



Shabbat - Resting In Messiah
A Study On The Sabbath
Rabbi Deborah Brandt

שבת שלום

**Deborah's Messianic Ministries
Beit Midrash Tefillah Hallel Congregation
Chicago ResTORAHation Conference
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Quote:

Barry & Steffi Rubin The Sabbath-Entering God's Rest

“Shabbot is meaningful to both Jews and Christians. A Jewish tradition states that when all Israel-as a nation- keeps the Sabbath, The Messiah will come. Whether or not the Rabbis who postulated the position literally believed it, it demonstrates how important they deemed Shabbot to be”

Of course we know Messiah has come, and He will return again to set up His Kingdom, in the meantime He has left us with the gift of Shabbat as we enter into His rest and await His return to earth.

The following was sent to me from a friend, the author is unknown, but I thought it would set the tone for this study on “The Shabbat” or Sabbath. Some of these sayings may be strange to some of you, but as we study on the Shabbat we will cover its meaning and symbols and I am sure it will bless you and enrich your life and your relationship with Adonai as it has mine. We hope that this study on Shabbat will give you a greater understanding of this weekly time set aside to bring you rest in His presence. It was never meant to be burden but a joy, let the Ruach HaKodesh speak to your heart regarding this most special celebration of Yahweh.

The biblical Sabbath is Friday sunset to Saturday sunset, it is rich with meaning and blessing, and it's true meaning has been lost to the Body of Messiah, but the Ruach HaKodesh/Holy Spirit is bringing this wonderful celebration meaning back to His body, His congregation, made up of both Jewish and Former Gentile believers called Israel.

Some of you may not have a Messianic Jewish Fellowship near your house where you can worship on Shabbat/The Sabbath, but we can still keep Shabbat in our homes' Many of you are just coming into the understanding of our rich Hebraic Heritage in Messiah and it is a time to grow together in this understanding with our Messianic Jewish Mishopcha/family and learn to enjoy the rich Jewish Heritage we have in the Olive Tree and In our Messiah Yeshua/Jesus.

It is clear from the Holy Scriptures that the Shabbot/Sabbath was never changed to Sunday (See the end for quotations regarding this issue).. This book is written to bring a better understanding of what His word says about Shabbat so we may enter His rest and then be led by the Ruach HaKodesh regarding our Shabbat observance as we honor Yeshua the Living Torah by loving Him and obeying His commandments.

.....Come and enter into His Shabbat/Sabbath rest.

The Grinch Who Stole Shabbat
Author Unknown

*Oh, the Jews up in Jewville they loved their Shabbat,
From the oldest of old folks to the youngest of tots.
With candles and wine and chocolate chip hallah,
They felt oh so good 'till way past havdallah.
They all went to shul to hear Rabbi Schulwels
Who told the, "It's important to treat everyone nice."
And after the service they each took their tallis
And ran to the tables for cookies and challahs.*

*But there was one among them, though he was born Yiddish
Who didn't like candles or hallah or kiddish.
In fact, Shabbat made him so anger and blue-ish.
You'd hardly have guessed that he was born Jewish.
Since his bar mitzvah, he grew not an inch.
He was tiny, and hairy, and nicknamed "the Grinch"
He lived on a mountaintop far above town
On each Shabbat evening, he'd say with a frown:*

*"What's the big deal, with their candles and brachas?
To me, the whole thing is a pain in the tuchas!
I don't feel any different from Friday 'til Sunday.
I don't need your Shabbat-give my any old Monday!
I'll show them, I'll show them; I'll steal their Shabbat!
I'll take all the wine and the candles they've got!"
So he set about building a Shabbat-stealing machine.
It was nuclear powered, it was noisy and mean.
He built the world's first Shabbat candle blower-outer
That blew out the candles with yukky green powder.*

*Then one Friday night while they welcomed Shabbat
The Grinch saw his chance to hatch his ugly plot.
While they all sat in shul, so polished and clean,
The Grinch from his mountaintop brought down his machine.
While the cantor sang prayers and the rabbi told fables,
The Grinch came down chimneys to attack Shabbat tables.
As the Jews in the shul davened louder and louder
The Grinch, he rev'ed up his Shabbat candle blower-outer.*

*He snuffed all their candles, he stole all their challahs,
He dumped out their kiddush wine all over their tallis.
There was no one to stop him, they were all still in shul
As he poured all their chicken soup right in the pool.*

*He ate all their kugel, he ate up their herring.
He ate all their desserts without even sharing!
That Grinch, he stole Shabbas from all their mishpochas,
From such terrible things some people got nachas.*

*He ruined their Shabbos, he didn't think twice,
He even stole Shabbos from Rabbi Schulweis.
The Grinch stole the Shabbos from Jewville's fine Jews,
He went up all their streets and down avenues
Until he arrived at the road by the crevice,
The very last street where they drink Manishevitz.
At the end of the block lived little Suzie Le'Jew
Who couldn't make it to shul-she was home with the flu.
Of all Jewville's Jews little Suzie was smartest,
She studied the longest, she studied the hardest.*

*She knew kiddush and motzee and birkat by heart
She knew shema and amida and the in-between parts.
That only the cantor and yossi could say,
"If only the rabbi would let people pray!"*

*Now this little Suzie slept snug in her bed
While candles and challah danced in her head.
When all of a sudden she heard such a clatter
And in through her window came the Grinch on a ladder.*

*Now Suzie in darkness she just couldn't see,
"Who is this visitor" Who could it be?"
She thought maybe Zaidy had forgotten his key,
Or perhaps Cousin Hershel had dropped in for tea.*

*So she jumped out of bed, gave a kiss and hug,
She whispered, "Good Shabbos" into his hairy mug.
Now the Grinch didn't know what hit him that night,
Until then, those he met ran away in great fright.*

*This was the first Shabbos kiss he had got
Since he was a kid back in Rabbi Jay's Tot Shabbat.
At that very moment his heart started to beat
He felt warm and tingle from his head to his feet.*

*Out of his eyes came flowing the tears
From all of the hugs that he'd missed all these years.
"I've done something awful." The Grinch started to cry,
"I've done something awful and I don't know why."*

*“We believe in teshuva” Suzie wisely explained.
We believe that your ways can always be changed!”
“But what can I do to earn love in your eyes?
What can I do to apologize.?”*

*“The Jews of our town are forgiving and true,
The Jews of our town will learn to love you.
Bur first you must show your words come from the heart:
Clean up your mess-that’s a good start!”*

*“Put back the candles and put back the challas.
Put back the kiddush wine, put back the tallis!
But hurry up, Mr. Grinch, it’s time to be nervous
‘Cause here are the Jews coming home from the service!”*

*The Grinch, he moved fast like a mighty tornado
The Grinch he moved faster than even Sigfredo.
He put back their candles, he put back their challas,
He put back the kiddush wine, cleaned all the tallis.
He set all the tables with gleaming white dishes,
He filled all their plates with brisket and knishes.*

*So the Jews of old Jewville came home singing songs,
And they never found out there was anything wrong.
The Grinch did teshuva and changed all his ways,
He learned to love Shabbos all of his days.*

*All of his meanness and anger and stink
He got rid of all, he needed no shrink.
Instead he had Suzie, his wise little teacher
Who taught him that inside the heart of each creature
Is God’s special light ‘cause in God’s image we’re made
And so there’s no reason to ever be afraid.*

*The Grinch loved the Torah so much that one day
He signed up to be a rabbi up at the UJ.
And so my dear friends this Shabbat, let’s not miss:
Turn around to someone, give a hug and a kiss.
Suzie has taught us that even a Grinch
With enough hugs and kisses can turn into a princh.*

Quote :

Barry & Steffi Rubin The Sabbath-Entering God's Rest

“Traditional Jewish saying “A precious Jewel have I in my possession, which I wish to give to Israel, and the Sabbath is its name”

Here we have one day that is blessed above all other days, called the Sabbath. Adonai said that all we need to accomplish can be accomplished in 6 days, work, cleaning, cooking, shopping, so *that on the Sabbath we can enter into a time of rest.* In a world that is busy, busy, busy and rush, rush, rush this can be a hard thing to learn to do, you may even feel a little bit guilty for not working, but our Father knows better what we have need of, then we even do.

The word sabbath comes from the Hebrew shabbat, meaning "to cease" or "desist." The primary meaning is that of cessation from all work^{1[2]}

God rested, so He could enjoy and fellowship with His creation, Adam & Eve and everything else that He brought into being.

Sometimes we are so busy that we do not even have time to enjoy the fruit of our labors, including our homes and family, we are so busy maintaining our lifestyles, that we have no time to enjoy our life! The things that we work so hard for, become our task masters, and in the end can cost us our family and our health (mental and physical) and our joy, and worst of all we can become so busy that we no longer even have time for God. In His infinite wisdom He knew that in order for us to function to the best of our ability, and in order for our spiritual lives not to suffer, we needed one day that we could be free to worship Him and spend time with those we love, our family and our Mishpocha/Family in Messiah/Christ.

You can even become so busy doing the Lords work, that you soon find yourself neglecting your time with Lord, to busy to pray, to busy to study, to busy to worship, just to busy period, which leads to spiritual burn out.

Been there, done that!

We all need time to spend in His presence, to let His word renew our minds, and build up our spirits, to sing praises to His Holy name and to let His anointed presence fill us up to overflowing so we can make it through another week.

We all need time to let go of our own agendas and plans and take hold of Yahweh's plans, let Him truly be Adonai/Lord over our lives and to remember on the Sabbath that He is truly Lord of our lives and of our time.

The Sabbath was created to be a time of joy and renewal where we can forget about our troubles and worries and just have a time of rejoicing and fellowship.

Messianic Significance of the Sabbath^{2[3]}

The Sabbath reminds us that God created the world.

1 In the beginning God created the heaven and the earth.

Gen 1:1 (KJV)

1 Thus the heavens and the earth were finished, and all the host of them.

2 And **on the seventh day God ended his work** which he had made; and **he rested on the seventh day from all his work** which he had made.

3 And **God blessed the seventh day, and sanctified it:** because that in it he had rested from all his work which God created and made.

Gen 2:1-3 (KJV)

8 For the **Son of man is Lord even of the sabbath day.**

Matt 12:8 (KJV)

The Sabbath reminds us that God delivered Israel from bondage in Egypt

It should also remind us how God brought us out of the land of sin (Egypt), and how He broke the chains of darkness and set us free. It should also remind us that He has brought us into His Kingdom and freed us from the harsh task master of sin and now we walk in His Kingdom.

1 Stand fast therefore **in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**

Gal 5:1 (KJV)

25 Who was delivered **for our offences**, and was raised again **for our justification.**

Romans 4:25 (KJV)

17 But God be thanked, **that ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 **Being then made free from sin, ye became the servants of righteousness.**

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 **But now being made free from sin, and become servants to God**, ye have your **fruit unto holiness**, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Romans 6:17-23 (KJV)

The Sabbath reminds us that Christ delivered us from the penalty of sin at Calvary

There remaineth therefore **a sabbath rest for the people of God.**¹⁰ **For he that is entered into his rest hath himself also rested from his works, as God did from his.**

11 Let us therefore give diligence to **enter into that rest**, that no man fall after the same example of disobedience.

12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, yet without sin.

16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

Heb 4:10-16 (ASV)

The Sabbath reminds us that God will make us holy, just as He made the Sabbath holy.

17 **For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)**

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, **so by the obedience of one shall many be made righteous.**

20 Moreover the law entered, that the offence might abound. **But where sin abounded, grace did much more abound:**

21 That as sin hath reigned unto death, **even so might grace reign through righteousness** unto eternal life by Jesus Christ our Lord.

Romans 5:17-21 (KJV)

The Sabbath reminds us that God will finish His work in our lives, just as He finished His work of creation and redemption

30 But of him are **ye in Christ Jesus**, who of God is **made unto us wisdom, and righteousness, and sanctification, and redemption:**

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor 1:30-31 (KJV)

6 Being confident of this very thing, that **he which hath begun a good work in you will perform it** until the day of Jesus Christ:

Phil 1:6 (KJV)

The Sabbath reminds us that God is our Lord and God.

Ex 20:8-11 (ASV)

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work;

10 but **the seventh day is a sabbath unto Jehovah thy God:** *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore **Jehovah blessed the sabbath day, and hallowed it.**

The Sabbath reminds us that we have rest in Christ

Matthew 11:28-30 (ASV)

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and **ye shall find rest unto your souls.**

30 For my yoke is easy, and my burden is light.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, **that they may rest from their labours; and their works do follow them.**

Rev 14:13 (KJV)

Quote:

Barry & Steffi Rubin The Sabbath-Entering God's Rest

“Another viewpoint of Shabbat was “Sabbaths were given to Israel in order that they might study the Torah”

A Tehillim/Psalm for Shabbat/The Sabbath

Psalm 92

1 It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

It is a good thing to praise Him, especially on Shabbat, for it is a Holy Day set aside for this purpose.

What should we praise Adonai for on the Sabbath/Shabbat?

We are to give thanks unto Adonai for all He has done for us, it is a time to count our blessings and be thankful for His protection and care during the week, and for His provision and peace.

We are to give praises to His name, for He is worthy to be praised, for His love and His mercy and for sending Yeshua to set us free from the bondage of sin.

It is a time to praise Him with instruments and with music in the spirit of Holiness and Worship. On Shabbat our day should be filled with praises to His name.

4 For thou, LORD, **hast made me glad** through thy work: **I will triumph** in the works of thy hands.

5 O LORD, **how great are thy works!** *and* thy thoughts are very deep.

Shabbat is a time to reflect on the happiness and peace that He brings into your life and to thank Him that daily you are able to triumph even in the face of adversity because he holds you in the palm of His Hand.

It is a time to meditate on His awesome works and just the awesomeness of who He is –Yahweh, the God of creation the one that loved me so much that He sent The Messiah, Yeshua/Jesus to die in my place, so I can live with Him forever.

6 A brutish man knoweth not; **neither doth a fool understand** this.

Those that are lost (who have totally rejected Adonai) have no concept or understanding of being thankful to God Almighty. They mock those who serve God because their hearts are darkened, they have no understanding of what it means to love God or know that God loves them.

They just don't get it!

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is that* **they shall be destroyed** for ever:

The Hebrew word for **destroyed is shamad**, it means to be cut off. it does not mean annihilated, but means that when they die they are banished from HaShems presence forever to live with no hope of ever being redeemed. What a horrible thing to be cut off from His presence forever, but that is what the wicked have to look forward to if they do not accept Yeshua as their Messiah and the pardon that He gives to ALL who put their trust in Him and if they refuse to enter into His rest, which Shabbat represents.

On Shabbat we can also be thankful that He has given us life eternal, joy unspeakable and full of glory.

8 But thou, **LORD, art most high** for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But **my horn shalt thou exalt** like *the horn of* an unicorn: **I shall be anointed with fresh oil.**

The Word *Horn* represents strength, authority and power! Yeshua said that all power and authority has been given unto Him and because we belong to Him we also walk in the power and authority of His Name, HaShem Yeshua/The name of Jesus that is above ALL other names, that at the name of Yeshua/Jesus every knee shall bow and every tongue shall confess that He alone is Adonai.. Shabbat is a time to renew our strength in His presence and to remember who we are In Messiah/Christ.

31 But **they that wait upon the LORD** shall **renew *their* strength**; they shall **mount up with wings as eagles**; they shall **run, and not be weary**; **and they shall walk, and not faint.**

Isaiah 40:31 (KJV)

Now that is spiritual power.

Shabbat is a time to be anointed with fresh oil.

Oil is symbolic of the Rauch HaKodesh/The Holy Spirit and His anointing within us and upon us. Shabbat is a time when we are anointed with fresh oil, and receive a fresh anointing to go forth the rest of the week to minister to others in the power and anointing of the Ruach HaKodesh/ The Holy Spirit for His glory.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 **The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.**

5 blessings of the righteous are found here as a result of honoring the Sabbath/Shabbot^{3[2]}

They shall flourish like a palm tree, in barren soil it is watered deep at the roots. The fruit of the palm provides a great part of the diet of the East. The stones are ground down for the camels, the leaves are made into baskets, the hard boughs or the strong leaves, 6 to 8 ft in length, are used to make fences; the juice makes arrack, a very strong Oriental liquor; the threads of the leaves make ropes and the wood makes building materials or firewood.

In other words everything you set your hand to do prospers even if you are in the midst of a dry and barren land spiritually you can still flourish in His presence as the Palm Tree and be a valuable asset to those around you because Adonai's favor is upon you and His wisdom is within you from being in His presence, especially on Shabbat.

Also, *they shall grow like the cedars of Lebanon*, which are extremely long lived. Some are supposed to be as old as 1,000 years. They grow 80-100 feet tall and 40 feet around the trunk. They express the idea of majesty, durableness, incorruptibility and stability. This durableness, incorruptibility and stability only comes from studying and walking in His Torah/Word, by prayer and by honoring His Shabbat.

13 Those that be **planted in the house of the LORD shall flourish in the courts of our God.**

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

The Amplified Bible says it this way vs **14**“(Growing in grace) they shall still bring forth fruit in old age; they shall be full of sap (of spiritual vitality) and (rich in the) verdure (of trust, love, and contentment).

