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INTERNATIONAL



What is Shabbat? Should believers in the Messiah celebrate it? How should it be kept? What are the prohibitions in the day of Shabbat?

Discover with us the blessedness of the Scriptures when we celebrate Shabbat. Something essential on this day is to rest, which is established as a commandment.

Before indicating how Shabbat should be celebrated, the following questions must be answered: What is Shabbat? What does the occasion of Shabbat mean? And not least, what does the word Shabbat itself mean?

The word Shabbat is typical of the Hebrew language; in Spanish it could be translated as "the day of rest." Interestingly, this word is linguistically linked to the word Saturday, which occurs repeatedly in many other languages, giving testimony of what YeHoVaH ordained from the beginning of creation, despite the confusion of languages that existed in Babylon, as cited in **Genesis 11:1-9**.

The Tower of Babel

*1 And the whole earth was of **one language, and of one speech**. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the Lord came down to see the city and the tower, which the children of men builded. 6 And YeHoVaH said, Behold, **the people are one, and they have all one language**; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there **confound their language, that they may not understand one another's speech**. 8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 **Therefore is the name of it called Babel**; because the Lord did there **confound [Hebrew word balal, to confuse] the language of all the earth**: and from thence did YeHoVaH scatter them abroad upon the face of all the earth.*



Despite the changes made by the church over time, there is still testimony that Shabbat is the seventh day of the week, currently known as Saturday.

Where does the word Shabbat first appear in the Scriptures? In the Tanakh¹ or the Torah, the Hebrew Bible, at the end of the six days of creation when the Almighty spoke and created the universe through the Word.

Genesis 2:2 tells us:

“And on the seventh day Elohim [YeHoVaH] ended his work which he had made; and he rested on the seventh day from all his work which he had made.”

The word “rest” has the root of the word Shabbat in Hebrew, **וַיָּשָׁבֵת - *vay-yis-bōt***; it is in verb form. In this way, the meaning “to rest” is derived, which is the opposite of doing an action. In the next verse, it says: **3 And God blessed the seventh day [he blessed the Sabbath day], and sanctified it, because on it he rested [Shabbat] from all the work that he had done in creation.**

One day after YeHoVaH created man, He immediately sanctified this day and separated it from the other six. God said: “This day is special and this day will be a testimony that I am the Creator. Six days I worked and one day I rested.” There is much wisdom when the Shabbat appears in Scripture.

Some people say that Shabbat is not mentioned in the Scriptures until Exodus 20 with the delivery of the Ten Commandments written on the stone tablets in the days of Moses. But it has already been demonstrated that the Shabbat arises from the times of creation, when YeHoVaH himself rested, being the first Shabbat for all creation.

In addition, it shows that the Father had the foresight to create man on the sixth day, thus allowing man to participate in this first Shabbat, sharing with the Father himself in the Garden of Eden, as recorded in the Scriptures.

When taking a tour through the Scriptures, it appears that the Shabbat commandment was given to all the people of Israel before they reached Mount Sinai and joined with the Almighty, which is in Exodus 16 when YeHoVaH determines it as a mandate for the chosen people, for this separated people. At that time, He begins with a kind of “training” to teach them how to

¹ Commonly known as the “Old Testament.”

calculate the Shabbat.

God gives the manna



Exodus 16:5, 22-23 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. 22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This is that which YeHoVaH hath said, Tomorrow is the rest of the holy sabbath unto YeHoVaH: bake that which ye will bake today, and

seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Reading in context it says that the people were complaining and saying: *If only we had died by the hand of YeHoVaH in the land of Egypt, when we would sit by the pots of meat, when we ate bread until we were satisfied; for you have brought us out into this desert to starve all this multitude.* The Lord is angry, but still he sends them quail and manna on the morning of the sixth day, and Moses tells them to go out and collect a double portion, according to what they can eat and the number of people, because on the seventh day there will be nothing.

There's no margin of error. The manna was coming from heaven; the Israelites knew that for six days they were going to go out to collect this food and that on the seventh day it was not going to "rain food"! What follows from this? That the seventh day is Shabbat (Sabbath) and YeHoVaH repeats this for the 40 years that the Israelites are in the desert.

