

MESSIANIC

SABBATH HELPER

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edited by **Margaret McKee Huey**
with J.K. McKee



Messianic Sabbath Helper

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edited by Margaret McKee Huey, with J.K. McKee

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Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	HCSB: Holman Christian Standard Bible (2004)
ANE: Ancient Near East(ern)	Heb: Hebrew
Apostolic Scriptures/Writings: the New Testament	HNV: Hebrew Names Version of the World English Bible
Ara: Aramaic	ICC: <i>International Critical Commentary</i>
ASV: American Standard Version (1901)	IDB: <i>Interpreter's Dictionary of the Bible</i>
ATS: ArtScroll Tanach (1996)	IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>
b. Babylonian Talmud (<i>Talmud Bavli</i>)	ISBE: <i>International Standard Bible Encyclopedia</i>
B.C.E.: Before Common Era or B.C.	IVPBBC: <i>IVP Bible Background Commentary (Old & New Testament)</i>
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	JBK: New Jerusalem Bible-Koren (2000)
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	JETS: <i>Journal of the Evangelical Theological Society</i>
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	KJV: King James Version
C.E.: Common Era or A.D.	Lattimore: The New Testament by Richmond Lattimore (1996)
CEV: Contemporary English Version (1995)	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
CJB: Complete Jewish Bible (1998)	LXX: Septuagint
DRA: Douay-Rheims American Edition	m. Mishnah
DSS: Dead Sea Scrolls	MT: Masoretic Text
ECB: <i>Eerdmans Commentary on the Bible</i>	NASB: New American Standard Bible (1977)
EDB: <i>Eerdmans Dictionary of the Bible</i>	NASU: New American Standard Update (1995)
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	NBCR: <i>New Bible Commentary: Revised</i>
EJ: <i>Encyclopaedia Judaica</i>	NEB: New English Bible (1970)
ESV: English Standard Version (2001)	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own	NETS: New English Translation of the Septuagint (2007)
EXP: <i>Expositor's Bible Commentary</i>	NIB: <i>New Interpreter's Bible</i>
Ger: German	NIGTC: <i>New International Greek Testament Commentary</i>
GNT: Greek New Testament	NICNT: <i>New International Commentary on the New Testament</i>
Grk: Greek	NIDB: <i>New International Dictionary of the Bible</i>
<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community	NIV: New International Version (1984)

NJB: New Jerusalem Bible-Catholic (1985)
NJS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
OT: Old Testament
PME: Practical Messianic Edition of the Apostolic Scriptures
PreachC: *The Preacher's Commentary*
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*

TDNT: *Theological Dictionary of the New Testament*
TEV: Today's English Version (1976)
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TNTC: *Tyndale New Testament Commentaries*
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
WBC: *Word Biblical Commentary*
Yid: Yiddish
YLT: Young's Literal Translation (1862/1898)

Introduction

The instruction to remember the Sabbath is the Fourth of the Ten Commandments: “Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work” (Exodus 20:8-10a).¹ The seventh-day Sabbath or *Shabbat* is widely associated with God’s creation of the world (Genesis 2:2-3) and the Exodus of Ancient Israel from Egypt (Deuteronomy 15:15). The Sabbath is one of the Torah’s *moedim* or appointed times (Leviticus 23:3). Desecration of the Sabbath actually brought judgment to Ancient Israel (Jeremiah 17:19-27), but blessings are offered to those who value and honor *Shabbat* (Isaiah 56:1-8), with a universal observance for the entire world anticipated in the Messianic Age (Isaiah 66:23).

Today’s Messianic movement is different from evangelical Christianity, in that while it affirms the Messiahship of Yeshua (Jesus) of Nazareth, it continues to observe the seventh-day Sabbath along with Judaism, in fidelity to the Torah or Law of Moses, and in conjunction with the example of the First Century Believers. Certainly, holding services on the seventh-day (commonly called Saturday), can be viewed as appropriate for a faith community identifying with the Jewish Synagogue, but it also raises many questions. *Inquiries abound pertaining to the ongoing validity of the Sabbath in the post-resurrection era.* Was not the Sabbath transferred to Sunday, in honor of the Messiah’s being raised from the dead? Was the Sabbath actually abolished by the Messiah? *Inquiries abound pertaining to the observance of the Sabbath.* Should not the Sabbath be kept according to the Scriptures only? Should not mainstream Jewish tradition and custom play some role in honoring the Sabbath? What does it mean to not “work” on *Shabbat*?