15 To shew that the LORD is upright: *he is my rock, and there is no unrighteousness in him.*

Psalms 92:1-15 (KJV)

The Amplified Bible says **vs 15 (They are living memorials) to show that the Lord is upright and faithful to His promises; He is my Rock, and there is no unrighteousness in Him.**

The Blessings of Shabbat upon the righteous are many. Shabbat is His gift to us, that precious Jewel, that special Oasis where that we can run and be renewed,refreshed, strengthened and anointed In Yeshua Ha Mashiach

Quote :

Barry & Steffi Rubin The Sabbath-Entering God’s Rest

“Yeshua affirmed that the keeping of Shabbot-He desired that his people got past the traditions that had obscured the true meaning of Shabbot. He wanted them to experience the blessings of rest, the remembrance of the creation, the recollection of the covenant God had made with Israel and the realization that Shabbot was a picture of eternity one that mankind could enjoy in the present age.”

Shabbat A Day of Rest – Menuach

Hebrews 4:9-11 ⁹ So there remains a *Sabbath keeping for God’s people*. ¹⁰ For the one who has entered God’s rest has also rested from his own works, as God did from his. ¹¹ Therefore, let us do our best to **enter that rest**; so that no one will fall short because of the same kind of disobedience.4[2]

The Complete Jewish Bible Commentary

A Shabbat-keeping, Greek $\sigma\alpha\beta\beta\alpha\tau\epsilon\upsilon\sigma\mu\alpha$, used only here in the New Testament. In the Septuagint, the related Greek word “ $\sigma\alpha\beta\beta\alpha\tau\epsilon\upsilon\sigma\mu\alpha$ ” was coined to translate the Hebrew verb $\שָׁמַר$ when it means “to observe $\שָׁמַר$.” The usual translation, “There remains a Sabbath rest,” minimizes the observance aspect and makes the role of God’s people entirely passive.

Christians often assume that the New Testament does not require God’s people to observe $\שָׁמַר$ and go on to claim that Sunday has replaced Saturday as the Church’s day of worship (see 1C 16:2N). But this passage, and in particular v. 9, shows that $\sigma\alpha\beta\beta\alpha\tau\epsilon\upsilon\sigma\mu\alpha$ -observance is expected of believers. From Co 2:16–17, which says that $\sigma\alpha\beta\beta\alpha\tau\epsilon\upsilon\sigma\mu\alpha$ was a shadow of the things that were to come, but the substance comes from the Messiah, we learn that the essence of $\sigma\alpha\beta\beta\alpha\tau\epsilon\upsilon\sigma\mu\alpha$ -observance for believers is not following the detailed rules which $\sigma\alpha\beta\beta\alpha\tau\epsilon\upsilon\sigma\mu\alpha$ sets forth concerning what may or

may not be done on the seventh day of the week. Rather, as v. 10 explains, the □□□□□□-keeping expected of God's people consists in resting from one's **own works, as God did from his**; it consists in trusting and being faithful to God (vv. 2–3). Although the specific “works” from which the readers of this letter were to rest were animal sacrifices (see 6:4–6), by implication all self-struggle, in which one relies on one's own efforts instead of trusting God, is to be avoided; and in this the author is making the same point as Sha'ul does at Ro 3:19–4:25. 5[3]

“Just as heaven and earth were created in six days, **menuach** was created on the Sabbath. **Menuach** which we usually render with “rest” means here much more than withdrawal from labor and exertion, more than freedom from toil, strain, or activity of any kind, **Menuach** is not a negative concept but something real and intrinsically positive...What was created on the seventh day? Tranquility, serenity, peace and repose....The essence of good life **is menuach** became a synonym for the life in the world to come, for eternal life.” (Abraham Joshua Herschel, *The Sabbath*, pp22-23)

Dr. Karl Coke “Rest! God's Answer for Blessing and Holiness” Restore Magazine Spring 2000

*“Menuach means “to rest, repose, condition of rest” according to Gesenius in his Hebrew Lexicon, page 486. It comes from the Hebrew root verb **nuach**, which means (p.538 Gesenius) primarily “TO REST, TO SIT DOWN, TO SET ONESELF DOWN, anywhere to take a rest.”*^{6[4]}

Dr. Karl Coke also says in his article” Our Messiah's Body has ignorantly missed out on the two huge benefits of taking a God-like-*rest-blessing and holiness*. We seem to forget that God, Moses and Jesus all rested.

In his book, *The Sabbath*, Herschel says *“The Sabbath is the most precious present mankind has received from the treasure house of God” (p 18)*

Think of it, God gives one day per week to all mankind to gain in blessings and holiness. “The Sabbath is given unto you, not you unto the Sabbath” (Mekilta to 31:13) Jesus, Our Messiah, said **‘The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath’ Mark 2:27-28**

The real issue of Shabbot is entering God’s rest (menuach) works blessings and holiness. “

Isaiah 58:13-14

13 If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and **call the sabbath a delight, the holy** of the LORD, **honourable**; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and **I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.**

The Word of Yahweh says that **IF** we would honor the Sabbath and delight in it, and set it apart as holy that He would bless us! It is a time to **REST** and get refreshed.

This is something WE ALL need! God has given us one day a week to recharge our batteries and fill up our tank with His Holy Oil.

It is a day to cease from doing our own thing, and to honor the Lord. It is a day of freedom from self, in thought, words and deeds and yielding our whole spirit, soul and body to Adonai.

I remember when I was a child and we would go to my Grandmother's house to visit, we were expected to keep the Sabbath in her house, there was no arguing about it. As a child I really did not understand the importance of the Sabbath, but my grandmother instilled in me a respect for that Holy Day. When the sun set on Friday it was time to worship God and forget about our own agenda and enjoy His rest.

On the Sabbath/Shabbat she would take us to Shabbat School and then we would come home and just enjoy each others company until the sun set and Shabbat was over. This is a memory that is forever burned in my mind and heart. I knew it was a special day, but as a child, I did not appreciate it because I really did not understand the blessings that were connected with it.

Now I look forward to Shabbat, where I can finally rest, spiritually in His presence, in my mind from the cares of the world and in the body from the toil of the week. When I returned to honoring the Shabbat, it was hard at first because all week long I am constantly working, outside the home and inside the home, so I felt guilty resting.....Not anymore! Now I have learned take the gift God has given me and my family and receive the blessings that come with Shabbat.

It has nothing to do with Do's and Don'ts or legalism it has to do with MENUACH-REST!

Rest from our own works and resting in the finished work of Yeshua Ha Mashiach/Jesus The Messiah.

Dr. Karl D. Coke "A brilliant statement about Shabbat comes from Volume XIV, Judaica Encyclopaedia . On page 558 it says, "God's instructions concerning the building of the Tabernacle end, and Moses' conveyance of them to the people begin, with an admonition to keep the Sabbath, indicating its precedence even over the duty of the sanctuary" *Why? Because God wants His Shabbat rest to "build" His true sanctuary-His believers! He offers His blessing and His holiness as the reward of having labored to enter His rest.*"

Isaiah 56:6-8 (KJV)

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, **every one that keepeth the sabbath 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.**

8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

The Ruach HaKodesh/The Holy Spirit is bringing the Body of Messiah back to the truths of His Word, and the Shabbat Rest is a Truth that most of the Body of Messiah has missed and needs to return, it is apart of our Hebraic Heritage in Yeshua and a part of the restoration of all things

Quote :

Tikvah Micheal “The Blessed Home”

“If there is one important facet of Judaism that must be learned –it is this- the Jewish people know how to celebrate and appreciate times. Jewish life revolves around Shabbats and Feast seasons. And rightly so, because this is the way HaShem created it to be. He has given us a “peak” to every week, because we need it and He knew it. We should highly esteem and awe the beautiful concept that our Creator has fully given to us for our pleasure”

Shabbat the Crowning Glory of Creation

Dwight A. Pryor from his article Last in Creation, First Intention

“The Siddur liturgy succinctly summarizes the treasured place of the Sabbath in Jewish tradition with these words: “Last in creation, first in intention.”

Shabbat is the crown of creation and the first thing made holy by the Creator. “Then God blessed the seventh day and sanctified it...” Genesis 2:3. The six days of creation are “good” but only the seventh day is “hallowed”. With the Sabbath, time itself becomes sanctified, and the resulting redemptive rhythm pervades and punctuates the whole of Jewish life.”^{7[2]}

Genesis 1:1-2 Amplified Bible

:In the beginning G-d (prepared, formed, fashioned, and) created the heavens and the earth. The earth was without form and an empty waste and darkness was upon the face of the very great deep. **The Spirit of God was moving (hovering, brooding)** over the face of the waters. And G-d said.....

And so creation began, everything G-d did was for one purpose that was that His man would have the perfect place to live in His presence.

Everything He created was complete perfection. The Sun, Moon and Planets were put exactly where they needed to be so that the earth would be warmed and watered, and that all the fruit and vegetation would grow and flourish. Every herb and plant was give for Adams use, the animals were given for fellowship, and finally Eve was sent to be his perfect helpmeet.

Everything G-d made was “good”, the original earth was absolutely beautiful, there was no pollution, the Ozone layer was intact, the earth/eretz had its own built in sprinkling system, mist came up from the ground and watered all the vegetation. We cannot even begin to imagine how

beautiful it was, but we do know it was modeled after heaven. G-d created heaven on earth for Adam and Eve and crowned His finished work with Shabbat.

Genesis 2:1-2

“Thus the heavens and the earth were finished, and all the host of them. And **on the seventh day, God ended His work** which He had done; **and set it apart as His own, and hallowed it** because on it God rested from all His work which He had created and done.”

John D. Garr Ph.D calls says this about Shabbat

“The only place where remembrance is enjoined upon man in the Decalogue is in relationship to Shabbat. Shabbat, therefore, could be called a remembrance principle. God has graciously established markers, in time to call his people to remembrance of his mighty acts. Why? Because human beings, unlike the Creator, are forever forgetful.

God, who seeks those who will worship him in spiritual truth, is ever setting before forgetful man mnemonic devices, the most important of which are his markers in time. Shabbat is this principle of stopping at appointed times, ceasing the mad rush of human activity to reflect on and interact with God himself. The principle of Shabbat as a call to remembrance is manifest in the daily, weekly, monthly, annual and generational markers that remind man of divine appointments (three hours of prayer daily, the weekly Sabbath year, and the Year of Jubilee). Each of these stopping points is a time for reflection and celebration, remembering the Creator and honoring him.^{»8[3]}

Take a stroll this Shabbat, look at the beauty of His creation. Yes it has been marred by sin and pollution, but there is still beauty all around us if we look hard enough you will see the hand of G-d even in the smallest blade of grass. I used to love to lay on my lawn, and peek through the blades of grass to watch the little world that was going on, sight unseen. Little bugs running around, busy doing the work God had created them to do. Or I would lay upon my back and look up at the clouds and imagine all kinds of pictures they would make as they past by, and at night I would gaze up in the sky and contemplate the awesomeness of G-d and how He held me in the palm of His hand.

The greatest awe of all was when my son was born, how awesome is His creation, how awesome is His love for His creation.

Psalms 139:1-24 (Living Bible)

- 1** O Lord, you have examined my heart and know everything about me.
 - 2** You know when I sit or stand. When far away you know my every thought.
 - 3** You chart the path ahead of me and tell me where to stop and rest. Every moment you know where I am.
 - 4** You know what I am going to say before I even say it.
-

- 5 You both precede and follow me and place your hand of blessing on my head.
- 6 This is too glorious, too wonderful to believe!
- 7 I can *never* be lost to your Spirit! I can *never* get away from my God!
- 8 If I go up to heaven, you are there; if I go down to the place of the dead, you are there.
- 9 If I ride the morning winds to the farthest oceans,
- 10 even there your hand will guide me, your strength will support me.
- 11 If I try to hide in the darkness, the night becomes light around me.
- 12 For even darkness cannot hide from God; to you the night shines as bright as day. Darkness and light are both alike to you.
- 13 You made all the delicate, inner parts of my body and knit them together in my mother's womb.
- 14 Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvelous--and how well I know it.
- 15 You were there while I was being formed in utter seclusion!
- 16 You saw me before I was born and scheduled each day of my life before I began to breathe. Every day was recorded in your book!
- 17,18 How precious it is, Lord, to realize that you are thinking about me constantly! I can't even count how many times a day your thoughts turn toward me. And when I waken in the morning, you are still thinking of me!
- 19 Surely you will slay the wicked, Lord! Away, bloodthirsty men! Begone!
- 20 They blaspheme your name and stand in arrogance against you--how silly can they be?
- 21 O Lord, shouldn't I hate those who hate you? Shouldn't I be grieved with them?
- 22 Yes, I hate them, for your enemies are my enemies too.
- 23 Search me, O God, and know my heart; test my thoughts.
- 24 Point out anything you find in me that makes you sad, and lead me along the path of everlasting life.

Dr. Samuale Bacchiocchi

‘The Sabbath contains three significant messages for the human family: (1) the Lord has created us perfectly (2) He has redeemed us completely, (3) He will restore us ultimately. The Sabbath invites us weekly to celebrate joyfully creation, redemption, restoration; the past, the present, and the future divine accomplishments for the human family, man, nature and God; this world and the world to come’

Quote :

First Fruits of Zion Magazine Article on Shabbat

“ Our Father created the Sabbath for man to be a day of delight. It is a special time set apart at the end of each week, to enjoy fellowship with Him. On Sabbath we are free from our work routine to slow down and rest. The time of rest allows us to concentrate on our family, to pray, worship and play together. It is the one day of the week when we finally get the chance to dig deeper into His word and receive new insight”

First Fruits of Zion Magazine Article on Shabbat

“Believers in Messiah, are free to keep the Sabbath. It was Yeshua’s custom to be in the synagogue on the Sabbath to hear the Torah and prophets. Let us follow His example and walk as He did. There is no sin in keeping the Sabbath. Yeshua objected to some rabbinical interpretations of the Sabbath, but not to the commands of Torah contained in the Old Covenant.”

Shabbat: A Sign, A Privelege, A Delight...

Bereshith/Geneses 2:2-3

“And on the seventh day Elohim completed His work which He had done, and He rested (shabath) on the seventh day from all His work which He made (ie the work of creation). And Elohim blessed (barak) the seventh day and set it apart (qadash), because on it He rested (shabbath) from all His work which Elohim in creating had made.”

Shabath: Strongs H#7673, used 7 times in Scripture, (the root word from which comes Shabbat/Shabbath-#7676), meaning to repose, ie. To desist from exertion, to cause to cease, to cause to celebrate, keep (as in Sabbath), suffer to be lacking, leave, put away, make to rest, rid, still, take away.

Shabbath: Strongs H#7676, used 73 times in Scripture, meaning intermission, ie. Specifically the Sabbath, every Sabbath.

Sabbaton: Strongs G#4521, used 59 times in New Covenant Scriptures, meaning the Sabbath or Shabbath of Hebrew origin, or day of weekly repose from secular avocations (also the observance or institution itself).

Barak: Strongs H#1288: to knee- by implications to bless Elohim as an act of adoration, and (vice versa) man by way of an act of benefit.

Qadash: Strongs #6942, to cause to be, make, pronounce or observed as clean ceremonially or morally; to appoint, bid, consecrate, dedicate, hallow, be holy , keep holy, prepare, proclaim, purify, sanctify.

What did Yeshua/Jesus do on Shabbat?

Luke 4:31-40

³¹ He went down to K'far-Nachum, a town in the Galil, and **made a practice of teaching them on** □□□□□□□□. ³² They were amazed at the way he taught, because his word carried the ring of authority.

³³ **In the synagogue there was a man who had an unclean demonic spirit**, who shouted in a loud voice, ³⁴ “Yaah! What do you want with us, Yeshua from Natzeret? Have you come to destroy us? I know who you are—the Holy One of God!” ³⁵ **But Yeshua rebuked it: “Be quiet, and come out of him!”** The demonic spirit threw the man down in the middle of the crowd and came out of him, having done him no harm. ³⁶ They were all astounded and said to one another, “What kind of teaching is this? Why, he gives orders with power and authority to the unclean spirits, and they come out!” ³⁷ And reports about him went out through the whole surrounding district.

³⁸ Leaving the synagogue, he went to Shim'on's house. **Shim'on's mother-in-law was suffering from a high fever**, and they asked him to do something for her. ³⁹ So, standing over her, **he rebuked the fever; and it left her**. She immediately got up and began helping them.

⁴⁰ **After sunset, all those who had people sick with various diseases brought them to Yeshua, and he put his hands on each one of them and healed them;** ⁴¹ **also demons came out of many, crying, “You are the Son of God!” But, rebuking them, he did not permit them to say that they knew he was the Messiah.**

⁴² When day had come, he left and went away to a lonely spot. The people looked for him, came to him and would have kept him from leaving them. ⁴³ But he said to them, “I must announce the Good News of the Kingdom of God to the other towns too—this is why I was sent.” ⁴⁴ **He also spent time preaching in the synagogues of Y'hudah.9[2]**

John 5:8-9

⁸ **Yeshua said to him, “Get up, pick up your mat and walk!”** ⁹ **Immediately the man was healed, and he picked up his mat and walked.**

Now that day was □□□□□□, ¹⁰ so the Judeans said to the man who had been healed, “It’s □□□□□□! It’s against □□□□□□ for you to carry your mat!” ¹¹ But he answered them, “The man who healed me—he’s the one who told me, ‘Pick up your mat and walk.’” ¹² They asked him, “Who is the man who told you to pick it up and walk?” ¹³ But the man who had been healed didn’t know who it was, because Yeshua had slipped away into the crowd.