The biblical chronology says that this happened in the second month after the departure of the people of Israel from Egypt.

Exodus 16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, **on the fifteenth day of the second month after their departing out of the land of Egypt.**

The giving of the Commandments on Mount Sinai occurs until **Exodus 19, 20**, in the third month after the departure of the Israelites from Egypt.

Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

In this way, it is evident that YeHoVaH had established the Shabbat ordinance for the people of Israel a month before declaring the Ten Commandments in **Exodus 20:8** – Remember the sabbath day, to keep it holy.

Why does YeHoVaH tell them to remember Shabbat? Because it was not a new commandment. The Israelites had learned, since they have been practicing for a month, that they had enjoyed four Sabbaths. One method used by YeHoVaH to train the Israelites in this precept was how He Himself distributed the manna. That is, this practice lasted for the 40 years they were in the desert until they entered the Promised Land with Joshua.

Exodus 16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

The Lord ceased the manna when the people of Israel entered the land of Canaan, thus ending the training used to teach them how they should bring the calculation of Shabbat established by YeHoVaH to the people.

The Eternal's teachings are perfect, because in this case, the Father first instructs them for a long time, so that they do not make mistakes in the future (when they no longer have manna as a sign). Then YeHoVaH established the calendar to follow, where they had to put what they learned into practice.



Exodus 12:2, 13:4 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

YeHoVaH stipulates the Shabbat commandment to the people in **Exodus 16**, also teaching them the pattern of working six days and resting on the seventh.

Although this order was fixed at the beginning of creation (as mentioned above) and was most likely a standard of life exercised by the patriarchs before **Exodus 16**, it should not be forgotten that the people of Israel lived in slavery for more than 200 years in Egypt, which means that neither Pharaoh nor those in command cared what day of the week it was, let alone whether it was Shabbat. His philosophy was that the Israelites had to work all the time, and that great works had to be built for them. That is, at least four generations lived in slavery, the precept of Shabbat being forgotten.

Thus, the first gift that the Father gave to the Israelites after their departure from Egypt was the Shabbat, thus supplying them with a day of rest each week.

This is confirmed when YeHoVaH explains the main reason for the provision of manna in **Exodus 16:4**:

“Then said YeHoVaH unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law [Torah], or not.”

How interesting! He says: "I am going to test you to know if you walk in my Torah, in my Law." At this point in history, the Torah had not been given, so who is he giving that instruction to? YeHoVaH tests them to corroborate their obedience (they were not to go out to collect manna on the seventh day). However, the Israelites failed the test as shown in **Exodus 16: 27** And it came to pass, **that there went out some of the people on the seventh day for to gather, and they found none.**

In the rabbinic writings, this passage is used to assert that when the pagans asked, “*how do you know that today is a Shabbat?*” the rabbis looked around and said to the pagans: “*Look, there is no manna, so it is clear that today is our Shabbat because it is coming directly from heaven; the Lord did not send us manna this morning so today we know that it is Shabbat.*”

For the Israelites who left Egypt there was only one commandment, which was simple and easy, to respect Shabbat. **Exodus 16:28** **And YeHoVaH said unto Moses, How long refuse ye to keep my commandments and my laws [Torah]?** They had to simply pick up a double portion on “Friday” (the sixth day) and not leave on “Saturday” (the seventh day), which was not fulfilled. When Shabbat becomes a burden, it is no longer Shabbat.

In summary:

The Israelites fall into slavery in Egypt; they could not keep Shabbat; and several generations pass, which leaves this ordinance in oblivion, probably because it was prohibited since they were under a system where they were forced to work practically 24/7 in an environment of slavery, a condition very similar to the culture in which we currently live.

In our present day, due to the social standards that prevail worldwide (macro) and at the country level (micro), the constitution is not the Torah, nor the commandments of God. Therefore, Shabbat takes a back seat. For example, many companies ask their employees to work on Saturdays, in the very same way that Pharaoh did with the Israelites in Egypt.