There are many important issues surrounding the seventh-day Sabbath that today’s Messianic people have posed to them by Christian outsiders, as well as are posed to them by those within their own assemblies—and even by Jewish outsiders trying to see how they keep *Shabbat*. Frequently, a mindset can prevail that the seventh-day Sabbath is little more than “Saturday church,” when in fact in both Scripture and Jewish tradition, *Shabbat* is to be a time of rest, refreshment, and delight. Even with various limitations present throughout Christian history, Protestant traditions which adhered to a “Sunday Sabbath” often recognized it as a time to focus on activities such as fellowship with other Believers, Bible study, and an abstention from labors.

Our family has been a part of the Messianic movement since 1995, and we have been involved in full time Messianic ministry since 2003. We have very much seen the different currents and dynamics present within our faith community regarding the subject of the seventh-day Sabbath or *Shabbat*, and how people on *both* the outside *and* inside have approached this issue. As a family of non-Jewish, evangelical Christian Believers, who were steadily led to embrace their Hebraic Roots throughout the 1980s and into the 1990s—particularly as we were exposed

¹ Also Deuteronomy 5:12-15.

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to the Messianic significance of the Biblical holidays or appointed times—we naturally moved from being Sunday churchgoers to keeping *Shabbat*, as we became members of a Messianic Jewish congregation in 1995. However, very early on in our Messianic experience, keeping *Shabbat* on Saturday was little different than a kind of “Saturday church,” even with the Messianic service having traditional Hebrew liturgy, a Torah scroll, Davidic dancing, and various charismatic elements. As we progressed further in our Bible studies, there were changes we had to make, as God’s people are directed by Him to actually rest on *Shabbat*. We had to alter a number of our activities, especially as they involved abstention from commerce and the need to physically take a break and slow down.

Over the years of interacting with people across the broad Messianic spectrum, we have definitely had to counsel many Messianic Believers, Jewish and non-Jewish alike, over how they can best make the Sabbath a holy and special time for themselves, their families, their friends, and their neighbors. This publication as it presently exists, the *Messianic Sabbath Helper*, has been a long time coming for our ministry.ⁱⁱ There have been a number of other lengthy books released by Outreach Israel Ministries before this, and our books have certainly written about various aspects of *Shabbat*—but we have now arrived at a point in 2015 when we believe that enough has been communicated “out there” in the world of ideas, to now offer a lengthy compilation on the various components of the Sabbath issue. A huge amount of literature and writing—Jewish, Christian, Messianic, etc.—has been consulted to evaluate where all of God’s people should be moving regarding the seventh-day Sabbath and rest. We have been very encouraged about what we have found among both Jews and Christians—**many of whom believe it is absolutely imperative for God’s own to recapture a sense of rest**—something which can only serve the positive interests of the emerging Messianic movement that we all serve and compose, as Jewish and non-Jewish Believers are brought together as “one new humanity” (Ephesians 2:15), in anticipation of our Lord’s return.

Yeshua the Messiah (Jesus Christ) said, “Come to Me, all who are weary and heavy-laden, and I will give you rest” (Matthew 11:28). No truly born again Believer we have ever encountered, at least in our experience, thinks that the principle of rest is something evil and immoral. While there is a definite spiritual rest that comes to those who have been forgiven of their sins and released from the anxiety that comes from the guilt of sin—there are doubtlessly also benefits present in physically resting, as the whole human person is sanctified.ⁱⁱⁱ And, a future rest in the Messianic Age and the Eternal State is one which still awaits the redeemed, as the author of Hebrews admonishes, “Therefore let us be diligent to enter that rest, so that no one will fall...” (Hebrews 4:11). **Our family believes that *Shabbat* is the best day of the week**—as it not only gives us a time to transition our routine from the mundane to the sacred, but it allows us to focus on the Lord and on our fellow brothers and sisters in a very unique and special way. While for our Christian

ⁱⁱ The record does show that in 2004, Outreach Israel Ministries did release a 75-page spiral comb bound edition of the *Messianic Sabbath Helper*, with only five chapters. This much larger 2015 release follows the basic format of the 2014 *Messianic Kosher Helper*.

A five-chapter excerpt from this publication’s Part I, *Shabbat: Sabbath for Messianic Believers*, intended mainly as a congregational handout, was released in April 2015.

ⁱⁱⁱ Cf. 1 Thessalonians 5:23.

family of past generations, a faithful tradition of making Sunday a holy time and Sabbath-period can be seen—*Shabbat*, especially with the Jewish emphasis on the local synagogue being a closely-knit community of people, **has become something we eagerly look forward to**. While we have special and sacred memories of attending Sunday church services in the past, **we have special and uniquely dynamic experiences of attending *Shabbat* services and resting in His *shalom* in the present!**

As you prepare to read the *Messianic Sabbath Helper*, you will see that the material has been divided up into two main parts: **The Significance of Shabbat and A Theology of Shabbat**. You will be able to detect, among some of the chapters (years noted), a progression of sorts in our family's own approach to the subject matter, as some things are addressed first more generally and then more specifically, with a repetition of some points in various places. We ourselves have certainly had to move from a more elementary view of the issue of the seventh-day Sabbath, to a more developed view. We have had to fine-tune our approach to various passages, and be a bit more engaged with their interpretation, per both Hebrew and Greek issues, as well as various views present in more technical theological resources and commentaries. And most of all, like many, we certainly have had to moderate our own approaches and attitudes at times over the years.