¹⁴ Afterwards Yeshua found him in the Temple court and said to him, “See, you are well! Now stop sinning, or something worse may happen to you!” ¹⁵ The man went off and told the Judeans it was Yeshua who had healed him; ¹⁶ and on account of this, the Judeans began harassing **Yeshua because he did these things on** □□□□□□.**10[3]**

Yeshua/Jesus taught, rebuked a demon and healed ALL on Shabbat.

Luke 13:10-17

¹⁰ **Yeshua was teaching in one of the synagogues on** □□□□□□. ¹¹ **A woman came up who had a spirit which had crippled her for eighteen years; she was bent double and unable to stand erect at all.** ¹² On seeing her, Yeshua called her and said to her, “Lady, you have been set free from your weakness!” ¹³ **He put his hands on her, and at once she stood upright and began to glorify God.**

¹⁴ But the president of the synagogue, **indignant that Yeshua had healed on** □□□□□□, spoke up and said to the congregation, “**There are six days in the week for working; so come during those days to be healed, not on** □□□□□□!” ¹⁵ **However, the Lord answered him, “You hypocrites! Each one of you on** □□□□□□—**don’t you unloose your ox or your donkey from the stall and lead him off to drink?** ¹⁶ **This woman is a daughter of Avraham, and the Adversary kept her tied up for eighteen years! Shouldn’t she be freed from this bondage on** □□□□□□?” ¹⁷

Yeshua/Jesus released a woman who was in bondage for over 18 years on Shabbat

Quote from an article by Wendy McNulty on Shabbat

In Hebraic teaching, the Shabbat is a prophetic picture of the Messianic Age – “A day is a thousand years with Yahweh”. Hebrews 4 tells us that Messiah is our Sabbath rest. We will enter into that ultimate Shabbat with His return during the Millennial Age.

Hebrews 4:9-10

⁹ So there remains a **□□□□□□-keeping for God’s people.** ¹⁰ For the one who has entered God’s rest has also rested from his own works, as God did from his. 11[4]

“ Yeshua healed mainly on Shabbat and taught on Shabbat- this is prophetic of His ministry during the Millennial Age, when we will minister with Him as a Kingdom of Priests. The New Covenant Scriptures reveal Yeshua’s miracles and healings of major proportion occurred on the Sabbath! Shabbat is a foretaste of the Days of Messiah.

Rather than rescind the Sabbath, Yeshua’s testimony in the New Covenant Scriptures show it to be a time of joy, a feast, a time of service to one another, of liberation-making people whole, and for healing according with the Word of Yahweh and the testimony of Yeshua.

Yeshua put the heart of the Father back into Shabbat. Man and man made doctrines had made the Shabbat a burden...putting Yahweh’s people into bondage to many rules and regulations designed by man to prevent the breaking of the Sabbath resulted in legalism. The religious system had put so many “Don’ts” on Shabbat that it was no longer a joy, a delight, a time of feasting, restoration and liberation. **Yeshua reinstates the “Spirit of the Torah” and removes the “Letter of the Torah”** as interpreted and enforced by the religious system- understood by my Messianic Rabbis to be the Babel the great referred to in Revelation. In the Apostle Shaul’s words, **“the letter kills, but the Spirit gives life”** We should also note that the Scriptures refer to only ONE spirit in reference to the Kingdom of Yahweh and that is the Ruach HaKodesh, the Set-apart Spirit of Yahweh Elohim, which embodies both the Father and the Son.

The Spirit is part of Echad (multiple entities in one unity) nature of Yahweh as expressed in the Shema –Deut. 6:4. Torah observance as led by the Spirit of Yahweh in our lives provides the strong roots in the good soil of Yahwehs blueprint for life that then will, by the Ruach Ha Kodesh, bring forth the fruits of the Ruach: love, mercy , joy, peace, compassion, long-suffering, and all good things!”

If we are to follow in the footsteps of Yeshua, then it is perfectly OK to minister to people, to pray for their healing, to deliver people from the bondage of the evil one, ha satan, on the Sabbath. It is a time to proclaim the Good News of Yeshua/Jesus to those who are shut-in, those in hospitals, nursing homes and even prisons. If Yeshua set the captive free on Shabbat, then we need to do the same.

Quote:

“Sabbath The Light is Messiah”

“The Sabbath has been called the Bride, the Queen, freedom, redemption, complete day of rest, day of study and the outward sign between a man and his wife. The Sabbath is a rehearsal of the wedding between the bride (believers in Yeshua/Jesus) and the bridegroom (Yeshua Ha Messiach/Jesus the Messiah)

Preparation for Shabbat

Adonai has given us 6 days a week to prepare for the 7th day, the Shabbat. Just as a Bride diligently prepares for her wedding day ahead of time, The Bride of Messiah needs to prepare for her wedding day with Messiah ahead of time.

The weekly Shabbat is a weekly reminder of our rest in Messiah, and of the joy He has brought to our life, and the future joy we will share with Him.

Rabbi Hayim Halevy Donin, in his famous book “To Be A Jew”, wrote about the preparation for the Sabbath.^{12[3]}

“The preparations in a household should be no less elegant than the preparations the same family might make to receive a distinguished and beloved guest.. What might a family do if a very honored guest was coming for dinner?”

- 1. A man would plan on getting home from work in plenty of time to shave, bathe and get dressed**

- 2. A mother would see to it that she and her children were washed and dressed in clean, fresh clothes.**
- 3. The dining table would be set in advance as on a special festive occasion, one's best dishes and tableware would be used.**
- 4. Dinner would not only be prepared in advance but the menu would be a little more elaborate than that served at a daily meal.**
- 5. A house would be thoroughly cleaned, or at least straightened up.**
- 6. Every member of the family would take care of the most pressing chores before the guest arrives.**
- 7. One can also imagine that members of a household might warn friends, neighbors and business associates not to interrupt by telephone calls while their guest is visiting with them. It would not only be rude to the visitor but disturbing to all if there were constant interruptions.**

Now if we would do all of this for people, how much more should we prepare ourselves for our Most Holy Messiah, Yeshua/Jesus.

Not only do we prepare ourselves in the natural, but also in the spiritual by taking care of business ahead of time so we can give our undivided attention to Adonai.

It is a time where we exchange our strength for Yahweh's strength. Where we trust Him to meet our needs on that day so we can minister to Him. It is a time that we can become unified as a Body of Believers and also as a family unit and a time to study His Torah so our paths will remain straight in the week to come and that we may learn to live a holy life pleasing to G-d.

Shabbat also reminds us to keep our priorities straight, so that we do not become so busy that we soon forget our Creator, Elohim. It can also be a time to count our weekly blessings that we have received from the Lord such as:

- ❖ **Thanking Him for the salvation He so freely gave to us through Yeshua Ha Mashiach**
- ❖ **For the friends He has blessed us with, who encourage us and pray for us**
- ❖ **For our Congregations and Pastors**
- ❖ **For the Freedom we enjoy in America**
- ❖ **For His holy Word that we can freely study without harrasment**
- ❖ **For the food He provides**
- ❖ **For the Clothes we have to wear**
- ❖ **For the rood over our head**
- ❖ **Thank Him for Shabbat, this gift of rest and restoration of spirit, soul and body**

Prepare a list every Shabbat of the blessings He has brought to you this week, and offer up the sacrifice of praise to Him.

The Shabbat is full of rich meaning, and should be a special time for you, your family and friends to enjoy the presence of the Lord and to Worship Him. Be creative, tailor make your Shabbat service to fit your family so that it will become an even greater time of family sharing in this blessing.

There are **7 Main elements** in the weekly Shabbat Service that should be observed: (I will go into more detail on each of these elements in the next couple of days).

Lighting Candles

Blessing G-d for the Wine

Blessing G-d for the Bread

Blessing for the Wife

Blessings for the Children

Songs

Study of the Word of God/Torah

“Remember that Shabbat is primarily a family affair in which the family affirms its joy at being in the presence of G-d and of one another, resting from their labors, secure in the knowledge that they have entered into their Shabbat rest by grace through faith in Yeshua HaMashiach/Jesus Christ and are free to celebrate His Love and peace.” Dwight A. Pryor

Also remember that Shabbat is a part of our Hebraic Heritage in Messiah and because we have been grafted Into The Olive Tree, and Israel, we to can enjoy the blessings of Shabbat as they were meant to be enjoyed, as one new man, Jew and Gentile who are now one as Messianic Believers/Christians, united in Messiah.

Quote:

“Sabbath The Light is Messiah”

“The Sabbath has long been a very important part of Jewish people. The Sabbath more than anything else has kept them united through the ages. Studies have been shown that rituals are an important part of family life and in today’s world of “dysfunctional families” the importance of the celebration of God in the family unit has never been more needed. The phrase “The family that prays together stays together” speaks to the heart of the Sabbath.

A Shabbat Service

The Shabbat Table:

The Sabbath table should be set with at least 2 candles (representing the dual commandments to remember and observe the Sabbath), glass of wine – fermented or non (we use non), and at least two loaves of challah. The challah loaves should be whole, and should be covered with a bread cover, towel or napkin. You should set the table with your best dishes, glasses and silverware, for you are in the presence of the Lord.

We have special candles and holders, tablecloth, dishes and challah cover that are only used for Shabbat.

Getting Dressed:

Sabbath evening usually finds everyone in their best clothes and at this time the head of the house often puts on his Tallit which signifies that he is in his prayer closet. Or, he may put on a kipot (yalmuka). Both signify that he is the head of the house and is UNDER the authority of the Holy one.

The woman usually puts on a prayer scarf over her head which signifies that she is in her “prayer closet” and further signifies she too is UNDER authority.

Lighting of the Candles:

According to tradition, candles should be lit no later than 18 minutes before sundown. You can get these times from your local newspaper

This is a sample Messianic Service, if you know Hebrew then you can also recite in Hebrew. (I am just learning Hebrew myself). Depending on your back round, you should find the Shabbat service that best fits your needs and understanding.

The Father says:

“In the beginning was the Word, and the Word was with God, and the Word was God....Through him all

things were made....In him was life, and that life was the light of men...The Word became flesh and lived

for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father

full of grace and truth” (John 1:1,3,14). Yeshua/Jesus is “The light of the world” (John 8:12), the true light

that gives light to every man (John 1:9). Through him we are empowered to be lights in the world.

(Phillipians 2:15) As we light these two Shabbat candles, we set this night apart unto G-d to remember that

we are given both physical rest and spiritual rest through the gift of G-d by his Son, Yeshua Ha Mashiach/

Jesus Christ.

The Mother picks up the lighter and lights the two candles.

After lighting the candles, she waives her hands over the candles, welcoming in the Sabbath. Then she covers her eyes, so as not to see the candles before reciting the blessing and recites the blessing.

“Blessed are thou, O Lord our G-d, King of the Universe, who has set us apart by Your Word and has

called us to be the light of the world”

Blessing G-d for the Wine “The Kiddush”

Kiddush is recited while holding a cup of wine (fermented or non) or other liquid, no less than 3.3 ounces. If wine or grape juice (the fruit of the vine) is not used, you should substitute (by whose will all things come to be) for (who creates the fruit of the vine)

The Father pours wine or grape juice into a cup (kiddush) and holds it up saying:

“Wine represents to us the joy that we have in knowing that through the shed blood of Yeshua/Jesus we

have ceased from our labors and entered into his rest. Through it we remember the price that He paid

for our redemption”

The Father prays this blessing:

“Blessed art thou, O Lord our God, King of the universe, who creates the fruit of the vine”

Everyone partakes of the cup.

Blessing God for the Bread:

The Father hold up the two loaves of bread/Challah saying:

“Bread reminds us that we have shared in the true bread from heaven in the person of Yeshua, our Lord.

The two loaves represent the dual blessing of his abundant provision for our physical and spiritual rest.”

The Father prays this blessing:

“Blessed are thou, O Lord our God, King of the universe, who brings forth bread from the earth”

Everyone partakes of the bread, by ripping off a piece and passing it around the table.

Blessing for the Wife:

The husband reconfirms his love and honor for his wife by reciting Proverbs 31:10-31 and giving personal

Praise to her in the presence of their children.

At this time he can also pick out something SPECIAL that relates to how proud he is of his wife

Blessing for the Husband:

The wife may also reconfirm her love to him by laying her hand on her husband shoulder and reciting

Psalm 1:1-6

At this time she can also pick out something SPECIAL that relates to how proud she is of her husband

Blessing for the Children:

The Father places his right hand on the head of each of his children and prays the following blessing:

“May God make you like Ephraim and Manasseh, who even though they were raised in Egypt did

not forget the G-d of Israel. (for sons)

May God make you like Sarah and Rachel and Leah and Ruth, who raised their children to know

The one true God (for daughters)

The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you: the

Lord turn his face toward you and give you peace. So they will put my name on the Israelites, and I

Will bless them.

(At this time the father may add a personal blessing for his son and daughters)

May the Spirit of the Lord rest upon you – the Spirit of wisdom and understanding, the Spirit of

Counsel and of power, the Spirit of Knowledge and of the fear of the Lord-may you delight

In the fear of the Lord”

The parents may also pick out something SPECIAL about their children to let them know how proud they are of them.

Songs (Zimrot)

The father and/or mother may lead the family in appropriate songs of praise and worship to God.

Study of the Torah/The Word of God:

The father and/or mother may lead the family in the study of the Word of God and/or Bible lesson. Remembering that study is considered one of the highest forms of worship, the entire family should be encouraged to participate in the discussion, asking questions and commenting freely.

In the days to come we will go over each element separately to get a deeper appreciation of their meaning in the Shabbat Service

Your Sabbath Table becomes your Alter to the Lord, a place to praise Him and give Him thanks.

Quote :

“Sabbath The Light is Messiah”

“ In the Garden, the Sabbath was given to all Mankind, but Mankind rejected God’s desire in their lives. They became too busy to acknowledge Him and spend time with Him . They only people on the face of the earth that would literally give God “The time of day” or His time, were the Hebrews. So we see God delivering this group of slaves into the desert of Sinai, to present His covenant to them. They accepted, they were chosen for a purpose, just as you are chosen for a purpose. God is calling His people to come to Him as His Bride – will you?”

The Candles – Symbol of Light

The Shabbat candles are said to represent:

To Observe and Remember

Also Moses and Elijah the Two Witnesses in Revelation 11 and Zechariah 4

Which represent the Torah

And

Yeshua and Holiness

Tikvah Michael – The Blessings of Erev Shabbat – First Fruits of Zion Magazine

The Blessings for the Candles

The lighting of the Shabbat candles is the duty of the woman. It is customary here in Israel to also provide every female guest or female child with her own two candles to light as well. The lighting of the Candles issues in the Shabbat. It is a mitvah (a good deed or requirement) to enjoy the light and heat that the candles produce on Shabbat. The Sabbath begins on Friday night at sundown, so it is essential to most to light the candles before this time in accordance with the “kindling fire” Scripture given. Woman usually cover their heads before lighting the candles and saying the blessings. After the candles are lit, the burning match is place in a glass cup or jar and allowed to burn down itself out. Also, the candles are not blown out after dinner, they are allowed to burn down completely and they stay resting in their place on the table until Havdalah on Saturday night.

We light the candles together and encircle the lights three times with our hands saying this blessing:

Baruch hu u’varuch shemo

Blessed be He and Blessed be His Name

Next we cover our eyes with both hands and say the blessing over the candles

“Baruch ata Adonai melech ha’olem asher kidusanu b’mitzvotov v’tzivanu l’hadlik ner ner shel Shabbat”

Blessed are You, O Lord, King of the universe, Who has sanctified us with His commandments and commanded us to kindle the light of the Sabbath.

We cover our eyes because candles are not to be lit on the Sabbath, so in essence we light them while it is still Friday and close our eyes (closing off ourselves to the previous week) and then we uncover our eyes-the candles are already lit and we look upon them with a new attitude. When the candles are kindled we sing a joyful shouts, Shabbat Shalom.”

What does the Word have God have to say about light that we can remember as we light the candles.

3 And God said, Let there be **light**: and there was light.

4 And God saw the light, that *it was* good: and God divided the **light** from the darkness.

5 And God **called the light Day**, and the darkness he called Night. And the evening and the morning were the first day.

Gen 1:3-5 (KJV)

God is the creator of light. He brought light into a dark world so we could see the beauty of His creation. The Shabbat Candles remind us that He is the one who created the light.

14 And God said, **Let there be lights in** the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be **for lights in the firmament** of the heaven to give **light upon the earth**: and it was so.

16 And God made **two great lights**; the **greater light** to rule the day, and the **lesser light** to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to **give light upon the earth**,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

Gen 1:14-19 (KJV)

The light of the Shabbat candles remind us of the stars, moon and sun that He put in the heavens. The sun being the greater light and the moon the lesser light. They remind us of the twinkling stars that light up our universe and the awesomeness of Gods power.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Ex 13:21 (KJV)

The Shabbat candles remind us that He is that Pillar of Fire that leads us in the darkest of nights.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

Psalms 18:28 (KJV)

The Shabbat candles remind us He enlightens our darkness

1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Psalms 27:1 (KJV)

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Psalms 37:6 (KJV)

The Shabbat candles remind us that He is our light and the source of our salvation

15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

Psalms 89:15 (KJV)

The Shabbat candles remind us that He is the fire within us that causes us to burn brightly

105 Thy word *is* a lamp unto my feet, and **a light unto my path.**

Psalms 119:105 (KJV)

130 The entrance **of thy words giveth light**; it giveth understanding unto the simple.

Psalms 119:130 (KJV)

The Shabbat candles remind us that His Torah leads us and guides our paths.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: **the darkness and the light are both alike to thee.**

Psalms 139:11-12 (KJV)

The Shabbat Candles remind us that we are never hidden from His sight, nothing is hidden from Him.