The representation of the Israelites in Egypt is repeated with today's believers, who want to keep and celebrate Shabbat, but due to circumstances in their workplace they cannot, because they have a family to support and all the responsibility that this entails.



Many wonder, *Should I quit my job so as not to break the commandment if I have to work on Shabbat?*

There is no single answer, since every case is unique to the individual.

Yet it is important to note that the commandment is in force if you have decided to believe in the truth of the Scriptures, recognizing that the call to Shabbat is in them and understanding that Jesus (Yeshua) did not abolish or get rid of Shabbat but that he kept it the right way.

The recommendation to each person would be not to work on Shabbat if that is possible, but if it is not feasible for any reason, the answer to the question rests solely with the Father, when entering into communion with Him. If YeHoVaH puts in the heart of each one to leave work, then leave it, because He is the one who will provide.

Although the commandment of Shabbat is in force, we should not be judges to pass judgment on people who work on that day. Likewise, it must be recognized that many times we behave like the Israelites of Egypt, who instead of saying: “Shabbat is a delight and / or I am going to find the best way to keep it,” do the opposite and complain, conveying “it is that I have to work, they don't let me keep Shabbat.”

It is necessary to define what our heart is after, whether it is wanting to keep the rest day or not. A good example is a person who may have knowledge about Shabbat. He has to work on Saturday morning, and he feels unhappy because he cannot rest on the Sabbath and he thinks, “I have to work, I am not taking care of the Shabbat.” Instead of enjoying the hours that he does have available, he wastes his time analyzing how miserable he is, because he has to work and cannot quit.

Each person has to start moving in the right direction – to welcome Shabbat with joy accompanied by their family, to say a prayer, put on music to connect with the Father and enjoy passages of the Scriptures.

Yes, you were a person who had no knowledge of Shabbat, but now you have it. The Father wants you to take care of Shabbat, but he does not intend that you leave your family hungry in an irresponsible way, by quitting your job and facing the possibility of being left on the street. With your prayers and the will toward obedience in your heart, the Eternal will open a path.

Those of us who have been within religious congregations admit that we want everything simplified – how do I do it and what is the quick response? But the correct way is to enter into communion with the Father and not let ourselves be carried away by what a pastor, religious leader or priest tells us, because at the end, when the day comes to be in front of the King of Kings, we are going to be alone before Him and when he asks us why we didn't want to keep His day, let our answer not be because someone else said not to.

Certain people, due to lack of faith, do not go to their employer and do not share what is in their heart about Shabbat. The Father can open a path, touch the heart of the boss and have him say "yes of course, he can have the day and continue working the rest of the week." Usually, some think very drastically, speculating that you must quit and look for a new job where you can take care of Shabbat.

The Father can perform a miracle and arrange things so that the day is free. He makes the impossible possible.



Exodus 20 shows us a reference to why we should keep Shabbat:

"... for I YeHoVaH thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."

Exodus 20:5-6

According to these verses, the scenario is shown as a win-win: when the Eternal's commandments are kept, it is done out of love, out of obedience and that brings blessing from YeHoVaH. The commandments were given for life and not for death. The Father is just, righteous, merciful and compassionate who calls us to keep the Shabbat together with the servant who works with us (the employee), the son, the daughter, the maid, the beast (in the event that we work with animals). Even animals have the right to that rest!

What can be done on Shabbat?

The people who keep Shabbat are being blessed by the Father with the Sabbath from Friday night to Saturday night. However, some questions may arise such as: ***What is allowed to do on Sabbath? What is not allowed to do on Sabbath?***

Many people sometimes criticize what other people do or don't do. Yeshua said in **Mark 2:27-28**: And he said unto them, **The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.**

The commandment indicates that it is essential to rest, that the ordinary work of the other six days must be set aside. In this way, the time is used for communion with the Father and to carry out a study of the Scriptures, either by reading a *parashah* (portion) of the Torah that corresponds to the specific Shabbat, or reading a biblical passage, but above all continuing to rest.

Can we go out for a walk on Shabbat?