Do not let the size of this book intimidate you! Part I is actually the size of our *Messianic Winter Holiday Helper*, and Part II is only slightly larger than *The New Testament Validates Torah*. While we could have taken Part II and released it as a second book, we could not run the risk of readers not having a fuller view of the issues and Bible passages requiring analysis. While this does not represent the “final word” on the topic of the Sabbath and rest for Messianic people, the *Messianic Sabbath Helper* may be said to be an encyclopedic volume, to aid both Messianic families and those in Messianic congregations, on many of the aspects involving *Shabbat*.

Shabbat Shalom!
Margaret McKee Huey
with J.K. McKee

Messianic Sabbath Helper

THE SIGNIFICANCE
OF SHABBAT

PART I

A Summarization of Jewish Shabbat Traditions 2015

Margaret McKee Huey and J.K. McKee

That the Jewish people have widely and faithfully observed the seventh-day Sabbath or *Shabbat* (שַׁבָּת)¹ throughout their history is a testament to God's declaration in Exodus 31:16: 'The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time'² (NJPS). The view of a Conservative Jewish figure like Samuel H. Dresner, in his book *The Sabbath*, presses how "It is one of the basic institutions of humanity—an idea with infinite potentiality, infinite power, infinite hope, perhaps, as some claim, the single most significant contribution of Judaism to world culture."³ The need for people to rest and sanctify a day unto their Creator has resonated for Torah-faithful Jews to be certain, as well as many Christian Believers, over the centuries.

If there is any area where today's Messianic movement tends to absolutely excel, it is with integrating a wide selection of the mainline Jewish traditions and customs for observing the Sabbath. Regardless of their background before coming to Messiah faith, religious or secular, today's Messianic Jews tend to remember *Shabbat* with the common elements of lighting candles, breaking *challah*, drinking wine, and attending synagogue services with traditional liturgy and Torah readings. Non-Jewish Believers who have been led by the Lord into the Messianic movement, seeking to embrace more of the Hebraic and Jewish Roots of their faith, have also taken a hold of *Shabbat*, the opportunity for rest it offers to the people of God, and many of the significant traditions that can make the Sabbath a very holy and sanctified time.

The Hebrew term *Shabbat* (שַׁבָּת) itself mainly involves the "day of rest, sabbath" (*CHALOT*).⁴ There is debate, for sure, regarding how close this noun should be associated with the verb *shavat* (שָׁבַת), "cease, desist, rest," with *TWOT* broadly noting that "There is still some question as to whether the noun *shabbāt* is

¹ Pronounced as *Shabbos* in the Ashkenazic Jewish tradition.

² Heb. *l'dorotam b'rit olam* (לְדֹרוֹתָם בְּרִית עוֹלָם).

³ Samuel H. Dresner, *The Sabbath* (New York: The Burning Bush Press, 1970), 14.

⁴ William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, the Netherlands: E.J. Brill, 1988), 360.

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derived from the verb *shābat*, or whether *shabbāt* is primary, and the verb derived from it. In any case, it should be observed that the meaning of *shābat* is ‘to rest’ in the sense of repose only when the verb is used in a Sabbath context.”⁵ Whether the Sabbath, for example, was instituted as a Creation ordinance *or* as just a memorial of Creation (cf. Genesis 2:2-3; Exodus 20:11), is a theological debate, with multiple sides represented among both Jews and Christians. Yet, even with some difference of opinion, the relationship of the noun *Shabbat* and verb *shavat* still communicates, as indicated by the *JPS Guide to Jewish Traditions* by Ronald L. Eisenberg, that this is a “day of rest and refraining from work.”⁶ One indeed is to cease and desist from normal activities on the Sabbath day.⁷

Those who recognize the importance of *Shabbat*, and the admonition for the seventh-day (“Saturday” on the Western calendar)⁸ to be sanctified, enter into a special time between themselves, among themselves, and most importantly the Creator God. Keeping the Sabbath holy, both as a means of obedience to God and recognizing what it has meant to the Jewish people throughout the ages, is most vital for all of us. Most people in today’s Messianic community do not think of *Shabbat* rest as a time when they can just sleep all day long; they do recognize that there are edifying and Spirit-inspired traditions, many of which were observed during the time of Yeshua of Nazareth, which should be followed today. The value of these traditions is witnessed in how they bring consistency to one’s weekly routine, and a sense of unity and community to those who keep them. If there is anything negative to be observed, the exact places where many of the mainline Jewish *Shabbat* traditions originate, do need to be documented—from their origins in Scripture, Second Temple Judaism, or in post-Second Temple Rabbinic literature.