3 Praise ye him, sun and moon: praise him, **all ye stars of light.**

Psalms 148:3 (KJV)

The Shabbat Candles remind us that all creation praises the Creator

18 But the path of the just *is* as **the shining light, that shineth more and more unto the perfect day.**

Prov 4:18 (KJV)

The Shabbat Candle remind us that our path grows more brighter as we walk in His Word

10 Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, **that walketh in darkness, and hath no light?** let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: **walk in the light of your fire,** and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Isaiah 50:10-11 (KJV)

The Shabbat Candles remind us to Trust the Lord and not ourselves

16 The people which sat in darkness **saw great light;** and to them which sat in the region and shadow of death light is sprung up.

Matt 4:16 (KJV)

79 **To give light to them** that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

Luke 1:79 (KJV)

4 In him was life; and the life was the light of men.

5 And the **light shineth in darkness;** and the darkness comprehended it not.

6 There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of **the Light**, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of **that Light**.

9 *That was the true Light, which lighteth every man that cometh into the world.*

John 1:4-9 (KJV)

The Shabbat Candles remind us that Yeshua is the light of the World.

14 **Ye are the light of the world.** A city that is set on an hill cannot be hid.

15 Neither do men **light a candle**, and put it under a bushel, but on a candlestick; and it **giveth light** unto all that are in the house.

16 Let **your light so shine before** men, that they may see your good works, and glorify your Father which is in heaven.

Matt 5:14-16 (KJV)

The Shabbat Candles remind us that we are to lights in the World so people can see Yeshua in our lives.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the **armour of light**.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Romans 13:12-14 (KJV)

The Shabbat Candles remind us that we have on the armour of light, Yeshua Ha Mashiach.

5 Therefore judge nothing before the time, until the Lord come, who both **will bring to light the hidden things of darkness, and** will make manifest the counsels of the hearts: and then shall every man have praise of God.

1 Cor 4:5 (KJV)

The Shabbat Candles reminds us that there is nothing hidden from him, because light is greater than darkness.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as **children of light:**

Eph 5:8 (KJV)

The Shabbat Candles remind us that we are children of light

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness **into his marvellous light:**

1 Peter 2:9 (KJV)

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 **But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.**

1 John 1:5-7 (KJV)

The Shabbat Candles remind us that we are a chosen generation, a royal priesthood, a holy nation, that he brought us out of the darkness of sin so we can walk in His light.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, **and the Lamb is the light thereof.**

24 And the nations of them which are saved **shall walk in the light of it:** and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Rev 21:23-27 (KJV)

5 And there shall be no night there; **and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.**

Rev 22:5 (KJV)

The Shabbat Candles remind us of the New Jerusalem the City of Eternal Light that shall be lit by the Glory of God and the Lamb upon the Throne

Yeshua Ha Mashiach

Jesus The Messiah

Quote

“Sabbath The Light is Messiah”

“God did not change His mind about the Sabbath! Our God is never changing. Nowhere in the Scriptures is man given the authority to change the day of worship or any festival! In fact God instructed them not to add or change His commandments.

The Candles – Symbol of Light Part II

The Shabbat candles are said to represent:

To Observe and Remember

Also Moses and Elijah the Two Witnesses in Revelation 11 and Zechariah 4

Which represent the Torah

And

Yeshua and Holiness

In his book “The Genesis Factor”^{13[2]} Yacov Rambsel brings out some wonderful insight as far as the Bible Codes and the word light found in the original Hebrew Text.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen 1:26-27 (KJV)

According to Yacov Rambsel there are 5 descriptive words encoded in the above verses, all at 17 letter increments.

Jehovah

The Temple

Man Preserved

In the light

Created

He goes on to say “*Man is the temple of the Lord God and His light dwells within us. He will preserve us if we walk in the light as He is in the light, for in His light we shall see more light.*”

5 This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all.

1 John 1:5 (KJV)

The Shabbat Candles remind us that we worship the One True God “YHWH” who is light and In Him is NO DARKNESS!

16 Know ye not that **ye are the temple of God**, and *that* the Spirit of God dwelleth in you?

1 Cor 3:16 (KJV)

The Shabbat Candles remind us that we are the temple of the Ruach HaKodesh.

12 Wherefore, as **by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**

13 (For until the law sin was in the world: but sin is not imputed when there is no law.)

14 Nevertheless **death reigned from Adam to Moses**, even over them that had not sinned after the similitude of **Adam's transgression**, who is the figure of him that was to come.

15 **But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.**

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 **For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)**

Romans 5:12-17 (KJV)

The Shabbat Candles remind us that even though the first Adam let sin enter into the World, the Last Adam, Yeshua/Jesus conquered sin for all.

8 For ye were sometimes darkness, **but now are ye light in the Lord: walk as children of light:**

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved **are made manifest by the light:** for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and **Christ shall give thee light.**

15 See then that ye walk circumspectly, not as fools, but as wise,

Eph 5:8-15 (KJV)

The Shabbat Candles remind us that we need to walk in Gods light as Messiah/Christ did. If we walk in Messiah's light we will also walk in goodness, righteousness and truth.

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: **and truly our fellowship is with the Father, and with his Son Jesus Christ.**

4 And these things write we unto you, that your joy may be full.

1 John 1:1-4 (KJV)

The Shabbat Candles remind us that we were Created by God, in His image so we could have fellowship with Him. This fellowship is only found in His Holy Scriptures.

Did you ever notice how mesmerizing a candle is? You are drawn to its light as you watch the flames dance up and down, and feel its warmth and the soft glow it gives a room. God is the creator of this great energy that we call fire, this fire when used safely gives warmth and comfort, but that same fire can consume an entire building and destroy it in a matter of minutes if we disrespect its power and are not careful.

Yahweh is a fire, that burns bright and reflects His holiness.

2 And the angel of **the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, **the bush burned with fire, and the bush was not consumed.**

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, **for the place whereon thou standest is holy ground.**

Ex 3:2-5 (KJV)

18 And mount Sinai was altogether on a smoke, **because the LORD descended upon it in fire:** and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Ex 19:18 (KJV)

17 And the sight of **the glory of the LORD was like devouring fire** on the top of the mount in the eyes of the children of Israel.

Ex 24:17 (KJV)

12 Thou hast caused men to ride over our heads; **we went through fire and through water: but thou broughtest us out into a wealthy place.**

Psalms 66:12 (KJV)

9 Then I said, I will not make mention of him, nor speak any more in his name. **But his word was in mine heart as a burning fire** shut up in my bones, and I was weary with forbearing, and I could not *stay*.

Jer 20:9 (KJV)

29 *Is not my word like as a fire?* saith the LORD; and like a hammer *that* breaketh the rock in pieces?

Jer 23:29 (KJV)

The Shabbat Candles remind us of Gods Holiness, His all consuming Power, His Glory, His judgments, His Purifying work in our lives and His word that is like fire and full of power!

Quote :

Rabbi Yeshayahu Hellizer

“If Yeshua really is the Lord of all phases of our lives, if He is our pilot, if He sits on the throne of our lives and hands down commands, are we not bound to obey them? If we trust in Yeshua, if we love Him and His words are written upon our hearts – what is the natural thing for us to do? Obey His commands and honor the Sabbath.

Kiddush Cup of Blessing– The Wine of Shabbat of Shabbat

The Wine of Shabbat is a symbol of:

Sanctification

Holiness

Fruitfulness

Yeshua the True Vine

The Blood of Yeshua

Salvation

Kiddush Prayer:

Barukh atah Adonai, Eloheynu melekh ha'olam, borey p'ri hagafen.

Blessed are you, Lord our God, king of the universe, creator of the fruit of the Vine.

John 15:5,8

I am the vine and you are the branches. Those who **stay united with me, and I with them,** are the ones who **bear much fruit;** because **apart from me you can not do a thing.** This is how my father is glorified – **in your bearing much fruit;** this is how you prove you are my talmidim.

The Wine of Shabbat reminds us that we are united to Messiah Yeshua, and without being united to Him we can do nothing on our own. Our fruitfulness depends on us being united to the vine.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, and oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

Psalms 104:14-15 (KJV)

The Wine of Shabbat reminds us of the joy we have in Yeshua.

18 And **be not drunk with wine,** wherein is excess; but be filled with the Spirit;

Eph 5:18 (KJV)

The Wine of Shabbat reminds us that we are to be filled to overflowing with the Ruach HaKodesh

17 Even so **every good tree bringeth forth good fruit**; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

Matt 7:17-20 (KJV)

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the **tree is known by his fruit**.

Matt 12:33 (KJV)

The Wine of Shabbat reminds us that we are to bring forth good fruit that will glorify God and others into His Kingdom.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also **beareth fruit**, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matt 13:23 (KJV)

The Wine of Shabbat reminds us that fruit comes by hearing the Word and obeying the Word.

22 But now being made free from sin, and become servants to God, **ye have your fruit unto holiness**, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Romans 6:22-23 (KJV)

The Wine of Shabbat reminds us that we were made free from sin by the blood of Yeshua and now are to produce the fruit of holiness in our lives.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

Gal 5:22-25 (KJV)

The Wine of Shabbat reminds us that we have the fruit of the Spirit in our lives – His joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance and that we are to walk in the Spirit/Ruach.

9 (For **the fruit of the Spirit** *is* in all goodness and righteousness and truth;)

Eph 5:9 (KJV)

The Wine of Shabbat reminds us that we walk in all goodness, righteousness and truth.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the **peaceable fruit** of righteousness unto them which are exercised thereby.

Heb 12:11 (KJV)

The Wine of Shabbat reminds us that we yield the fruit of righteousness in our lives.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.

Heb 13:15 (KJV)

The Wine of Shabbat reminds us that the fruit of our lips shall offer up praise to God.

18 And the **fruit of righteousness** is sown in peace of them that make peace.

James 3:18 (KJV)

The Wine of Shabbat reminds us that we are to sow peace in the lives of others in Yeshua's name.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, **and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.**

Rev 22:2 (KJV)

The Wine of Shabbat reminds us that when Messiah/Christ returns, healing will flow to the nations.

27 **And he took the cup, and** gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 **For this is my blood of the new testament,** which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Matt 26:27-29 (KJV)

The Wine of Shabbat reminds us of the blood of the New Covenant that was shed for the remission of our sins, the precious blood of Yeshua/Jesus.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, **which he hath purchased with his own blood.**

Acts 20:28 (KJV)

The Wine of Shabbat reminds us that we were purchased by the blood of Yeshua

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation **through faith in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 3:23-25 (KJV)

The Wine of Shabbat reminds us that the blood of Messiah/Christ has brought us redemption and covered our sins and He has declared us Righteous.

16 **The cup of blessing** which we bless, is it not the **communion of the blood of Christ**? The bread which we break, is it not the communion of the body of Christ?

1 Cor 10:16 (KJV)

The Wine of Shabbat reminds us that it represents the blood that Messiah shed for us.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

1 Cor 11:23-31 (KJV)

The Wine of Shabbat of Shabbat reminds us weekly of the Death, Burial and Ressurrection of Yeshua Ha Mashiach/Jesus the Messiah. We are remembering the New Covenant that we have in Messiah/Christ and that His blood was shed for our sins, and His body broken for our healing.

Quote :

Rabbi Yeshayahu Hellizer

“The most common infraction of Biblical law by believers today is covered in what apparently some parts of the religious community seem to think is the nine commandments. We know, of course, that it is the ten commandments and that they are not ten suggestions! The fourth commandment (is in the first half of the ten commandments) dealing with our relationship with God Exodus 20:8-11”

Kiddush/Blessing over the Bread

The Challah/Bread represents:

Gods Provision

The Word

Yeshua’s Body That was broken for our healing

Jerry Golden from an article called “The Sabbath and The Sabbath Ceremony” Jerry Golden Ministries

“Sabbath bread is called Challah (pronounced hal-la with a guttural “ch”) that is a term used in the Tenach (Old Testament) for “new dough” which was a requirement to be represented as a “gift unto the Lord” (Num 15:17-21). The bread is braided, like a folded arms, meaning you can’t work with folded arms, you are at rest. In Leviticus 24:5-9 you will discover the law that loaves of bread be placed on the Alter before the Lord. According to verse eight, this was done on the Sabbath as a sign of an everlasting covenant between God and His people Israel. In the Tabernacle the twelve loaves were called face bread, meaning that it brought us to a face to face relationship with God. It meant fellowship with the Almighty. There are two loaves placed on the table, symbolic of the double portion of manna which God provided every Friday Night in the 40 years in the wilderness

The bread is covered under a special covering, it is symbolic of the dew the Israelites had when they were in the desert, and were reminded again that God always provides.

Blessing Over the Bread

The Father holds up two loaves of bread/Challah saying:

Baruch Ata Adonai Elohenu Melech Ha-Olam Ha-Motzi Lehem Min Ha-Aretz.

Blessed art thou, Lord our God, King of the Universe, Who brings forth bread from the earth

Bread reminds us that we have shared in the true bread from heaven in the person of Yeshua, our Lord. The two loaves represent the dual blessing of his abundant provision for our physical and spiritual rest.

4 Then said the LORD 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, or no.

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.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

Ex 16:4-6 (KJV)

The Challah Bread of Shabbat reminds us that God provides what we need daily

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, **nor his seed begging bread.**

Psalms 37:25 (KJV)

The Challah Bread of Shabbat reminds us that He takes care of the righteous and that we will never be without if we trust Him

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

Matt 4:3-4 (KJV)

The Challah Bread of Shabbat reminds us that we not only need physical nourishment, but spiritual nourishment as well.

11 Give us this day **our daily bread.**

Matt 6:11 (KJV)

The Challah Bread of Shabbat reminds us that we are to ask God to provide our daily bread, both physical and spiritual

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.²² And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

²⁴ But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

²⁵ Then came she and worshipped him, saying, Lord, help me.

²⁶ But he answered and said, **It is not meet to take the children's bread, and to cast *it* to dogs.**

²⁷ And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

²⁸ Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.**

Matt 15:22-28 (KJV)

The Challah Bread of Shabbat of Shabbat reminds us that healing is the childrens bread, in other word, healing is a provision of the covenant.

¹⁹ And **he took bread**, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you:** this do in remembrance of me.

Luke 22:19 (KJV)

The Challah Bread of Shabbat reminds us of the sacrifice of Yeshua for our sins

31 Our fathers did eat manna in the desert; as it is written, **He gave them bread from heaven to eat.**

32 Then Jesus said unto them, Verily, verily, I say unto you, **Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.**

33 For the **bread of God** is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:31-35 (KJV)

The Challah Bread of Shabbat reminds us that Yeshua is the Bread of Life and that if we seek Him we will never hunger

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**

51 **I am the living bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and **the bread that I will give is my flesh, which I will give for the life of the world.**

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: **he that eateth of this bread shall live for ever.**

59 These things said he in the synagogue, as he taught in Capernaum.

John 6:47-59 (KJV)

The Challah Bread of Shabbat reminds us that Yeshua is the only way to eternal life, that His body was broken for us, and His blood shed for our sins – It is the bread of eternal life that we are to seek

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; **but with the unleavened *bread* of sincerity and truth.**

1 Cor 5:7-8 (KJV)

The Challah Bread of Shabbat reminds us that we need to purge the leaven of sin out of our life

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? **The bread which we break, is it not the communion of the body of Christ?**

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

1 Cor 10:16-17 (KJV)

The Challah Bread of Shabbat reminds us that we are one body in Messiah/Christ

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed **took bread:**

24 And when he had given thanks, he brake *it*, and said, Take, eat: **this is my body, which is broken for you: this do in remembrance of me.**

1 Cor 11:23-24 (KJV)

The Challah Bread of Shabbat reminds us that He is the Passover Lamb, and the one who bore our sins, and by who's stripes we are healed (spirit, soul and body).

10 Now he that ministereth seed to the sower both minister **bread for your food, and multiply your seed sown**, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

2 Cor 9:10-11 (KJV)

The Challah Bread of Shabbat reminds us that God is the provider of all, the seed, the rain, the workers to make the bread, mouths to eat it, and a heart to give thanks for His provision.

Yeshua's Body was broken, scourged and beaten for us. By His stripes we have been healed. He is our bread that we need to feed on Him daily, He is The Word, He is our Bread, without His Bread we would starve spiritually. Bread is symbolic of life, it is one of the basic necessities of life, besides water. Just as we need natural food to survive physically, we need our spiritual food to survive spiritually.

Quote:

Rabbi Yeshayahu Hellizer

“Ha Shem has commanded us to rest. Just as He commanded us to love Him and to love our neighbors and to love our enemies and to be a unique people. He has commanded us to not only be holy with our lives, but to be especially holy set apart in this special day each and every day.”