The Torah is clear on what to do on Shabbat, which is rest, as indicated and confirmed in **Exodus 20**: The daughter, the son, the servant, the family, the foreigner and even the animals neither work nor make anyone else work, which implies not going to a restaurant (as the waiter, the cashier, the cook, among others, would be made to work). Apart from these basic instructions there is no set of additional rules listed in a specific order.

There are various groups and religious sects that have a list of rules and commandments such as that one cannot walk, or cook, etc., just as there are others like the Jewish ones which order that the toilet paper must be previously cut, since for them this action is work, which is against the Torah, because the delight of Shabbat is set aside and commandments are added to those that already exist.

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YeHoVaH your God which I command you”

Deuteronomy 4:2

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it”

Deuteronomy 12:32

Taking into account what has been learned so far, it is necessary to emphasize that people cannot be criticized for what they do or don't stop doing on Shabbat. There will be groups that perform candlelight prayer or hand washing on Shabbat, which are beautiful traditions that represent something and are not inherently wrong.

The problem occurs when we impose on people what they should do and in what way. In this sense, we would be evaluating their actions over whether or not they are breaking Shabbat by the activities they carry out, making us legalistic in our position.

At this time, many people are learning about Shabbat and see in the Jew a prototype of an exemplary elder, since they have preserved this commandment for millennia. However, it is essential to understand that the Jews have added certain traditions to the ordinances of the Father. This happens in most religions as in Christendom, in opposition to the Scriptures because it is adding and subtracting from the Torah.

An example is the lighting of the candles on Shabbat until there are three stars in the sky:

“Regarding the twilight period (dusk) Rav Yehuda said that Shmuel said: when one can see a star in the night sky, it is still day; two stars, twilight (dusk); three stars, night. This was also taught in a baraita (Jewish oral law that was not incorporated in the Mishna); Rabbi Yosei said: This does not refer to large stars that are visible even during the day, nor to small stars that are only visible late at night; rather it refers to medium-sized stars.”

This order is not found in the Torah.

Similarly, there is a tradition of not lighting a fire on Shabbat, since it is stated in the Scriptures in **Exodus 35:3** Ye shall kindle no fire throughout your habitations upon the sabbath day.

But it is necessary to know the context when this commandment was given, as setting fire involved work and physical effort. These days, to light a candle there is a number of diverse utensils available such as lighters, matches, and others, so that with a simple movement of the finger, fire is achieved. Again, it is more important to enter into the relationship with the Father.

The Scriptures are clear: do not work, do not make others work, and dedicate the day to scrutinizing the Word of the Father, with the wife, children, relatives, friends, etc., whether in a park, sharing the environment in the free air, or in a house, with each individual in a personal position and relationship with God.

Let's analyze the Shabbat commandment from a Hebrew perspective:

“Remember the sabbath [rest] day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath [rest] of YeHoVaH thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.”

Exodus 20:8-10

The word **work** in hebrew is **melakáh** מלאכה, much discussed in Rabbinic Judaism, which pointed out that there are currently 39 categories in the Talmud² of the meaning of a **melakáh**, of what it means to do a **work**.

When Yeshua refers to the leaven of the Pharisees, it is the same that Rabbinic Judaism does today.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.** 7 And they reasoned among themselves, saying, **It is because we have taken no bread.** 8 Which when Jesus perceived, he said unto them, **O ye of little faith, why reason ye among yourselves, because ye have brought no bread?** 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 **How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?** 12 **Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees (Matthew 16:5-12).**

Reading the Shabbat commandment in **Exodus 20**, it is understood that each one has a job that he performs every day, but that on Shabbat no work should be done.

In Judaism there are 39 categories of work, which cannot be done on Shabbat, for example:

- *Sowing: fertilizing, watering, pruning, for the same reason it is forbidden to drink drinks in the garden, because drops of the liquid we are drinking can fall to the ground, and that would be the equivalent of watering.*

² The Talmud (literally “study, teaching”) is the main text of rabbinic Judaism. It is written in Hebrew and Aramaic; it has become the legal authority in the rabbinic Judaism environment, and it is the foundation of the Jewish legal discussion.

