:30).

Interestingly the festivities around a traditional Jewish wedding last for seven days. During the ceremony, the bride and groom received seven blessings. Conversely, the Jewish mourning period for a death in the family called “shivah” also lasts for seven days. After their monthly cycles, women are declared unclean for seven days (Wayiqra (Leviticus) 2:12). Skin infections and home infestations are also pronounced unclean for seven days (Wayiqra (Leviticus) 13:21, 14:33-38).

In the books of the Prophets, a prime example of the importance of the number seven can be seen in Joshua’s campaign against Jericho. Joshua encircled the city of Jericho seven times for seven whole days before they were able to overcome the city. Each day the Yisraelites circled the city once with seven *Cohanim* (priest) in a row carrying seven *shofar* horns. On the 7<sup>th</sup> day, they circled the city seven times, and after the seventh march, the walls tumbled down.

In Beresheeth (Genesis), Abraham bestowed seven blessings on his son Isaac, and in turn, Isaac bestowed seven blessings on Jacob, his son. Samson had seven locks of hair, which gave him his tremendous power. There are seven notes on a musical scale, and we know music envelopes YHWH's throne seven days a week. In Jewish tradition, when the prophet Elisha could not attain prophetic insight, he would play music, and the Spirit of YHWH descended upon him. A similar occurrence when David played before King Saul and his tormenting spirit left him.

Even in the natural world, the number seven is highly prevalent. There are seven heavens or celestial levels, according to Jewish Kabbalah. The Kabbalah also teaches that there are seven parts to the human body; the head, the torso, two arms, two legs, and our sexual organ (brit milah). We have seven inlets in our head; two eyes, two ears, two nostrils, and one mouth. When we divide our body into two vertical sections, we have three inlets on each side, one ear, one eye, one nostril, and the mouth in the center being the seventh. This is a picture of the menorah.

Then there are seven continents globally: Africa, Antarctica, Asia, Australasia, Europe, North America, and South America. There are seven great seas; Arctic Ocean, Antarctic Ocean, Indian Ocean, North Atlantic Ocean, South Atlantic Ocean, North Pacific Ocean, and the South Pacific Ocean. There are seven major plates in the Lithosphere (the outer crust of the Earth's surface) and several smaller ones. There are seven colors in a rainbow: Red, Orange,

Yellow, Green, Blue, Indigo, and Violet. There are Seven States of matter in the universe: Solid, Liquid, Gas, Plasma, Beam, Bose-Einstein Condensate (zero matter), and Thought Wave.

These many examples confirm that the number seven is no ordinary number - a number in the Jewish mind stands for wholeness and completeness. How then is this number connected to the Shabbat? The significance of the number seven and its relationship to the Shabbat is revealed in the very first verse of Beresheeth (Genesis). The Torah's first Pasuk (verse), in the book of Beresheeth (Genesis), has seven Hebrew words.

“בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ” Masoretic text

Beresheeth bara Elohim ET (Aleph-Taf) ha-shamayim v-et ha-aretz.

1            2            3            4                            5            6    7

In the beginning, Elohim (the Beginning and the End) created heaven and the earth.

The first three words, according to Jewish teaching, represent YHWH. The second three represent the act of creation. The Hebrew word spelled “Aleph Taf” in the middle of the Text is what unites the passage. Because this word is not pronounced in Hebrew (meaning it is silent), this has eluded Christianity to its presence in the text but is highly significant in Hebrew. This word is composed of the first and last letter of the Hebrew alphabet, אה “Aleph Taf,” which is transliterated in English as “ET.”

According to Jewish understanding, the ET is the central word that unites ALL that is seen and unseen. The letter “Alef” symbolizes the unity and totality of Elohim in the World. It is the symbol for the One Sole Creator of the Universe. The letter “Taf” is the final letter in the Hebrew alphabet, representing the material world. It is the symbol of all created or finite things. This central word ET is the meeting place of the Spiritual and the material; the Divine and the imperfect; the Eternal and the temporal or the Infinite and the finite.

The “ET,” according to Jewish teaching, is a picture of the middle light in the menorah. The central lamp is called the *Shemesh*, which is referred to as “the Agent of Creation” since it is the Shamesh that was used by the Priests to light the other six lamps of the menorah. The Shemesh, the Rabbi’s teach, is symbolic of the Shabbat! This middle light is the source of blessing for all the days of the week and the Jewish people's blessing.

According to Jewish understanding, the Shabbat is considered to be at the center of the week, not the end of the week. Because it is at the center of the week, it casts its light on the days that precede it, days 4, 5, and 6, and as well as it casts its light on the days that follow it, days 1, 2, and 3 hence, why it is a special, unique and blessed day.

However, more importantly, for those who believe in Messiah Yeshua, the Sagas (fathers) of Yisra’el also identify the Aleph Taf (ET) as a symbol of the Messiah. In Gilyahna (Revelation) 1:8, 11, 21:6, and 22:13, Yeshua is called the *Alpha* and *Omega*, the

Beginning and the End. Unbeknown to Christianity, this knowledge and understanding of the text are the foundation of the Apostle's writings.