The Shabbat Blessing Over the Wife, Husband and Children

The Shabbat Blessing over the wife, husband and children reaffirms the importance of family and spending time together. Shabbat is truly a time for God and family.

There is power in the spoken Word. When we speak the Word over our family, God is watching over His Word to perform it in our lives.

Blessing Over The Wife:

The husband reconfirms his love and honor for his wife by reciting Proverbs 31:10-31

¹⁰ **Who can find a virtuous woman? for her price is far above rubies.**

¹¹ **The heart of her husband doth safely trust in her, so that he shall have no need of spoil.**

¹² **She will do him good and not evil all the days of her life.**

¹³ **She seeketh wool, and flax, and worketh willingly with her hands.**

¹⁴ **She is like the merchants' ships; she bringeth her food from afar.**

- ¹⁵ She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
- ¹⁶ She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
- ¹⁷ She girdeth her loins with strength, and strengtheneth her arms.
- ¹⁸ She perceiveth that her merchandise *is* good: her candle goeth not out by night.
- ¹⁹ She layeth her hands to the spindle, and her hands hold the distaff.
- ²⁰ She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
- ²¹ She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.
- ²² She maketh herself coverings of tapestry; her clothing *is* silk and purple.
- ²³ Her husband is known in the gates, when he sitteth among the elders of the land.
- ²⁴ She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.
- ²⁵ Strength and honour *are* her clothing; and she shall rejoice in time to come.
- ²⁶ She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.
- ²⁷ She looketh well to the ways of her household, and eateth not the bread of idleness.
- ²⁸ Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
- ²⁹ Many daughters have done virtuously, but thou excellest them all.
- ³⁰ Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.
- ³¹ Give her of the fruit of her hands; and let her own works praise her in the gates.

Prov 31:10-31 (KJV)

This wonderful Scripture reaffirms the important place the woman has in the home. As the husband lays his hand on his wife to impart this blessing to her, and reaffirm what the Word says about her, the Word he is speaking is bringing encouragement into her spirit and soul and her importance to the household. The husband may also want to anoint her head with oil at this time and pray in the spirit over her that her strength would be

renewed and if her body needs healing that God would touch her with His healing power during the Sabbath.

Some of Yeshua's greatest miracles were done on the Sabbath.

Blessing over the Husband:

The wife in turn lays her hand upon her husbands shoulder and recites Psalm 1

¹ Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

² But his delight is in the law of the LORD; and in his law doth he meditate day and night.

³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psalms 1:1-3 (KJV)

The wife may also want to anoint her husband with oil, and pray for the spirit of wisdom counsel, might and strength be upon her husband, and that if he is in need of healing, the Lord would touch him with His healing power. This is a time to also reaffirm his place of leadership in the family and encourage him and let him know how special he is to you.

Again, speaking the Word over our spouses is one of the most powerful things we can do.

Blessing over the Children:

For the son or sons:

The Father lays his hands on his sons and recites the following blessing:

**May God make you like Ephraim and Manasseh
Who, even though they were raised in Egypt
Never forgot the God of Israel.
May the Lord bless you and keep you
May the Lord make His face shine upon you
And be gracious unto you.**

**The Lord turn His face toward you
And give you peace.
So you will put His name upon the children
Of Israel; that He will bless you
May the Spirit of the Lord rest upon you
The Spirit of wisdom and understanding
The Spirit of Counsel and of power
The Spirit of knowledge and the fear of the Lord
And may you delight in the fear of the Lord.**

For the daughter and or daughters:

**May God make you like Sarah and Rachel,
And Leah and Ruth
(Or some say like Ruth and like Esther)
who raised their children to know**

the one true God.

May the Lord bless you and keep you,

May the Lord make His face shine upon you,

And be gracious unto you

The Lord turn His face toward you and

Give you peace

So you will put HIS name upon the children

Of Israel; that He will bless you

May the Spirit of the Lord rest upon you

The spirit of wisdom and understanding

The Spirit of Counsel and of power

The Spirit of knowledge and the fear of the Lord

And may you delight in the fear of the Lord

The Shabbat Blessings are a time to anoint our children, lay hands on them and pray for Gods protection and guidance in their lives. In a day when they are being bombarded by the occult and every form of evil, we need to reaffirm the power and anointing of God over them during this weekly Shabbat service and that they will come to know the power of God in their own lives.

Also another part of the Shabbat Service is the Hand Washing – By praying the Word over our family we are Washing Them with the Water of the Word of God, The Word purifies and cleanses, the same way water purifies and cleanses us in the natural the spoken Word of God cleanses and purifies our souls.

The Shabbat Blessings also remind us of the Holy order that belongs in the home and in the Body of Messiah

Ephesians 5:13-32

¹⁵ Therefore, pay careful attention to how you conduct your life—live wisely, not unwisely. ¹⁶ Use your time well, for these are evil days. ¹⁷ So don't be foolish, but try to understand what the will of the Lord is.

¹⁸ Don't get drunk with wine, because it makes you lose control. Instead, keep on being filled with the Spirit— ¹⁹ sing psalms, hymns and spiritual songs to each other; sing to the Lord and make music in your heart to him; ²⁰ always give thanks for everything to God the Father in the name of our Lord Yeshua the Messiah.

²¹ Submit to one another in fear of the Messiah. ²² Wives should submit to their husbands as they do to the Lord; ²³ because the husband is head of the wife, just as the Messiah, as head of the Messianic Community, is himself the one who keeps the body safe. ²⁴ Just as the Messianic Community submits to the Messiah, so also wives should submit to their husbands in everything.

²⁵ As for husbands, love your wives, just as the Messiah loved the Messianic Community indeed, gave himself up on its behalf, ²⁶ **In order to set it apart for God, making it clean through immersion in the □□□□□□, so to speak,** ²⁷ **in order to present the Messianic Community to himself as a bride to be proud of, without a spot, wrinkle or any such thing, but holy and without defect.** ²⁸ This is how husbands ought to love their wives—like their own bodies; for the man who loves his wife is loving himself. ²⁹ Why, no one ever hated his own flesh! On the contrary, he feeds it well and takes care of it, just as the Messiah does the Messianic Community, ³⁰ because we are parts of his Body. ³¹ **“Therefore a man will leave his father and mother and remain with his wife, and the two will become one.”** ³² There is profound truth hidden here, which I say concerns the Messiah and the Messianic Community. ³³ However, the text also applies to each of you individually: let each man love his wife as he does himself, and see that the wife respects her husband.14[2]

Yeshua's Blessing Over His Body, His Bride:

This is not apart of the traditional Shabbat Service, but the Spirit of the Lord brought this to my mind, that Yeshua/Jesus is praying His blessings over His Bride that they would be set-apart and kept sanctified and Holy. This is what Shabbat is all about, Holiness, separation and Rest in Messiah/Christ

¹ After Yeshua had said these things, he looked up toward heaven and said, “Father, the time has come. Glorify your Son, so that the Son may glorify you—² just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.³ And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

⁴ “I glorified you on earth by finishing the work you gave me to do.⁵ Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

⁶ “I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.⁷ Now they know that everything you have given me is from you,⁸ because the words you gave me I have given to them, and they have received them. They have really come to know that I came from you, and they have come to trust that you sent me.

⁹ “I am praying for them. I am not praying for the world, but for those you have given to me, because they are yours.¹⁰ Indeed, all I have is yours, and all you have is mine, and in them I have been glorified.¹¹ Now I am no longer in the world. They are in the world, but I am coming to you. Holy Father, guard them by the power of your name, which you have given to me, so that they may be one, just as we are.¹² When I was with them, I guarded them by the power of your name, which you have given to me; yes, I kept watch over them; and not one of them was destroyed (except the one meant for destruction, so that the □□□□□ might be fulfilled).¹³ But now, I am coming to you; and I say these things while I am still in the world so that they may have my joy made complete in themselves.

¹⁴ “I have given them your word, and the world hated them, because they do not belong to the world just as I myself do not belong to the world.¹⁵ I don’t ask you to take them out of the world, but to protect them from the Evil One.¹⁶ They do not belong to the world, just as I do not belong to the world.¹⁷ Set them apart for holiness by means of the truth your word is truth.¹⁸ Just as you sent me into the world, I have sent them into the world.¹⁹ On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness by means of the truth.

²⁰ “I pray not only for these, but also for those who will trust in me because of their word,²¹ that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me.²² The

glory which you have given to me, I have given to them; so that they may be one, just as we are one—²³ I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me.

²⁴ “Father, I want those you have given me to be with me where I am; so that they may see my glory, which you have given me because you loved me before the creation of the world.

²⁵ Righteous Father, the world has not known you, but I have known you, and these people have known that you sent me. ²⁶ I made your name known to them, and I will continue to make it known; so that the love with which you have loved me may be in them, and I myself may be united with them.”15[3]

Quote :

Rabbi Yeshayahu Hellizer

“It is easy to fall into bondage without realizing it. We can be in bondage to sin, and at the same time, it is sin to be in bondage to things of the World. Just as alcoholism or cigarette smoking or other drug use is bondage, which God can release us from, being in bondage to work, business, and the world system, is just as much a sin.”

God Wants to Bless His Children on Shabbat

The whole idea of Shabbat, is so God can bless His children with rest, and reveal Himself more fully to them through His Word/Torah. It is not suppose to be some a chore, but a delight! It became a chore when the Pharisees in Yeshua’s day added so many rules and regulations that people were terrified to break the Sabbath. How can you have joy, if you are in fear. Yeshua brought the real meaning of Shabbat back to His people, by being a living example of what Shabbat was all about, relationship with God and with others.

At that time Jesus went on the **sabbath day** through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.² But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do **upon the sabbath day**.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that **on the sabbath days** the priests in the temple profane **the sabbath**, and are blameless?

6 But I say unto you, **That in this place is *one* greater than the temple.**

7 But if ye had known what *this* meaneth, **I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, **Is it lawful to heal on the sabbath** days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? **Wherefore it is lawful to do well on the sabbath days.**

13 Then saith he to the man, Stretch forth thine hand. **And he stretched *it* forth; and it was restored whole, like as the other.**

Matt 12:2-13 (KJV)

23 And it came to pass, that he went through the corn fields **on the sabbath day**; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, **why do they on the sabbath day that which is not lawful?**

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 **And he said unto them, The sabbath was made for man, and not man for the sabbath:**

28 **Therefore the Son of man is Lord also of the sabbath.**

Mark 2:23-28 (KJV)

The Sabbath is a time to reestablish our relationship with God and with our family, a time to let go of our work and bondages to the world system, and take hold of the Kingdom of God and to bring healing to those who are sick, spiritually as well as physically.

I have read many articles on the Sabbath, and the main theme is this, ***Sabbath is a time to receive blessings, and to be a blessing to God and others.***

Every time we partake of the Shabbat Service, the lighting of the candles, the Kiddush over the wine and bread, the blessings over the wife, husband and children and the partaking of the meal, we are remembering, through these symbols, all that God means to us, and how much we mean to Him. It is a time of Holy Communion between Yeshua Ha Mashiach and His Bride, it is a time to remember the death, burial and resurrection of Yeshua and rejoice in the salvation He has given us.

Just because you may not have a Messianic Community to fellowship with, does not mean you have to miss out on the rich Hebraic Heritage you have In Messiah. You can still celebrate the Sabbath and The Festivals of Messiah in your home and teach others of its blessing.

We know through studying the Word of God that Sunday is not the Sabbath, but that does not mean, if we do not happen to have a Messianic Community in our area that we can not still celebrate Shabbat in our homes, and fellowship with other believers on Sunday! The ship is slowly turning back to the truth of the Word of God regarding Israel, The Feasts of Messiah and the Torah and all the blessings that God has for us. We must be patient, God knows how to turn the ship around, we just need to watch and pray about what is going on around us as we wait patiently for His Congregation to get back on course and head in the right direction, the direction of His Torah.

What we need to do is pray for more Messianic Communities to be birthed, and for more opportunities to share the truth of Gods Word/ His Torah to the rest of the Body of Messiah IN LOVE!

This revelation is new to many in the Body of Messiah who are not from Jewish backgrounds, and we need to be patient with one another as we are learning to walk in the fullness of His Torah

and not become arrogant or start finger pointing at those do not have the knowledge of Who they are In Messiah, by knowing their Hebraic/Jewish Roots. They are walking in obedience to Messiah, the best way they know how; and in the knowledge of what they have been taught, as they continue to be seekers and doers of the Word, they will come into this knowledge also as revealed to them by the Ruach HaKodesh/The Holy Spirit .

because as Rabbi Sha'ul says

⁹ For we know in part, and we prophesy in part.

¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

¹² For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

¹³ And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

1 Cor 13:9-13 (KJV)

We all need to get free of Religious traditions (and religious spirits) that we have learned to follow from our various Christian Denominations that are contrary to the Torah/The Word of God. ***The written Torah/Word (Genesis to Revelation) is the final authority not the traditions of men.***

I am a spirit filled Messianic Believer, who has taken hold of all that God has for me, which includes healing, walking by faith, living in His prosperity (I am not just talking about financial blessings, but real Shalom/peace and joy and health also) walking in the blessings of Abraham and taking hold of the Torah.

Gods Word is full of blessings that He is waiting to pour out on His children, if they would only receive ALL that He has for them.

For over 1800 years the Body of Messiah has lost the knowledge of her Hebraic Heritage in Messiah, but the Ruach Ha Kodesh/The Holy Spirit is restoring this knowledge to prepare us for the return of Yeshua Ha Mashiach/Jesus the Messiah.

Why are we content to accept the counterfeit, when we can have the real thing! We have taken pagan holidays and slapped the name of Christianity on them and declare them Christian, when they never were or never will be Christian. Why not celebrate the holidays that God ordained, the real thing, not a counterfeit. Why do we reject what the Word of God says regarding the Sabbath, and accept the man made Sabbath as Sunday? Why? Because we were never taught the truth from Gods word regarding what belongs to us as His children, the Sabbath.

We have been grafted into the Olive Tree/Israel, and have been given Divine Permission to join in and celebrate, along with our Jewish brothers and sisters the anointed feasts that God sanctified and set apart as His own, one of which is the weekly Sabbath.

I am not condemning anyone who worships on Sundays, there are many wonderful Congregations that teach the uncompromised Word of God who meet on Sundays, but the Ruach Ha Kodesh/The Holy Spirit is saying, come and Take Hold of the riches that I have for you, that were Ordained by God and not by man. I attend a Messianic Congregation (It is pretty far from our home) but I try to get there as often as possible especially during the Feasts of Passover, Hanukkah, Rosh HaShanah and Yom Kippur, but I also enjoy going to a congregation near our house on Sunday who has a Pastor who knows how to teach the Word of God without compromise and who has a love for Israel.

Many of us pride ourselves on being doers of the Word and Believing Gods Word from Genesis to Revelation and everything in between. We claim His promises of healing, restoration, prosperity, spiritual power and authority and the name of Yeshua/Jesus and boldly confess the Word and dare anyone to try and take our Bible away from us, but what ever happened to the Fourth Commandment regarding the Sabbath? How did it get lost in the shuffle, how did we let the enemy rip us off of one of the greatest blessings in the Word of God? When did the Ten Commandments become Nine?

In the next few days we will find out how “The Grinch Stole Shabbat” and how we can take it back, and partake of its blessings if we are willing to obey the Word rather than mans traditions.

If you want the blessings of Abraham in your life, then you need to live like children of Abraham in obedience to His Word/Torah.

Matthew 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath

Quote:

Rabbi Yeshayahu Hellizer

“To turn 100% of our lives over to God and allow Him to take charge is the first step away from the bondage of the things of the World. Dedicating the seventh day to Him is the first sign of letting that part of our lives go and resting in him.”

The Lord is My Shepherd He Leads Me to Rest on Shabbat

Psalm 23 Amplified Bible

The Lord is my Shepherd (to feed, guide and shield me) I shall not lack

Every Sabbath is a time to reflect on the fact that Yeshua is the Shepherd of my soul. That He is there making intercession for me at the right hand of the Father. He has already given me everything that pertains to life and godliness, and has promised to meet all of my needs according to His riches in glory by Yeshua Ha Mashiach

Hebrews 7:25, ²⁵ Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

11 Peter 1:3, ³ According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Phillipians 4:19¹⁹ But my God shall supply all your need according to his riches in glory by Christ Jesus.

**He makes me lie down in (fresh tender) green pastures; He leads me
Beside the still and restful waters.**

Shabbat is a time where we can life down and rest and let our soul be refreshed in His presence. He wants us to learn to be still and learn to rest in His presence from the cares of this world. We all need time where we can be free from all of the demands that are put upon us during the week and have a time of peace and quite. I love sitting by the water and just listening to the water splash up against the shore, and listen to the birds sing and enjoy the presence of God. We need to learn to relax in the Spirit, and let Him renew our strength and mediate on the beauty of His holiness. On Shabbat He wants us to enter into His perfect Shalom/Peace.

³¹ But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Isaiah 40:31 (KJV)

**He refreshes and restores my life (my self). He leads me in
The paths of righteousness (uprightness and right standing
With Him-not for my earning it but) for His names sake**

Shabbat is a time where we allow Adonai, to refresh and restore our life. As we study the Torah on Shabbat, it keeps us on the path of righteousness. We can not earn our salvation or try to become righteous by works, He has already made us acceptable and righteous through Yeshua Ha Mashiach, we are at rest in His finished work of redemption in our lives. We are righteous In Yeshua, he has made us totally acceptable and righteous in Gods eyes. The Ruach Ha Kodesh will always lead and guide us according to the Torah/The Word of God.