- *Gathering the harvest: do not gather fruits, and place them in a container; it is also forbidden to collect a fruit if it falls to the ground because it is a cause of work.*
- *Threshing: separating the peel from the grain, making fruit juices, since squeezing is synonymous with separating the peel from the juice; an exception is preparing a salad and squeezing lemon juice, as long as this is done directly on the salad.*
- *Grinding: grinding the grain includes not chopping an onion, for example, unless they are done in not very small pieces.*
- *Washing: this prohibition includes not washing clothes, or any fabric, or soaking clothes. If a Shabbat tablecloth catches fire by accident when a Shabbat candle falls, water may be thrown on the tablecloth, but no water can be touched.*
- *Not to travel distances greater than those allowed by rabbinical halachah.*
- *Not to write; it is not even allowed to write a letter or finish it.*
- *Not to tie knots.*
- *Not to start a vehicle or ride on rolling vehicles.*



In the case of threshing, in the Scriptures it is observed that Yeshua (Jesus) was with his disciples threshing or plucking spikes of grain and the Pharisees came to them saying: Behold, why do they on the sabbath day that which is **not lawful?** (**Mark 2:24**).

The Pharisees claimed that Yeshua and the disciples could not pluck spikes of corn, as they would be working, as established by Judaism, then and now.

In Israel, on the day of Shabbat, if you ask a religious person something like: "Can you write down your email address or your telephone

number here?" The response of this person would be: "NO, on Shabbat it is not allowed to write one or two letters together."

"The prohibition regarding writing on the Shabbat was expanded as follows: Whoever writes two letters with the right hand or with the left hand, no matter whether they are the same or different, is guilty. Even whoever does so for having forgotten this ordinance, is guilty. If writing on two walls that form an angle, or on the two tables of his ledger in such a way that they can be read together, he is also guilty." Zondervan Pictorial Bible Dictionary, article referring to Shabbat (1967, p. 736)"

This type of commandments in Rabbinic Judaism has been adopted by many, many people who are within the messianic movement and the Hebrew Roots, who begin to decree sentences based on the rabbinic categories of work to tell others: "You are not taking care of Shabbat as you should, because you are going for a walk or you are kicking a ball or cooking on Shabbat.

In our day, Rabbinic Judaism has become the Pharisaism of Yeshua's (Jesus) time. Therefore, we must be careful not to fall into that position that the Pharisees had when they put burdens on the people, as Yeshua (Jesus) made reference:

Then spake Jesus to the multitude, and to his disciples, ² Saying The scribes and the Pharisees sit in Moses' seat: ³ All therefore whatsoever they bid you observe, that observe and do (according to the Torah and the Tanak); **but do not ye after their works: for they say, and do not.** ⁴ **For they bind heavy burdens and grievous to be borne, and lay them**

on men's shoulders; but they themselves will not move them with one of their fingers. (Matthew 23:1-4)

Reading in context, two scenarios can be observed:

- They came up with commandments that do not exist in the Torah, but they added them as such.
- The additional commandments were not kept by the Pharisees, scribes and interpreters of the Torah (Law) themselves.

In the following scenario described in the Scriptures, we can see when Yeshua spits on the ground and heals the blind man.

6 When he had thus spoken, **he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,** **7** And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) **He went his way therefore, and washed, and came seeing. (John 9:6-7)**

From the Christian perspective, the Pharisees are thought to be upset because Yeshua (Jesus) healed the blind man. In our logic, who would bother because a blind man was healed? The answer is that, in the rabbinic writings of the Talmud, on Shabbat you cannot spit on the ground.

Rabbinical quotes:

“When you spit on the earth and that is water and you are mixing the water with the earth, you are creating something new that would be mud, which is creating a new substance, on Shabbat it is prohibited.”

“Then, mixing earth or sand with water to make mud; or mixture of cement; it would be a violation of Losh (mixing two different substances to create a third) if it is done on Shabbat.”
(Talmud – Shabbat 18a)

“And one of them said: the soft saliva, saliva of someone who has not eaten since he woke up, it is even forbidden to put it in the eye on Shabbat because it is commonly used as medicine.”
(Talmud de William Davidson, Shabat 108b.)