In Yochanan (John) 1:1, 2 Yeshua is called “the Word,” the Creator of all things. The ET of Beresheeth (Genesis) 1:1.

*“In the beginning was the Word...**All things were made by him**; and without him was not anything made that was made.”*

In Gilyahna (Revelation) 1:12-13, John pictures Yeshua as the menorah's middle lamp, the Shabbat Day!

*“And I turned, to know the voice that spoke with me: and when I turned, I saw seven menorahs of gold. And **in the middle of the menorahs was one like the form of a son of man**, and clothed with an ephod, and girded at His breasts with a girdle of gold.”*

And in Qolesayah (Colossians) 1:15-17, Paul specifically identifies Yeshua as ‘the agent of all creation.’ In other words, the Shamesh of the menorah.

*“He is the image of the invisible Elohim, the firstborn over all creation. **For through him, all things were created**: things in Heaven and on Earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created through him and for him. He is before all things, and in him, all things hold together.”*

These Scriptures show that Yeshua is the Creator and Agent of the Shabbat Day; thus, He rightfully calls Himself “the Adonai of the Shabbat” or Sovereign or Master of the Seventh Day. A title that only YHWH holds, thus showing Himself to be YHWH.

*“Thus also, the Son of Man is **the Adonai of the Sabbath**”* Marqus (Mark) 2:28.

As Adonai (Master) of the Shabbat, Yeshua set an example for all creation by resting on the Sabbath Day after He had completed all creation. When He became incarnate and lived among men, He kept the Shabbat Day set-apart.

As Master of the Shabbat, it would be inconsistent with His character and His esteemed title “Sovereign of the Seventh Day” to institute another day of rest because He is the Seventh Day! - the ET of Beresheeth (Genesis) 1:1 and Shamesh of the Menorah that illuminated the Temple of YHWH.

Thus, in keeping with His esteemed title “Sovereign of the Seventh Day,” Yeshua instructed His disciples to obey the Torah, among which is the commandment to keep the Shabbat Day (Mattityahu (Matthew) 5:16-19, Yochanan (John) 14:15, 24).

Up to this point in this work, I have given you the Scriptural reasons why we need to keep the Shabbat day. Now allow me to present you with some of the general reasons why the Shabbat is significant.

## **Why is Shabbat important?**

It is because:

1. We are HUMAN. We need to REBOOT (i.e., a time to refresh our bodies).
2. We are SINFUL. We need to REVIEW. (i.e., a time to repent of our weekly sins).
3. We are FORGETFUL. We need to REFLECT. (i.e., a time to remember our creator).
4. We are CAUSAL. We need to REFOCUS (i.e., a time realign our vision)
5. We are WEAK. We need to RECONNECT (i.e., a time to re-energize our spirit).
6. We are SOLDIERS. We need to REARM (i.e., a time to reload the Word)
7. We are AMBASSADORS. We need to be RECOMMISSIONED (i.e., a time to be briefed on our mission).

All of the above speaks about the unique PURPOSE of the Shabbat day. Most Church folks have missed out on the unique blessings of keeping the Shabbat day because there is an overt practice among Christians to spiritualize commands in the Scripture when in reality, most of the commandments in the Scripture are practically motivated and orientated. The Sabbath command is a practical command designed to accomplish what has been related above, not for the Shabbat giver but for the Shabbat keeper. This is why I believe that Sunday, the first day of the week, cannot fulfill this purpose of the Shabbat and be sanctioned (set-apart) as our day of rest.



## **Why Sunday won't do this for you?**

**1.** The Shabbat was designed by YHWH to fall on the Seventh day, not on the first day of the week. Your body naturally begins to shut down on Friday evening because YHWH designed your system this way! A recent study of some 3,000 executives conducted by a team of researchers from England concluded that Sunday was their worst day of sleep, and Friday was their best day of sleep! Friday evening is the start of the Shabbat.

**2.** There is no Biblical blessing on the first day of the week! It is YHWH who pronounced His blessing on the Seventh day. It has a double portion blessing attached to it when we keep it. This is the same concept of the double portion set aside for the firstborn in Hebrew tradition.

**3.** Sunday is not sanctified by the Commandments! It is not a set-apart day but a numbered day, a working day in YHWH's sacred eyes. We are supposed to start our working week on Sunday, and Friday should be half a day to prepare for the Shabbat.

**4.** There are no Biblical witnesses! No Bible character from Beresheeth (Genesis) to Gilyahna (Revelation), including the Messiah, kept Sunday as their Sabbath. In Maaseh Shlichim (Acts), we are told that the disciples gathered on the first day of the week to break bread which is on the eve of the first day of the week, which is at the end of the Shabbat day and not on Sunday morning as we traditionally believe.