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Romans 10:8-11 (KJV)

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Romans 5:17 (KJV)

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

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: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

Heb 4:1-5 (KJV)

**Yes, though I walk through the (deep, sunless) valley of the shadow of death
I will fear or dread no evil, for you are with me
Your rod (to protect) and Your staff (to guide), they**

Comfort me.

Shabbat reminds us that even in the darkness, His light shines brightly before us and we need not walk in dread or fear because we know that He holds us in the palms of His hands. As we remember His day of rest, Shabbat and study His word as an act of worship and love, He is watching over His word to perform it in our lives. His Torah, is His rod to protect us and correct us, His staff to guide us, and as we study, His Torah comforts us.

**You prepare a table before me in the presence of my
Enemies. You anoint my head with oil,
My (brimming) cup runs over.**

Shabbat is a time of being set apart as we sit at the Shabbat Table and feast in the presence of the Lord, we are reminding the enemy of His defeat at Calvary and that Yeshua is the Lord of the Shabbat. As we honor the Shabbat He anoints our head with oil till His anointing is overflowing from within us and pouring out on others that we minister to.

**Surely goodness, mercy , and unfailing love shall follow me
All the days of my life and through the
Length of my days, the house of the Lord
(and His presence) shall be my dwelling place.**

Shabbat is a taste of the future Millennium reign of Messiah, where we will experience perfect rest in His presence for a thousand years. As we go forth during the week, goodness, mercy and His unfailing love are following after us, ALL the days of our life, not just once and awhile. Shabbat reminds us that for eternity we will be in The House of Adonai, and dwell in His wonderful presence forever and forever.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Rev 21:1-6 (KJV)

Quote:

A Family Guide to the Biblical Holidays, Scarlata & Pearce

The Sabbath is not a yoke of bondage. It's a day of joy, rest, eating, enjoying scriptures and fellowship"

Deborah's Drash Commentary:

The Shabbat and My Feet

Isaiah 58:13-14

If because of the Sabbath (7676 Sabbath this Hebrew noun means intermission, the Sabbath, the day of rest, the holy seventh day, a week, the sacred Seventh year, a sabbatical year. The Sabbath was a covenant sign of God's authority. When Israel kept the Sabbath, they made the statement that they were subject to that authority)^{16[2]} **you turn** (7725 Shawb, to turn back, to turn oneself around, to turn to Jehovah, to be converted to God) **your foot from doing** (6213 Asah, this important Hebrew word means to work, to labor, to toil, to make, to create, to construct, to build, to accomplish, to acquire, to earn, to procure, to prepare, to offer, to sacrifice, to appoint, to constitute, to keep) **your own pleasure on My holy** (6944 Qodesh, Hebrew for apartness, holiness, sacredness, a holy thing, a sacred place or thing) **day** (3117 Yowm A point in time and a sphere of time). **And call the Sabbath a delight, the holy day of the Lord honorable** (3513 Kabad or Kabad glorious, to be honored, esteemed, great mighty) **and shall honor it, desisting from your own ways, From seeking your own pleasure and speaking your own word** (1697 Dabar means "word" or "matter" or "thing")

Then you will take delight in the Lord, And I will make you ride on the heights (1116 Bamah a general word which included mountains, hills, fortresses and castles which were usually built on strategically placed sites of higher elevations) **of the earth. And I will feed you with the heritage of Jacob your father. For the mouth of the Lord has spoken**(1696 Dabar to promise, command, exhort)

The above verses tell us first of all that by an act of our own free will we are to turn our feet from the unholy to the holy, that which has been set apart by God. We are not to do our own thing but to focus on God. Along with this command comes a wonderful promise of blessings in verse 14. He has promised that He would cause us to rise above the enemy and to be in a place of authority. The purpose of building a fortress on a high hill was so you can have an unobstructed vision of all that is going on around you and see when the enemy is going to attack, even when he is still far off. Kings always built their castles upon high hills for protection.

God has made us Kings and Priests, we live in the Kingdom of God, His Holy fortress. His Word/Torah is our mote around us so that the enemy can not get within our gates. The Holy Spirit is the living water that surrounds us and dwells within our hearts, his angels are our

guards, and when we walk in obedience to His Word/Torah it becomes our hedge of Protection (91).

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

1 Peter 2:5-9 (KJV)

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

Our Habitation

9 Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

Psalms 91:1-16 (KJV)

He said He would put us in strategic places of the earth and feed us with the heritage of Jacob our father. This clearly shows that the Shabbat is a time for blessing, that if we willingly keep His Holy Day, He in return will pour out blessings upon us and our household.

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

Deut 28:1-14 (KJV)

This day sets us apart from the rest of the world, and shows God that we truly want to belong to Him and that we honor and obey Him in all that He has commanded us to do.

It is a day to do the Lords work, to listen to what He has to say to us and minister to those who need to be blessed and helped. It is a day that we take our eyes off of our self and put them totally upon God. In doing so we will reap blessings because the mouth of the Lord has said so.

Quote :

A Family Guide to the Biblical Holidays, Scarlata & Pearce

“God sanctifies places and things to communicate to his people. He set apart the ark of the covenant and tabernacle, He set apart His Holy Book – The Bible, He set apart His Holy Son, Yeshua/Jesus and He has set apart a Holy Day – The Sabbath”

How Did We Loose Sight of Shabbat?

I believe that Ha Saten assigned 4 demons to attack the congregation of Yeshua after the original Talmidim/Decisples passed away in order to weaken the Body of Messiah:

#1. A demon called “Anti-semitism” was assigned against the Body of Messiah

After the first Talmidim/disciples died and more gentiles were coming to faith in the Jewish Messiah Yeshua/Jesus, the enemy sent in his demons of “Anti-semitism” to keep us from our Hebraic Heritage and keep Gods Chosen people from hearing the good news of the gospel.

Remember, in the early days of the Congregation of Yeshua, they did not have the complete written down word of God that they could carry around with them like we do. They had the Torah, that was read on Shabbat and the letters and writings that were circulated by the Apostles which later became the New Testament cannon.

The early Congregation of Messiah, still met in the synagogues (and later in homes), followed the Torah, but also were believers in Yeshua. Early Christianity was really a sect of Judaism, it was really true Judaism or what is known today as Messianic Judaism. It was never in Gods plan for the Body of Messiah to forsake true Biblical Judaism. Yeshua followed the Torah, taught the Torah, lived the Torah. He said he came to fulfuill it (correctly explain and teach it) not do away with it. He was the living Torah.

The early congregation of Yeshua was a Jewish congregation, that still flowed in the faith of Israel, but now walked in the fullness of Judaism because they followed the Messiah who came to set them free from the curse of the law (animal sacrifice and trying to obtain salvation by works) so that they could freely enjoy the blessings of Abraham found in Messiah.

The enemy knew how powerful a witness the Jewish believers were to the world and how many Gentiles, who were following pagan ways were coming to faith in the Jewish Messiah and leaving their worship of satan. So that is when the demon of “Anti-semitism” began to do his work in the early Congregation of Messiah.

Enter Emperor Constantine – a convert to Christianity or a tool of satan to sow seeds of “Anti-Semitism” and thus tearing the Congregation of Yeshua away from her Hebraic Roots.

Constantine institutes Sunday (in honor to the sun) as the ‘new’ Sabbath. Emperor Constantine was an ardent follower of the Sun god.

The text of Constantine’s Sunday Law of 321 AD is:

“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 person engaged in agriculture may freely and lawfully continue their pursuits because it often happens that another day is not suitable for gain-sowing or vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost”

also he said “All state officials are not to work on the first day of the week in honor of Sol Invictus, the sun god.”

This day has been taken over by the Churches, who wanted to break with the Jewish way of worship. With the acceptance of the Sunday they wanted to show they were not a Jewish sect.

Through the Sunday celebration, they sought acceptance by the other religions. Constantine had also a lot to do with this, because he wanted all the religions in his empire to hold their celebrations on the same day.

In the year 538 at the council of Orleans, the Sunday law (32nd canon) was instituted by the Church. Hereby was the Shabbat officially moved to Sunday. Not by Yahweh or Yeshua, but by the Church.

So began our split from the Saturday Sabbath and our wonderful Jewish Roots.

Here we have our first instance of substituting a day devoted to pagan worship of the Sun, and calling it the Sabbath.

A wonderful book to read to see how this spirit of anti-semitism infected the church as a horrible virus read **“Our Hands Are Stained with Blood” The Tragic Story of the “Church” and the Jewish People by Micheal L. Brown**

For further insight into “Anti-Semitism” and the Church go to these links:

[Christian Anti-Semitism?](#)

[Anti Semitism of The Church Fathers](#)

[A Calendar of Jewish Persecution](#)

#2. *A demon called “Paganism” was assigned to the Body of Messiah*

Slowly other forms of pagan practices infiltrated the Church, such as idol worship, false doctrines, and celebrating pagan holidays as Christian holidays because the Jewish Holiday (Biblical Holidays) were no longer followed. Halloween also became an acceptable “holiday” for “Christians” to follow.

However, God always has a remnant of people who will not bow their knees to pagan ways.

Example:

When the Jesuit St. Francis Xavier arrived in India he immediately requested to the pope to set up the Inquisition there.

“The Jewish wickedness” of which Xavier complained was evidently the Sabbath-keeping among those native Christians as we shall see in our next quotation. When one of these Shabbat-keeping Christians was taken by the inquisition he was accused of having “Judaized” which means having conformed to the ceremonies of the Mosaic Law, such as not eating pork, hare, fish without scales, of having attended the solemnization of the Shabbat”. Account of the Inquisition at Goa, Dellon, p. 56 London 1815.

“Of an hundred persons condemned to be burnt as Jews, there are scarcely four who profess that faith at their death; the rest exclaiming and protesting to their last gasp that they are Christians, and have been so during their whole lives.” Obid p.64.

Soon the Church entered into more darkness

If you want more insight into the origins of Easter, Christmas and Halloween go to these links:

http://www.hebroots.org/sabfeasts/sab_fest.html#Sabbath

[Paganism?](#)

#3. A demon called “Spiritual Darkness” was assigned to the Body of Messiah

Since the Word brings light to a persons life, what would be the best way then to keep people in darkness? Take the Word away from them. During the “Dark Ages” no one was allowed to have the Holy Bible, only the Catholic Church and their priests were allowed to teach or have the bible in their possession. The people were told what to believe and how to believe it, and if they did not follow the rules of the “Church” they were burned as heretics.

However, there was still a faithful remnant who saw the need of believers to have the Bible in their own possession and study if for themselves. Many died bringing the Word to print so the light of Gods word would once again bring light to those in darkness.

Even in the midst of his attacks, Yahweh always had a remnant of believers who were willing to fight for the truth of The Word of God even unto death. That is why there is such a move of the Ruach HaKodesh in these last days to bring us back to the truth of the Torah and Biblical Feasts of Messiah.

How blessed we are living in a day when the Congregation of Messiah is returning to her roots and once again celebrating her Hebraic Heritage. How wonderful to be able to Take Hold of the Torah and learn form Messianic Jewish believers the wonderful heritage we have in the Biblical Feasts and Shabbat. God is once again setting apart His Congregation in these last days. Those who are willing to stand up for the truth of the Torah/Word of God and swim against the tide of popular secular believes in order to bring others back to the Truth.

#4 a demon called “A Religious spirit” infiltrated the Congregation of Messiah

This spirit holds the traditions of men above the Word of God. It operates contrary to the truth, hiding under a word called “Religion” but who deny the truth of the Written Word of God and who would rather exchange the truth for a lie, being men pleasers rather the God pleasers.

Romans 1:16-32

¹⁶ For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile. ¹⁷ For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the *Tanakh* puts it, **“But the person who is righteous will live his life by trust.”**

¹⁸ What is revealed is God's anger from heaven against all the godlessness and wickedness of people who in their wickedness keep suppressing the truth; ¹⁹ because what is known about God is plain to them, since God has made it plain to them. ²⁰ For ever since the creation of the universe his invisible qualities—both his eternal power and his divine nature—have been clearly seen, because they can be understood from what he has made. Therefore, they have no excuse; ²¹ because, although they know who God is, they do not glorify him as God or thank him. On the contrary, they have become futile in their thinking; and their undiscerning hearts have become darkened. ²² Claiming to be wise, they have become fools! ²³ In fact, they have exchanged the glory of the immortal God for mere images, like a mortal human being, or like birds, animals or reptiles!

²⁴ This is why God has given them up to the vileness of their hearts' lusts, to the shameful misuse of each other's bodies. ²⁵ They have exchanged the truth of God for falsehood, by worshipping and serving created things, rather than the Creator—praised be he for ever. *Amen..17[2]*

How do you know that these spirits have entered into your life also?

Do you have a resentment in your heart when you hear someone say that the Jews are God chosen people to bring forth the Word and Messiah into the World?

Do you blame all the Jewish people for Killing Jesus and think they are “Christ Killers” When in truth we were all guilty of His death and that he willing died for our sins because this was Gods plan and purpose in the first place.

Do you get offended when someone tells you that Easter and Christmas are not Biblical Holidays but were originally pagan festivals that were taken over by the Church in place of the Biblical Holidays?

Do you defend your religious beliefs even though they are contrary to the word of God?

Do you celebrate Halloween and defend it as “not evil”?

Do you defend Sunday as the Sabbath, when in truth the Sabbath is Saturday?

Are you unwilling to bow your knees to the truth of Gods Word, and would rather hold onto the traditions of men then the Word of God?

If you truthfully in your heart say yes to the above, then these demons are still trying to keep a stronghold in your life in order to keep you from the wonderful truth of Who You Are in Messiah Yeshua.

Only you can answer those questions, only you can make a change and decision to enter into His Rest and celebrate His Feasts. I know it isn't easy to break away from traditions, and it is like swimming up stream, because people will misunderstand you and speak evil against you because you choose to follow the Word instead of the world.

We must remember also that these demons have been operating for over 1800 years in the Church, and that the Body of Christ has been deceived and blinded to the Whole Truth for many years, that is why the Ruach HaKodesh in these last days is brining us back to these truths as part of the restoration of all things and so the that Word of God will prevail in our life!

Greater is He that is in us then he that is in the world!

I am saying this in a spirit of love and not condemnation and with only a desire to speak the Truth. There is nothing wrong with going to a Bible Believing, teaching and preaching Church that speaks the truth of The Word of God- The Whole Word of God on Sundays if there are no Messianic Congregation near your house.

But remember the Sabbath day (Friday sunset to Saturday sunset) to keep it Holy and you will be blessed! Start learning about your Hebraic Heritage and the Torah, and begin to incorporate the truth of these God Ordained feasts into your life and you will truly be blessed.

Quote:

A Family Guide to the Biblical Holidays, Scarlata & Pearce

Messianic Significance of Shabbat

- ❖ v **The Sabbath reminds us that God created the World**
- ❖ v **The Sabbath reminds us that God delivered Israel from bondage in Egypt**
- ❖ v **The Sabbath reminds us that Christ delivered us from the penalty of sin at Calvery**
- ❖ v **The Sabbath reminds us that God will make us holy just as He made the Sabbath Holy**
- ❖ v **The Sabbath reminds us that God will finish His work in our lives, just as He finished his work of creation and redemption**
- ❖ v **The Sabbath reminds us that God is our Lord and God**
- ❖ v **The Sabbath reminds us that we have rest in Christ**

**Who Changed the Sabbath and Who are we to Obey
Man or God?**

Roman Catholic Confessions

James Cardinal Gibbons, The Faith of our Fathers, 88th ed., pp. 89.

"But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Stephen Keenan, A Doctrinal Catechism 3rd ed., p. 174.

"Question: Have you any other way of proving that the Church has power to institute festivals of precept?"

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

John Laux, A Course in Religion for Catholic High Schools and Academies (1 936), vol. 1, P. 51.

"Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His

Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days."

Daniel Ferres, ed., Manual of Christian Doctrine (1916), p.67.

"Question: How prove you that the Church hath power to command feasts and holy days?"

"Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.'

James Cardinal Gibbons, Archbishop of Baltimore (1877-1921), in a signed letter.

"Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day -Saturday - for Sunday, the first day? I answer yes . Did Christ change the day'? I answer no!

"Faithfully yours, J. Card. Gibbons"

The Catholic Mirror, official publication of James Cardinal Gibbons, Sept. 23, 1893.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."

Catholic Virginian Oct. 3, 1947, p. 9, art. "To Tell You the Truth."

"For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible."

Peter Geiermann, C.S.S.R., The Converts Catechism of Catholic Doctrine (1957), p. 50.

"Question: Which is the Sabbath day?"

"Answer: Saturday is the Sabbath day.

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

"Answer. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

Martin J. Scott, Things Catholics Are Asked About (1927),p. 136.

"Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday Now the Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."

Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois.

"Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws.

"It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible."

T. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church."

Protestant Confessions

Protestant theologians and preachers from a wide spectrum of denominations have been quite candid in admitting that there is NO Biblical authority for observing Sunday as a Sabbath Day.

Anglican/Episcopal

Isaac Williams, Plain Sermons on the Catechism , vol. 1, pp.334, 336.

"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it."

Canon Eyton, The Ten Commandments , pp. 52, 63, 65.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday into the rest of Sunday no divine law enters.... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday."