There is a very special symbolism in not creating something new on Shabbat, since YeHoVaH created everything in six days and on the seventh day He rested. There will be those who want to live according to these rules, but the problem is when you want to fix those provisions in a legalistic way, incriminating others, and casting judgment as if they are breaking the Torah.

Now it is evident why the Pharisees were angry; the main reason was because Yeshua spat on the ground, creating mud, breaking the rabbinical commandment of the oral law (Talmud) on the day of Shabbat. It wasn't because Yeshua healed the blind man!

13 They brought to the Pharisees him that aforetime was blind. 14 **And it was the sabbath [rest] day when Yeshua [Jesus] made the clay, and opened his eyes.** 15 Then again the Pharisees also asked him how he had received his sight. **He said unto them, He put clay upon mine eyes, and I washed, and do see.** 16 Therefore said some of the Pharisees, This man is not of God, **because he keepeth not the sabbath [rest] day.** Others said, How can a man that is a sinner do such miracles? **And there was a division among them. (John 9:13-16)**



It seems absurd that the Pharisees focused mostly on the "alleged violation" of the commandment of men in the Oral Law, instead of rejoicing at the miracle they were witnessing.

In the book of Matthew, there is a similar situation with the paralyzed man, over which the scribes were uncomfortable:

1 And he entered into a ship, and passed over, and came into his own city. 2 **And, behold, they brought to him a man sick of the palsy, lying on a bed: and Yeshua [Jesus] seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.** 3 And, behold, **certain of the scribes said within themselves, This man blasphemeth.** 4 And Yeshua [Jesus] knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For **whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?** 6 But that ye may know that the Son of man hath power on earth to forgive sins, [then saith he to the sick of the palsy,] **Arise, take up thy bed, and go unto thine house.** 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. **Matthew 9:1-8**

Yeshua addresses the paralytic saying: **“Arise, take up your bed and go.”** The action of loading the bed would involve executing a job according to the commandments of the Talmud, but not according to those established in the Torah. That is, it was more important for the Pharisees and scribes of the Law not to break the Oral Law (doctrines of men), than for a man both blind and paralyzed to be healed. For them it would have been better if men continued to be tied to their conditions!

These religious men established a fence called "Oral Law" around that imposed by the Father (which is the Torah) supposedly for protection, even though this entailed not complying with what was established by YeHoVaH.

Deuteronomy 4:2: *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.*

Deuteronomy 12:32: *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

All religions have added and removed commandments to the existing ones, which were decreed by God. This is how a problem is generated and how we really see into men's hearts.

The beauty of Shabbat:

Exodus 31:12-13 12 And YeHoVaH spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, **Verily my sabbaths (rests) ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.**

Shabbat is a mark or sign between YeHoVaH and His people, making a distinction between the other peoples or nations of the world, so that we could be separated (Kadosh). In this same way, He sets aside one day of the week to rest and find delight and joy in the rest of that communion with Him.

Shabbat is one of the few commandments that has an explanation of why it is given or why it is necessary to fulfill them. In fact, believers who have the faith that YeHoVaH is the Creator of the world, that He is our Father and that everything He tells us is good, should not need to know the reason to obey His precepts.

Human beings are on earth for 30 to 90 years on average, whereas YeHoVaH created the earth thousands of years ago. He knows what the instructions are and in His infinite wisdom He knows what is best for us.

In the case of Shabbat, YeHoVaH tells us the motive or reason for this commandment:

Exodus 20:11 *For in six days YeHoVaH made heaven and earth, the sea, and all that in them is, and rested [shabbat] the seventh day: wherefore YeHoVaH blessed the sabbath day, and hallowed it.*

Caring for Shabbat testifies that we believe in the requirement of a Creator, in the recognition that we did not come out of nowhere or by chance. In addition, as each day is not the same as the other, we give faith to ourselves, to our family, to our children, to our neighbors, to our employers and to the whole world that the Father designed from the beginning.

