

PART ONE



**SHABBAT.** In this Release, I will look at 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 essential 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). 6 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 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"***

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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 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*. Interestingly, Iceland, in the year 1,100 AD, converted back to the numbering system of Genesis because their religious elders would not tolerate the pagan origins of the Gregorian names. Iceland people 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 when we are 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. See also Devarim (Deuteronomy) 5:12-14. There are five exceptions to this prohibition not working on the Shabbat, which I will discuss shortly. **5. The Shabbat is the only day of the week that is augmented by Scripture.** This means that 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 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 and observed since YHWH saw it fit to augment it with the Law's supreme penalty, indicating how serious He considers the Sabbath commandment.

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**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.** A special blessing is 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, leading to stronger marriages and 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; 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! **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 to 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

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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*

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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. 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. 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 decides 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. To better understand how we observe the Shabbat, 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. 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 as if 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, and 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's 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. Rabbi Abraham Joshua Heschel, considered one of the great Rabbis of the 20th Century, calls it 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 that the Shabbat has 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, remembering is the **active part** of 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 considered the most central and 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, which was to make it a "Home institution." **The true observance of the Shabbat.** I believe that keeping the Shabbat simple and straightforward if we take our guide solely from the Written Torah. There are 7 Shabbat ordinances/regulations that we need to follow if we are to correctly keep the Shabbat, An ordinance being a rule for conduct. Here are the seven ordinances: **1. Prohibition of earning income and laboring on the Shabbat day.** Shemoth (Exodus) 20:8-11, 31:14-15 "*not labor*." **2. Prohibition of causing others to work on the Shabbat day.** Shemoth (Exodus) 20:10, 23:12; Yirmeyahu (Jeremiah) 17:22-24 "*carry a burden out*." **3. Prohibition of food preparation and cooking on the Shabbat day.** Shemoth (Exodus) 16:23, 35:3 "*lighting fires*." **4. Prohibition of traveling on the Shabbat day.** Shemoth (Exodus) 16:29 "*Let every man remain in his place*." **5. Prohibition of entertaining others on the Shabbat day.** Shemoth (Exodus) 16:29. **6. Prohibition of self-gratification on the Shabbat day.** Wayiqra (Wayiqra (Leviticus) 16:31; Yeshayahu (Isaiah) 58:13 "*from doing your own pleasure*." **7. Prohibition of war on the Shabbat day.** Koheleth (Ecclesiastes) 3:8; Melechim Bet (Second Kings) 11:9, Divre HaYamim Bet (Second Chronicles) 23:8 "*a time of war*." The keeping of the Shabbat does have its "lawful boundaries," but they are there

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for the purpose of making this day special and joyful rather than to restrict or bind you. Many Sabbath-keepers also do not understand that the Shabbat is not a day of worship. It is a day of rest from all works, including worship. There is no commandment in the Torah to go to a Synagogue or a Church on this day. Billions of believers practice this custom and tradition, but it is not a law of Scripture. True worship in the Hebrew context is living a life in obedience to the Written Commandments. Meaning if one obeys or keeps the commandments daily, this is the greatest form or act of worship. This is why YHWH said to Joshua, *"This Book of the Torah (Law) shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success"* Yahoshua (Joshua) 1:8. Note the admonition 'Be careful to do according to all that is written in it.' In other words, live or walk in it, thus being our worship. There are exceptions to the above seven rules, but it in no way invalidates the Law of the Shabbat. These exceptions are permissible if and only if they conflict with a higher law of the Kingdom. These higher laws are: **1. The higher Law of Love.** For example, doing good works on the Shabbat, i.e., healing Mattityahu (Matthew) 12:10-12 or helping your neighbor, Marqus (Mark) 3:4. **2. The higher Law of Mercy.** For example, Yeshua went to the house of the tax collector Matthew, and he said go and learn what it means, *"I desire mercy and not sacrifice"* Mattityahu (Matthew) 9:13. **3. The higher Law of Life.** For example, Yeshua, while going through the grainfields on the Shabbat, did that which was unlawful, but He replied by explaining how David and his men had eaten the forbidden bread of the Temple because they were hungry (Mattityahu (Matthew) 2:2-4). **4. The higher Law of the Priesthood (Shepherding).** For example, in the same Scripture above, verse 5, Yeshua explained how priests work on the Shabbat, yet they are blameless. **5. The higher Law of Duty (to your Neighbour).** For example, Yeshua explained that if a donkey got caught in a ditch on the Shabbat or it was thirsty, we have a duty to rescue it, Luka (Luke) 13:15. Also, if our neighbor got hurt, we have a duty to help them, as in the example of the Good Samaritan in Luka (Luke) 10:33. This higher Law of duty includes all those services, which are life-giving, for instance, rescue, emergency, medical, communications, and travel. Much of the above is just plain commonsense. The Torah does not negate higher thinking and reason when it is evident that not acting or working will be detrimental and foolish because of the harm one can do to others or prevent. However, if the work can be delayed to another day, then do so contently. **A note on customs and traditions.** We know the Jewish people have their own customs and traditions regarding keeping the Shabbat. While there is no Scriptural Prohibition on observing certain customs and traditions, it is nevertheless an option. This is open to preference and style but always with the understanding that whatever we allow must be within the Scripture's confines and cannot contradict the written commandments. Customs and traditions can be beautiful things but can also bring harsh bondage, so we have to be led by YHWH's Spirit over these matters. The Shabbat Siddur (Order of Service) that our ministry has published is compiled from Orthodox, Nasserite, and Messianic Siddurs for the home setting. They are rich in prophetic pictures and declarations, which I believe are genuinely inspired by YHWH. Go to our website under "Seventh Day" and download a free copy. You can immediately begin to observe the Shabbat in Hebrew with your family. The pattern outlined in our Siddur would have been similar to how the first-century Kahal (Ecclesia) and Jews would have opened and closed the Shabbat. The opening in Hebrew is called *Erev Shabbat*, and the closing is called *Havdalah*. They are time-honored traditions and customs that have made Yisra'el distinct from the nations around them. The Shabbat Day is the gateway into all the blessings of the Torah. *"Remember Yom Ha-Shabbat, to shomer (observe) it as kadosh (holy)"* Beresheeth (Genesis) 20:8-11. Don't forget!