Bishop Seymour, Why We Keep Sunday .

We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church."

Baptist

Dr. Edward T. Hiscox, a paper read before a New York ministers' conference, Nov. 13, 1893, reported in New York Examiner , Nov.16, 1893.

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week Where can the record of such a transaction be found? Not in the New Testament absolutely not.

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

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

William Owen Carver, The Lord's Day in Our Day , p. 49.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance."

Congregationalist

Dr. R. W. Dale, The Ten Commandments (New York: Eaton & Mains), p. 127-129.

" . . . it is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath - . . . The Sabbath was founded on a specific Divine command. We can plead no such command for the obligation to observe Sunday There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

Timothy Dwight, Theology: Explained and Defended (1823), Ser. 107, vol. 3, p. 258.

" . . . the Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive Church called the Sabbath."

Disciples of Christ

Alexander Campbell, The Christian Baptist, Feb. 2, 1824, vol. 1. no. 7, p. 164.

"'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio - I think his name is Doctor Antichrist.'

First Day Observance , pp. 17, 19.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change."

Lutheran

The Sunday Problem , a study book of the United Lutheran Church (1923), p. 36.

"We have seen how gradually the impression of the Jewish sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both."

Augsburg Confession of Faith art. 28; written by Melancthon,

approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, ed. (1911), p. 63.

"They [Roman Catholics] refer to the Sabbath Day, a shaving been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!"

Dr. Augustus Neander, The History of the Christian Religion and Church Henry John Rose, tr. (1843), p. 186.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday."

John Theodore Mueller, Sabbath or Sunday , pp. 15, 16.

"But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel These churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect."

Methodist

Harris Franklin Rall, Christian Advocate, July 2, 1942, p.26.

"Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day."

John Wesley, The Works of the Rev. John Wesley, A.M., John Emory, ed. (New York: Eaton & Mains), Sermon 25, vol. 1, p. 221.

"But, the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."

Dwight L. Moody

D. L. Moody, Weighed and Wanting (Fleming H. Revell Co.: New York), pp. 47, 48.

The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God Wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"

Presbyterian

T. C. Blake, D.D., Theology Condensed, pp.474, 475.

"The Sabbath is a part of the decalogue - the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand The teaching of Christ confirms the perpetuity of the Sabbath."

Selah!

Thanks to Mayim Hayim Ministries for this Information

And Rev. Barbara A. DiGillio

Quote:

Brad H. Young “Jesus the Jewish Theologian” p.103

“Jesus did not break the Sabbath. He never taught anyone to disobey the commandments. Moreover, Jesus affirms the legitimacy of Jewish oral traditions in his discussion of the Sabbath. In fact, Jesus reveals a profound awareness of the Jewish view of God, humanity, and the higher purpose of the created world when he proclaims. ‘The Sabbath was made for man, not man for the Sabbath.’”

The Ten, Not Nine, But Ten Commandments

- I. I. Thou Shalt have no other gods before Me**
- II. II. Thou shalt not make unto thee any graven images**
- III. III. Thou shalt not take the name of the Lord they God in Vain**
- IV. IV. Remember the Sabbath Day to keep it holy**
- V. V. Honor Thy Father and Thy Mother**
- VI. VI. Thou Shalt Not Kill**
- VII. VII. Thou shalt no commit adultery**
- VIII. VIII. Thou shalt not steal**
- IX. IX. Thou shalt not bear false witness against they neighbor**
- X. X. Thou shalt not covet...anything that is thy neighbors**

Remember the Sabbath Day to keep it holy

We were created for one purpose, to have fellowship with God and to Worship Him. True Sabbath observance puts this into perspective it is a time set aside to Worship Him and be in awe of His Holiness.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear **will I worship toward thy holy temple.**

Psalms 5:7 (KJV)

2 Give unto the LORD the glory due unto his name; **worship the LORD in the beauty of holiness.**

Psalms 29:2 (KJV)

4 All **the earth shall worship thee**, and shall sing unto thee; they shall sing *to* thy name. Selah.

Psalms 66:4 (KJV)

6 O come, **let us worship and bow down: let us kneel before the LORD our maker.**

Psalms 95:6 (KJV)

5 Exalt ye the LORD our God, and worship at his footstool; *for he is holy.*

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: **they kept his testimonies, and the ordinance that he gave them.**

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

Psalms 99:5-9 (KJV)

7 We will go into his tabernacles: we will worship at his footstool.

Psalms 132:7 (KJV)

We would never intentionally break any of the Commandments of God, if we truly love Him and His Word, but the fourth commandment, honoring the Sabbath seems to have disappeared from the Ten Commandments as far as most of the Body of Christ is concerned. Yet, it is the one commandment that connects us with our Jewish Roots in Messiah more than the other nine. It is a time and day set apart by God Himself of special blessing, it is called Holy and we are commanded to ***Remember it*** and yet it has been totally ignored by most of the Christian world today.

When the Sabbath Day observance was abolished, the Church suffered a great loss in Her identity as a people set apart in Messiah, and were cut off from the greater blessings of the Lord. You can see this from Church History. The early Messianic Believers were powerhouses for the Lord, they were men and woman who knew that they had a Covenant with G-d and who boldly followed in the footsteps of Yeshua the Jewish Messiah and who were made up mostly of Torah observant Jews.

The early Congregation of Messiah were Jews in everyway, they walked in the power of the Ruach Ha Kodesh/The Holy Spirit, they followed the Torah, but also now, the Torah was written in their hearts, they observed the feasts because they were Ordained by G-d in His Word and because they found their fulfillment in Messiah also. They healed the sick, raised the dead, brought deliverance to the captive as Yeshua commanded and observed the Sabbath.

I believe that if we truly believe the Word of God and desire to please the Father and walk in the feet of Yeshua then we can not ignore the Sabbath Day observance.

I believe with all my heart that healing would flow in our services in even a greater way, if we did as the Word of God commands and honor the Sabbath and Worship on this holy day set apart by God. I believe there would be more revival, more healings and more deliverances than there are today in our Sunday services, if we would obey this commandment of the Lord. I believe we would even have a greater impact on reaching the Jewish Communities around us, if we were truly operating in obedience to God and His Word.

I believe that there is a greater blessing to be received from God when we worship on Shabbat and honor the Sabbath Day and keep it Holy.

If we are truly “Bible Believers” and followers of Yeshua/Jesus as we say we are then we should be observing the Sabbath also. It is the one day that sets us apart as Messianic Jewish and Non-Jewish believers from the rest of the world just as it set the Jewish people apart from the heathen world that surrounded them in the Old Testament/Tenack.

Did Jesus observe the Sabbath? Yes He did because He was a Torah observant Jew in every way, but also He is the one who ordained the Sabbath in the first place, because He was God manifest in the flesh, that is why He could say that “The Son of man is Lord, also of the Sabbath”.

Luke 6:1-10 (KJV)

- 1** And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.
- 2** And certain of the Pharisees said unto them, **Why do ye that which is not lawful to do on the sabbath days?**
- 3** And Jesus answering them said, **Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;**
- 4** **How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?**
- 5** And he said unto them, **That the Son of man is Lord also of the sabbath.**

6 And it came to **pass also on another sabbath**, that **he entered into the synagogue and taught**: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, **whether he would heal on the sabbath day**; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, **I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?**

10 And looking round about upon them all, he said unto the man, **Stretch forth thy hand. And he did so: and his hand was restored whole as the other.**

“Jesus The Jewish Theologian” Brad H Young p. 105

“Jesus did not treat the question with contempt, His attitude is quite significant. To the contrary, he responded to the legal issue raised by the question of some Pharisee’s in kind, with an acceptable technical argument. Jesus specialized discussion was based upon the Jewish interpretive principle *halakhah*. ***Halakhah refers to the way a person should walk.*** It is the legal systems in Judaism, including the various 613 commandments of the Torah and all of the legal rulings of the rabbis found in the oral law. It is not necessary to deal with all the intricacies of Jesus brilliant answer here, but it should be observed that he demonstrated a considerable depth of understanding and an intimate knowledge of the oral law. Moreover, it should be remembered that the Oral Torah was not a rigid legalistic code dominated by one single interpretation. The oral tradition allowed a certain amount of latitude and flexibility. In fact, the open forum of the Oral Torah invited vigorous debate and even encouraged diversity of thought and imaginative creativity. **Clearly some legal authorities were more strict than others, but all recognized that the Sabbath had to be observed.**”

If Yeshua kept the Sabbath Day Holy, and if the early Messianic Community kept the Sabbath Day Holy, and if it is in the Word to keep the Sabbath day holy, what’s our excuse? (I am speaking to those who are not sure about observing the 7th Day Sabbath yet). If we claim to be

doers of the Word, then we need to be doers of the all of the Word, not just what suits our schedule or theology.

If Yeshua did not break the Sabbath, but kept it according to the Torah then we must follow in His footsteps as His Talmidim and honor the Sabbath and observe it as He did since He is the Lord of the Sabbath.

Quote:

The Sabbath – Entering God’s Rest – Barry & Steffi Rubin

“The Sabbath is for all mankind – given before the Ten Commandments were issued, guarded by Israel for centuries, and guaranteed in eternity to all who trust the Lord”

What Does It Mean To Rest?

9 Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest in hope.**

Psalms 16:9 (KJV)

Hope in the faithfulness of God gives us rest, and helps us not grow weary in well doing, for as we praise His name and remember all He has done for us our mind can be at rest – to be at rest is to be free from worry. We can be free from worry because God is faithful to do what He has promised in His word,

7 **Rest in the LORD**, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Psalms 37:7 (KJV)

We are to rest in the Lord – We are to rest in the finished work of Messiah in our lives.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 **That thou mayest give him rest from the days of adversity**, until the pit be digged for the wicked.

Psalms 94:12-13 (KJV)

God chastens us through His word because He loves us and so when adversity comes, we do not have to fear because His Torah/Word is a hedge of protection around us. We are blessed because God cares enough to chasten us in order to keep us from falling into dangerous situations because of disobedience. God wants us to have rest when adversity comes. His instructions, His Torah, gives us rest in the day of adversity.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

Psalms 116:7 (KJV)

Mental rest, peace of mind, free from worries and cares. Shabbat should be a time that we can meditate on His word and renew our mind so that our thoughts are focused on God and not on our circumstances.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

Psalms 132:7-10 (KJV)

Worship is a rest. When we worship Adonai, we come into His presence. In His presence is fullness of joy. You can not praise Adonai and worry at the same time, you can not praise Adonai and speak wrongly, you can not praise Adonai and remain fretful or fearfull.

28 Come unto me, all ye that labour and are heavy laden, and **I will give you rest.**

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and **ye shall find rest unto your souls.**

30 For my yoke *is* easy, and my burden is light.

Matt 11:28-30 (KJV)

Jewish New Testament Commentary

Judaism speaks of the “yoke of Heaven,” the commitment any Jew must make to trust in God, and the “yoke of the *Torah*,” the concomitant commitment an observant Jew makes to keep the generalities and details of *halakhah*. Yeshua speaks of his own easy yoke and light burden. These two are sometimes contrasted in a way implying that in comparison with Judaism, Christianity offers “cheap grace.” But this saying of Yeshua’s must be put alongside remarks such as at 10:38 (Lk 9:23–24). **The easy yoke consists in a total commitment to godliness through the power of the Holy Spirit. It at once requires both no effort and maximal effort—no effort, in that the necessary moment-to-moment faith can not be worked up from within but is a gift of God (Ep 2:8–9); and maximal effort, in that there is no predeterminable level of holiness and obedience sufficient to satisfy God and let us rest on our laurels. 18[2]**

Yeshua is our true rest. Because we trust in Him we do not have to be fearful about life or death. We can rest in the finished work of Calvary, knowing that He has done all that needed to be done to save us completely.

So I swear in my wrath, They shall not enter into my rest.)¹² Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb 3:11b-12 (KJV)

Lack of rest, an evil heart = Unbelief Rest = Faith

Faith keeps us in the presence of the Living God and keeps our hearts pure because we trust in Him. Faith pleases God.

⁹ There remaineth therefore a 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.

Heb 4:9-11 (KJV)

Rest- Greek “sabbatismos”

Usage Notes: "a Sabbath-keeping," is used in Heb. 4:9, RV, "a sabbath rest," AV marg., "a keeping of a sabbath" (akin to sabbatizo, "to keep the Sabbath," used, e.g., in Exod. 16:30, not in the NT); *here the sabbath-keeping is the perpetual sabbath "rest" to be enjoyed uninterruptedly by believers in their fellowship with the Father and the Son,*^{19[3]}

The Sabbath is a Gift:

Jesus The Jewish Theologian – Brad Young p. 109

“There is a deeper meaning tied to the Jewish teaching concerning the creation of the world. As is well known, the Ten Commandments themselves and the seven days of creation are closely linked because God himself created the world in six days but rested on the seventh. The divine order is reflected in the Decalogue by the injunction to observe the Sabbath as a day of rest. Flusser observed that the Greek word *ginomai*, translated as ‘**The Sabbath was made...**’ is the acceptable translations in the Septuagint for the Hebrew word *bara*, ‘to create’. Perhaps it would be preferable to translate our Gospel passage (Mark 2:27-28) “The Sabbath was created....” In an effort to represent more accurately the Hebrew saying of Jesus, which is an implicit allusion to God’s creative activity in the Genesis account.”

God created the world for us to enjoy, and He created the Sabbath so we could enjoy it and remember that He is our maker and we are the sheep of His pasture.

The Sabbath also reminds us that we have ceased from trying to obtain salvation by works, we have entered into the rest knowing that because we belong to Yeshua, we are secure In Him, and no man can snatch us out of His Hand.

Quote:

The Sabbath –Entering Gods Rest – Barry & Steffi Rubin

“Yes, the first day (Sunday) can be a day for worship. No need to change that. But the seventh day is the day that God set apart to remember the Creation, to recall the covenant he made with his people, and to experience total rest and reflection upon eternity. Let’s not confuse the two days; but let’s follow what the Lord said and keep the Sabbath holy unto Him”

What Was The Plan of God For the Sabbath?

A Study by Eddie Chumney ^{20[3]}

GOD'S PROPHETIC TIMETABLE
("The Day of the Lord")

==> God gave us a 7,000 year blueprint for time. From Creation to the end of the millennial (1,000 year) reign of *Yeshua*/Jesus was understood to be 7,000 years long. This was based upon tying the 7 days of creation (*Genesis 1:1,5,8,13,19,23,31, Genesis 2:1-3*) to *Psalms 90:4* and *II Peter 3:8*.

In *Psalms 90:4* and *II Peter 3:8*, God tells us that 1 day = 1,000 years. God gave us the creation story to be prophetic of His plan for time. Each day in Genesis represented 1,000 years. God created the world in six days and rested on the 7th. The 7th day was referred to as the Sabbath (*Genesis 2:1-3*).

WHAT WAS THE PLAN OF GOD FOR THE SABBATH?

A. The Sabbath is a festival of God (*Leviticus 23:1-3*). The word feast (#4150 in the Strong's Hebrew Lexicon) found in *Leviticus 23:2* is the Hebrew word "Mo'ed." Mo'ed means "An appointment, a fixed time or season, a set time, an appointed time, or an exact time."

B. The Sabbath is a picture given to us by God which is a shadow of things to come (*Colossians 2:16-17*). The Sabbath is a picture of a future time. This future time is the 1,000 year millennial reign of *Yeshua/Jesus* (*Revelation 20:4,6* -- in part). The Sabbath is the 7th day (*Genesis 2:1-3*) and this will correspond to the 7th day, the last 1,000 years of time. The fullness is all eternity. The Sabbath is a foretaste of the world to come, known in Hebrew as the "Olam Haba" which means the world to come (*Hebrews 6:5*).

====> So, prophetically, the Sabbath is a picture of the 1,000 year millennium. Man and the earth will labor for six days (6,000 years) but the last day, the 7th day, which lasts for 1,000 years will be a time of rest for both man and the earth.

C. The Sabbath is an ETERNAL COVENANT between God and His people to be kept FOREVER (*Exodus 31:16-17*).

D. God gave the Sabbath as a picture to the believers to rest in the finished work of God (*Genesis 2:1-3*). As a consequence of sin in the Garden of Eden, man has been subject to the devil and the bondages of sin ever since that time. Because God loves us so much (*John 3:16*), He provided a finished work for man to deliver man from his bondage to sin. *Yeshua/Jesus* was the finished work of God and the cross was the finished work of *Yeshua/Jesus* (*Genesis 2:1-3, Hebrews 4:9-12, John 17:1,4, 19:30*).

In the mind of God, *Yeshua/Jesus* was slain on the cross before the foundation of the world (*Revelation 13:8*). Therefore, man's deliverance from the devil and the bondages of sin was already a finished work in the mind of God before He created man in the Garden of Eden. The deliverance which the cross provides will cover EVERY area of human existence. This would include mental, physical, spiritual, financial, social etc. The finished work of the cross is therefore a "Jubilee" in all areas of our life to all who would believe and REST in that finished work.

The 7th day is the Sabbath (*Exodus 16:26, 20:8-10*). The word Sabbath is #7676 in the Strong's Hebrew Lexicon, which is the Hebrew word "Shabbat." Shabbat in Hebrew means "to rest." #7676 comes from #7673 = "to rest."