Shabbat being the seventh day from creation, it is a prophetic shadow picture of when Yeshua (Jesus) the Messiah will come to reign on this earth in the millennium, which will be like a Shabbat, after so many wars, so many incidents that have happened in the history of mankind. Finally, there will be a time when the Creator will send his son to judge the nations and then the whole earth will rest under his command.

The book of Hebrews indicates that Yeshua (Jesus) is the one who is going to give rest, that Shabbat that Joshua did not give when the Israelites entered the Promised Land.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. **3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter** into my rest (Sal. 95:11, Nm. 14:26-35, Dt. 1:34-36): although the works were finished from the foundation of the world. **(Hebrews 4:2-3)**

8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest [Shabbat - sabbatical rest] to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. **11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (Hebrews 4:8-11)**

Everyone is invited to keep Shabbat:

Exodus 12:49 *One Torah [law] shall be to him that is homeborn, and unto the stranger that sojourneth among you.*

Numbers 15:16 *One Torah [law] and one manner shall be for you, and for the stranger that sojourneth with you.*

YeHoVaH is not exclusive, but the blessing reaches even the gentiles who choose to be part of his people and covenant:

Isaiah 56:2-7 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from

doing any evil. ³ Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. ⁴ **For thus saith YeHoVaH unto the eunuchs that keep my sabbaths [rests], and choose the things that please me, and take hold of my covenant;** ⁵ **Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.** ⁶ **Also the sons of the stranger [gentile], that join themselves to YeHoVaH, to serve him, and to love the name of YeHoVaH, to be his servants, every one that keepeth the sabbath [rest] from polluting it, and taketh hold of my covenant;** ⁷ **Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.**

Shabbat in the Millennial Kingdom:

Isaiah 66:22-23 ²² *For as the new heavens and the new earth, which I will make, shall remain before me, saith YeHoVaH, so shall your seed and your name remain.* ²³ **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, saith YeHoVaH.**

Feasts of the Creator in the millennium:

Zechariah 14:16-17 ¹⁶ *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YeHoVaH of hosts, and to keep the feast of Sukkot [tabernacles].* ¹⁷ *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YeHoVaH of hosts, even upon them shall be no rain.*

In the millennium there is a reestablishment of the Torah and the Shabbat becomes the main door to enter. In this way, both the gentile and the Christian could recognize that the Lord's Day is not Sunday, but is Shabbat.

These days, people don't question what they follow, but instead abide by a range of rules expressed by religious leaders in their denominations, without checking their provision in the Scriptures.

When we decide to verify that what is mentioned from an altar or pulpit is really in the Word, we study the biblical context, ask questions, investigate and analyze, and we realize that not everything we believed was true. And that is where we reach that blessing of being able enter the commandments of YeHoVaH and keep the Torah.

For a long time, this phrase has been mentioned: "*Jesus came to abolish the Torah, and the Shabbat,*" but it has already been observed that this is not true.

Shabbat is a blessing for everyone and the only thing to do on that day is to forget about ordinary occupations and try to connect with the Father. That includes not being aware of what other people are doing or what they are not. It is a personal matter of looking within, of being with the Father!

At the end of the age, all things will be restored, just as YeHoVaH established it, discarding what man perpetrated regarding the change of the day of worship determined between YeHoVaH and his people, arranged from the beginning of the creation on Shabbat.

Studies of the biblical records about Shabbat show us that Shabbat is YeHoVaH's day. Many people say that any day is the Lord's day or that every day is the Lord's day, but this is not found in the Scriptures. One thing that can be affirmed is that there is a day that YeHoVaH has set aside for Him and for his people.

This testimony was observed by the disciples and the book of **Acts** indicates it, when they attended the synagogue on Shabbat.

Acts 13:14, 27, 42-44, 15:21 *14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath [rest] day, and sat down. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath [rest] day, they have fulfilled them in condemning him.*

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath [rest]. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44 And the next sabbath [rest] day came almost the whole city together to hear the word of God.

15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath [rest] day.

John in the book of Revelation said:

“I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.”

Revelation 1:10