5. The New Covenant itself does not sanction Sunday keeping! There are no New Covenant commandments calling us to observe Sunday as our Shabbat. Also, the Messiah was not resurrected on Sunday morning - a topic I will discuss in the next Part. Sunday is not the sign of the New Covenant, but of "Mystery Babylon the Great Mother of Prostitutes and of the Abominations of the Earth condemned by YHWH in Gilyahna (Revelation) 18:4-6. We are commanded to come out of her, my people.

6. Sunday is a manmade tradition! Sunday keeping was mandated on the Jews and the early believers (known as Nazarenes) by Emperor Constantine in 336 AD. *"Let all judges and town people, and the occupation of all trades rest on the venerable day of the Sun"* Constantine's Law. Before this, the Jews and early believers had always kept the Shabbat. This law was enforced under the penalty of death. Below is the full version of that decree.

*"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.*

*For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Jews. Henceforth let us have nothing in common with this odious people...We ought not, therefore, to have anything in common with the Jews...our worship follows a...more convenient course...we desire dearest brethren, to separate ourselves from the detestable company of the Jews...How, then, could we follow these Jews, who are almost certainly blinded.”*

With this decree, Constantine made Christianity the state religion of Rome, and he retained the title of the chief priest until he died. In the beginning, both Jews and Gentiles kept the Shabbat and the Torah. The early followers of Yeshua named themselves “The Way.” This name was used widely in the Book of Acts (Maaseh Shlichim (Acts) 9:2, 19:9, 23, 24:14, 24:22). They were also called the Nazarenes, originating from Yeshua (Mattityahu (Matthew) 2:23, Maaseh Shlichim (Acts) 24:5). They wanted to identify themselves with the Shabbat and the Torah and not some new religion that rested on Sunday.

**7.** Sunday is named after a Roman pagan deity! It has no correspondence or significance to the Scripture. The first day of the week in ancient Roman times was always known as the “*venerable day of the Sun.*” In Rome, it was the day on which they worshipped Mithras, the sun God of Rome. Constantine, being a sun-worshipper, wanted to appease Rome's general populace and the newly emerged dominant faith of Christianity who kept the Shabbat merged Christianity with this day.

## SUNDAY OR THE SHABBAT

These seven reasons are why I believe that Sunday cannot fulfill what the Shabbat was designed by the Father to do for you and me. Therefore, if a person decided to work on Sunday, it is not in violation of Scripture, and the evidence supports a person to work and not rest on the First Day of the week.

THE CASE FOR SHABBAT

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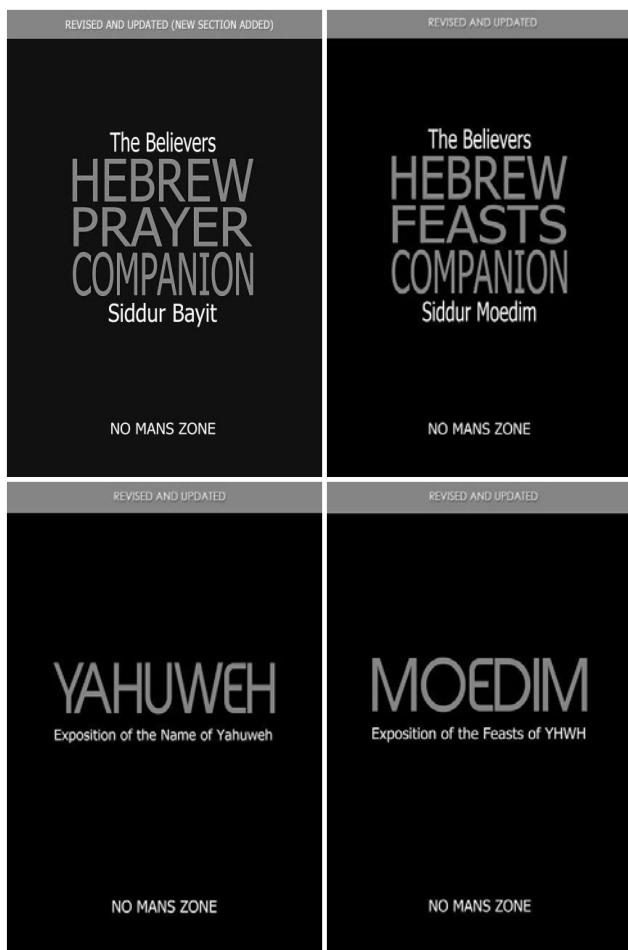
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# THE CASE FOR SHABBAT

## SUNDAY OR THE SHABBAT

The Shabbat in Hebrew is the most referenced day of the Scripture. There are more than 200 references for this day in the Scripture. Conversely, there are only four references for the first day of the week or Sunday in the Scripture. All the references in the Scripture about Sunday appear in the New Covenant, and none refer to Sunday as the Scriptural day of rest. This presentation will present you with the truth about the Shabbat day, why it is very important to keep the Shabbat day and show you how to keep the Shabbat. It will also reveal why Sunday is not the Scriptural day of rest.

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