====> *Yeshua/Jesus* is the rest of God (*Isaiah 11:1-2, 10*).

The word rest is #4496 in the Strong's Hebrew Lexicon, which is the Hebrew word "Menuchah." Menuchah means "an abode." #4496 is from #4494, which means "a settled spot or a home." *Yeshua/Jesus* described that this abode or rest is believing the Word of God or His Words (*John 15:7, 14:23*).

Some other scriptures which associate the "rest of God" to believing the Word of God are (*Isaiah 28:9-12 = 1 Peter 2:2; Hebrews 5:11-14; Psalm 132:12-14*).

====> The believer's rest (Sabbath) is believing what God has said or promised, trusting in the finished work of *Yeshua/Jesus* on the cross for victory in EVERY area of our life.

After *Yeshua/Jesus* finished his work (*John 17:1,4, 19:30*), He sat down (rested) on the right hand of God (*Hebrews 10:12-13*).

E. The Sabbath is personified as a bride. The Sabbath is the feminine element of creation.

1. *Genesis 2:3* ... God blessed the 7th day (the Sabbath) and sanctified (#6942) it.

2. A term for marriage in Hebrew is "Kiddushin," which is derived from the Hebrew word for Holy (#6944) which is "Kodesh." Kodesh (#6944) comes from #6942 which is "Kadash," which means "to be made Holy."

Linking the Hebrew term for marriage "Kiddushin" from #6944, which is "Kodesh" which is from #6942, which is "Kadash" with *Genesis 2:3* ... Sabbath is sanctified (#6942), the Sabbath is personified as a bride due to both "Kiddushin" and the Sabbath being associated with the Hebrew word #6942.

====> Since the believer's are the bride of *Yeshua/Jesus* (*Revelation 21:9, 19:7-9*), the Sabbath will teach about our relationship to God and our marriage to *Yeshua/Jesus*, our bridegroom. The marriage will take place during the time of the Sabbath (marriage is linked with Sabbath) which will be during the 1,000 year millennium.

====> The Sabbath is welcomed by the woman (a picture of the believers) lighting two candles. These two candles are called the two witnesses.

Two candles will be lit during every Jewish wedding. Every Jewish wedding will have two witnesses. One is called the friend of the bride, the other the friend of the bridegroom.

====> The two candles will also represent the Word of God. One candle will represent the Torah (the law or instruction) and the other candle will represent the prophets. Both the law and the prophets will be witnesses that *Yeshua/Jesus* is the Messiah of God (*Luke 24:27, 44-48*).

Therefore, during the time of the Sabbath (the 1,000 year millennium), the two witnesses will appear (*Zechariah 4:1-4, 11-14, Revelation 11:3-6*).

F. The Sabbath speaks concerning the believer's relationship with God. The two candles which are lit on the Sabbath by the women (a picture of the believers) represents our spirits (*Proverbs 20:27*).

The word candle (#5216 from the Strong's Hebrew Lexicon) which is found in (*Proverbs 20:27*) is the Hebrew word "Nerah." The Word of God is our Lamp (#5216 = candle). (*Psalms 119:105, Proverbs 6:20-23, Psalms 132:12,14-15,17*)

1. The believer's life is to shine as a candle (*Matthew 5:14-16*).
2. The candle is connected to marriage in (*Jeremiah 25:10*).
3. The wicked (because they do not believe) have no light (*Proverbs 24:20*).

====> *Yeshua/Jesus is the lamp of God (John 1:1, 4-9, 8:12, 9:5, 12:35-36, 46)*

- a. The Gospel is light (*II Corinthians 4:4*).
- b. The lamp was represented in the tabernacle by a burning candlestick (*Exodus 27:20-21*). It was to burn forever.

====> *Yeshua/Jesus is the light of the world (John 12:35-36, 46). His light will burn forever (Revelation 21:23-25, 22:5).*

G. The Sabbath is an ETERNAL COVENANT between God and His people to be kept FOREVER (*Exodus 31:16-17*).

Yeshua/Jesus was the torch (lamp, light) that was present when God made the covenant with Abraham (Genesis 15:1-12, 17-18, Galations 3:16,29).

 * *
 * **Sabbath = Rest = Sanctified = Holy = Marriage = Bride = ***
 * **Two witnesses = Light = Candle = Word of God = Torah = ***
 * **Eternal Covenant that God made with Abraham and ***
 * **Yeshua/Jesus ***
 * *

Quote:

The Blessed Home (Article) Tikvah Michael

“Shabbat has been given to us by Adonai, the Creator of every good thing. Shabbat is both a gift to us and a responsibility. Shabbat is the means by which I keep track of time, I live from one Shabbat to the next because this night brings so much unity and sacredness to our family”

A Shabbat Box

I found this suggestion on a website and thought it was really a good way to share the joy of Shabbat with others and also to keep your Shabbat items in a special place. I also have a Shabbat box that I keep my head covering in, special hand towels for the hand washing, a box of Shabbat candles, my Challah cover with a napkin that I use for Shabbat and a spice jar.. It also makes a great way to bring Shabbat with you when you travel.

Materials Needed:

Plastic box such as a Wal-Mart sells for .99 cents OR a Shoe Box, or you can even use a photograph box because they come in a lot of great designs also.

Pretty Contact Paper if using a Shoe Box.

2 (at least) candles (Be sure they are not longer than your box) You can buy special Shabbat candles from any place that sells Judaica on line.

Candleholders – You can find inexpensive ones at dollar stores or thrift stores.

Square of White Lace approximately 3'x3', you can often find lace tablecloths and curtains at a thrift store that may just need to be cut down by mother and hemmed along the sides to make a nice small lace tablecloth cover.

A corkscrew for wine bottle (many wine bottles, especially the non-alcoholic ones, now come with twist off caps but it's nice to have a corkscrew handy).

Covers (2) for the Challah (Many Jewish homes have especially decorated challah covers. Or you can use a pretty white napkin or whatever that will cover the Challah bread. But it should be white.

A small camping salt and pepper shaker in which you can put the fragrant herbs for Havdalah. (You can also buy a special Havdalah set-the next 5 studies will be on Havdalah)

Print out the traditional Shabbat – You can find Shabbat services on many of the Messianic Jewish internet sites that you can print out and use.

Heavy “load from the top” plastic sleeves.

Report type cover (usually made of cardstock or heavier paper with brass fasteners in center)

Wooden matches or **Bar-B-Q lighter**

Plastic wine glasses.

Special Head Covering for the Ladies (you can buy a pretty scarf) and a **Kippot** for the men.

Assembly:

If using a shoebox, carefully cut and cover the outside and inside of the box. Be sure and use a razor blade so you can get nice neat edges and overlaps.

Clean and press the lace tablecloth and challah covers and fold neatly on the bottom of the box.

Now pak in the wineglasses, corkscrew, candles, candleholders and wooden matches.

Insert the print-outs of the Traditional Shabbat, back to back in the place sleeves and assemble them all together in the “report type” cover.

Bend the cover so it fits over the things in the Shabbat box and put the lid on the box.

Also needed:

You will also need a chilled bottle of wine and 2 loaves of Challah. You can make your own Challah or some phone calling will generally let you locate some bakery that will make it for you fresh for Friday pick up.

Final Assembly

Putting the box on the bottom with the challah loaves on top, wrap a big ribbon around the whole thing. Tie the same color ribbon around the neck of the bottle of wine. If you can afford it, get them a copy of the Bible and slip that on top of the Shabbat box and under the Challah before you tie your bow. Slip a note under the bow with something written on it....

For Example

6000 years ago, the Creator of all humankind gave us HIS Shabbat in order to help us cope with all HE knew

we would face in our lives. Inside, you will find the Traditional Shabbat blessings. The Jews have faithfully

kept this tradition and as small they are as a people, in spite of a concerted effort to wipe them from the face

of the earth... they are still here with a strong identity and healthy, well adjusted families. Families who

participate in the Traditional Shabbat have healthier, happier, better adjusted kids. Marriages having a tough

time coping with all that life throws at them, seem to heal overnight. Here's all the ingredients. Try it; you'll like

it. When you've been blessed, make up a box just like this one and bless someone else.

You may also want to share how Yeshua is the light that came into the World, and that He is also the bread of Life and our Sabbath Rest. You can also put in a tract or a book on Shabbat. Do whatever the Ruach HaKodesh leads you to so.

Also, if you are invited to teach in a local Church or Bible group on Shabbat it makes a great gift to bring to the Minister or leader of the group, or a way to demonstrate the elements of Shabbat.

Isaiah 58:13-14 (KJV)

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Remember the Shabbat is suppose to be:

Holy

A Delight

The Holy Day of the Lord

Honourable

A Time to Honor Yahweh

A Time to Not Do Our Own Thing

A Time Not To Do Our Own Pleasure

Nor Speak Our Own Words

A Time delight in the Lord

The Results

We Will Be Blessed

TRY IT YOU'LL LIKE IT!!!!

Samuele Bacchiocchi “The Sabbath Under Crossfire” p. 284

True rest is not to be found in places or through pills, but rather in the right relationship with a Person, the person of the Saviour who says “Come to me, all you who are weary and burdened, and I will give you rest’ (Matthew 11:28). Perfect rest and peace are not a human achievement but a divine gift. It is an experience that comes to us when we allow Christ to harmonize our lives (“I will give you rest” Matthew 11:28).”

Quote:

Marva J. Dawn “ Keeping the Sabbath Wholly” p. 203

“All the great motifs of our Christian faith are underscored in our Sabbath keeping. Its *Ceasing* deepens our repentance for the many ways that we fail to trust God and try to create our own future. Its *Resting* strengthens our faith in the totality of His grace. Its *Embracing* invites us to take the truths of our faith and apply them practically in our values and lifestyles. Its *Feasting* heightens our sense of eschatological hope – the joy our present experience of God’s love and it’s foretaste of the Joy to come”

Havdalah Ceremony Part 1

Neil & Jamie Lash, Jewish Jewels. “Havdalah” celebration

“The Hebrew word HAVDALAH (pronounced Hahv-Dah-Lah) means “seperation” or “Division” and the Havdalah ceremony highlights the seperation between the Shabbat and the rest of the week.”

The Havdalah ceremony also embraces the separation between the sacred and the secular, between light and darkness and between Israel and the heathen peoples. Havdalah is a ceremony that proclaims, there are moral distinctions in the Universe. There is a right way and a wrong way. There is Gods way and mans way.”

The Havdalah ceremony begins with light. According to tradition, light is not kindled on the Sabbath therefore it is considered proper that its first use after Shabbat be fore religious purposes. Also as the first act of a new week, it recalls the first act of creation when God said “Let there be light”

There are 3 elements in the Havdalah ceremony:

The Havdalah Candle, The Wine, and The Spices

The Havdalah candle must consist of at least 2 to 3 candles twisted together symbolizing the two separate candles of Shabbat have become one and we enter a new week with the experience of Shabbat and its peace and holiness upon us.

The Havdalah candle again reminds us of Messiah and the light He brings to a world in darkness. It is also a time to rededicate ourselves to serve the Lord in the coming week and be a light that shines forth for men to see.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt 5:14-16 (KJV)

*When you light the multi-wicked **Havdalah candle** it makes an awesome light that burns brighter than if they each were lit separately. The twisted **Havdalah candle** also reminds me, how we are in Christ and that we are united with Him and it is His light that burns brightly within us. It also reminds me of the Body of Messiah, how when we are united together In Him our lights burn forth brightly to a darkened world.*

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Cor 4:6-10 (KJV)

The Havdalah Candle reminds us that there is a separation between the sacred and the secular. It reminds us that we have to function in the World, but we are not apart of the world.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? **and what communion hath light with darkness?**

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? **for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.**

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Cor 6:14-18 (KJV)

8 For ye were sometimes darkness, **but now *are ye* light in the Lord: walk as children of light:**

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is **light**.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and **Christ shall give thee light**.

15 See then that ye walk circumspectly, not as fools, but as wise,

Eph 5:8-15 (KJV)

The Havdalah Candle reminds us that God has called us out of darkness and into His glorious light. That we have been set apart for the Lord and we are to continue in that Holy walk from Sabbath to Sabbath.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.⁶ If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we **walk in the light, as he is in the light**, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John 1:6-7 (KJV)

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and **the true light now shineth**.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 **He that loveth his brother abideth in the light**, and there is none occasion of stumbling in him.

1 John 2:8-10 (KJV)

The reason so many Christians are returning to their Hebraic Roots is because they are sick and tired of the secularization and worldliness of a lot of today's denominations and Churches. They are hungering for a walk that symbolizes and connects them with the richness of their Hebraic Heritage and faith in Messiah. *The Sabbath and Feasts of Messiah help us connect more closely to Who We Are In Christ/Messiah.*

We are a part of Israel because we have been grafted into the Olive Tree (The Olive Tree is a symbol of Israel), so the Sabbath and the Biblical feasts should also be apart of our lives and our celebration of Messiah and who we are in Him. Jew and Gentile both now one in Messiah, One in the Olive Tree!

Ephesians 2

¹ Therefore, remember your former state: you Gentiles by birth—called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised—¹² **at that time had no Messiah. You were estranged from the national life of Israel. You were foreigners to the covenants embodying God’s promise. You were in this world without hope and without God.**

¹³ **But now, you who were once far off have been brought near through the shedding of the Messiah’s blood.** ¹⁴ For he himself is our *shalom*—he has made us both one and has broken down the *m<chitzah* which divided us ¹⁵ by destroying in his own body the enmity occasioned by the *Torah*, with its commands set forth in the form of ordinances. He did this in order to create **In union with himself from the two groups a single new humanity and thus make *shalom*,** ¹⁶ and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus killing in himself that enmity.

¹⁷ Also, when he came, **he announced as Good News *shalom* to you far off and *shalom* to those nearby,** ¹⁸ news that through him we both have access in one Spirit to the Father.

¹⁹ **So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God’s people and members of God’s family.** ²⁰ **You have built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself.** ²¹ **In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord.** ²² **Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!**21[2]

The Havdalah ceremony is another way to celebrate our uniqueness in Messiah. It is a ceremony that closes out our time that we have set apart for God and reminds us that He is with us always, even at our jobs and schools or wherever we have to function during the week as His children and fulfill His the Great Commission to spread His light and truth.

Matthew 28:6--20

⁶ So the eleven *talmidim* went to the hill in the Galil where Yeshua had told them to go. ¹⁷ When they saw him, they prostrated themselves before him; but some hesitated. ¹⁸ Yeshua came and talked with them. He said, “All authority in heaven and on earth has been given to me. ¹⁹ Therefore, go and make people from all nations into *talmidim*, immersing them into the reality of

the Father, the Son and the *Ruach HaKodesh*,²⁰ and teaching them to obey everything that I have commanded you. And remember! **I will be with you always, yes, even until the end of the age.**^{22[3]}

The Jewish New Testament Commentary

This “Great Commission” of Yeshua is stated with varying emphases at Mk 16:15–20, Lk 24:46–49, Yn 20:21–23 and Ac 1:8.

Make people from all nations into *talmidim*. This must have shocked his hearers, who surely thought that the Messiah was only, or at least primarily, for Jews. Today the situation is reversed, for many Christians think it wrong to evangelize Jews. But their position is inconsistent; for if they really respect Yeshua they should obey his command to make people from all nations, including the Jewish nation, into *talmidim*.

We are to burn brightly as the Havdalah Candle burns brightly so that all may come to the light, both Jew and Gentile, because Yeshua is the Light and Savior of the World, there is no other savior!

Here are 2 prayers from Ephesians that can be prayed every week for yourself and family as you end the Sabbath with the lighting of the Havdalah Candle.

Ephesians 1:5-22

⁵ For this reason, ever since I heard about your trust in the Lord Yeshua and your love for all God’s people, ¹⁶ I have not stopped giving thanks for you. In my prayers I keep asking ¹⁷ the God of our Lord Yeshua the Messiah, the glorious Father, to give you a spirit of wisdom and revelation, so that you will have full knowledge of him. ¹⁸ **I pray that he will give light to the eyes of your hearts, so that you will understand the hope to which he has called you,** what rich glories there are in the inheritance he has promised his people, ¹⁹ and how surpassingly great is his power working in us who trust him. It works with the same mighty strength he used ²⁰ when he worked in the Messiah to raise him from the dead and seat him at his right hand in heaven, ²¹ far above every ruler, authority, power, dominion or any other name that can be named either in the *>olam hazeh* or in the *>olam haba* . ²² Also, he has put all things under his feet and

made him head over everything for the Messianic Community, ²³ which is his body, the full expression of him who fills all creation²³[4]

Ephesians 3:14-21

¹⁴For this reason, I fall on my knees before the Father, ¹⁵from whom every fatherland in heaven and on earth receives its name. ¹⁶I pray that from the treasures of his glory he will empower you with inner strength by his Spirit, ¹⁷so that the Messiah may live in your hearts through your trusting. Also I pray that you will be rooted and founded in love, ¹⁸so that you, with all God's people, will be given strength to grasp the breadth, length, height and depth of the Messiah's love, ¹⁹yes, to know it, even though it is beyond all knowing, so that you will be filled with all the fullness of God.

²⁰Now to him who by his power working in us is able to do far beyond anything we can ask or imagine, ²¹to him be glory in the Messianic Community and in the Messiah Yeshua from generation to generation forever. *Amen.*²⁴[5]