Sabbath is the Fourth Commandment

The seventh-day Sabbath or *Shabbat* is quite unique, in that it is not just a weekly observance for the people of God; it is the Fourth of the Ten Commandments. As Exodus 20:8 declares, *zakor et-yom ha‘Shabbat l‘qad’sho* (זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ), “Remember the day, *Shabbat*, to set it apart for God” (CJB). The Sabbath is observed from what we reckon as sundown on Friday evening to sundown on Saturday evening, per the statement appearing multiple times throughout Genesis 1, “And there was evening and there was morning, one day” (Genesis 1:5), with the new day beginning in the evening.

⁵ Victor P. Hamilton, “שָׁבַת,” in R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 2:902; also Ludwig Koehler and Walter Baumgartner, eds., *The Hebrew & Aramaic Lexicon of the Old Testament*, 2 vols. (Leiden, the Netherlands: Brill, 2001), 1407.

⁶ Ronald L. Eisenberg, *The JPS Guide to Jewish Traditions* (Philadelphia: Jewish Publication Society, 2004), 125.

⁷ Encountered in the Greek Septuagint and Apostolic Scriptures is the term *sabbaton* (σάββατον), “the Hebrew *sabbath*, i.e. *Rest*, N.T.; also in pl. of the single day, heterocl. dat. pl. σάββασι [sabbasi] (as if from σάββατος [sabbatos])” (H.G. Liddell and R. Scott, *An Intermediate Greek-English Lexicon* [Oxford: Clarendon Press, 1994], 722).

⁸ Here we cannot overlook how our widely secular Western calendar is affected by terms originating in Greco-Roman paganism, as the seventh-day or “Saturday” does originate from the Old English “*Sæterdæg*, Saturn’s day” (*Webster’s New World Dictionary and Thesaurus*, second edition [Cleveland: Wiley Publishing, Inc, 2002], 568).

A Summarization of Jewish Shabbat Traditions

There are a number of key admonitions surrounding *Shabbat*, which appear in the Torah or Pentateuch, later elaborated upon in the Tanach, and certainly appealed to in various ways in the Jewish theological tradition:

- ***Shabbat* is a memorial of God's Creation:** "Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made" (Genesis 2:1-3).
- ***Shabbat* is to be a permanent sign between God and His people:** "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for *this* is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you'" (Exodus 31:13).
- **God's people must expel the effort to actually observe *Shabbat*, in order for the day to be made holy:** "Observe the sabbath day to keep it holy, as the LORD your God commanded you" (Deuteronomy 5:12).
- ***Shabbat* is to be a time when the Exodus of Ancient Israel from Egyptian servitude is remembered:** "You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day" (Deuteronomy 5:15).
- ***Shabbat* is to be a time when people cease from their labors, in particular any heavy manual labor:** "You shall work six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest" (Exodus 34:21).

Most frequently, one sees in the Torah how the institution, of the seventh-day Sabbath or *Shabbat*, is closely tied to God's Creation of the world or the Exodus. Keeping the Sabbath is certainly connected to recognizing the God of Israel as supreme over the cosmos and the affairs of humankind, and in celebrating His salvation acts in history. It is to be astutely witnessed that while the Torah considered idolatry against God to be among the most serious of offenses (Exodus 23:24; Deuteronomy 4:25), that in the estimation of Eisenberg, "the exilic and post-exilic prophets considered profanation of the Sabbath the most damaging religious violation" (Isaiah 58:13-14; Ezekiel 20:11-12).⁹ *Shabbat* is not at all to be something just casually dismissed.

Biblical Sabbath Observance

Throughout the Torah and Tanach, some key things were observed by the Ancient Israelites, in order to sanctify the Sabbath. A special offering of two lambs, in addition to the daily burnt offering, were presented at the Tabernacle/Temple (Numbers 28:9-10; cf. 1 Chronicles 23:31; 2 Chronicles 8:12-13; 31:2-3). Twelve

⁹ Eisenberg, 127.

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loaves of showbread were to be presented at the Tabernacle/Temple (Leviticus 24:5-9; 1 Chronicles 9:32; 2 Chronicles 2:4). The severity of the Sabbath is realized in how an Israelite gathering wood was actually stoned to death (Numbers 15:32-36). While a cessation from general labor was to be recognized on the Sabbath, this did not apparently apply to guard duty at the king's palace in Jerusalem (2 Kings 11:4-12). It may also be deduced that various forms of travel likely did take place on the Sabbath (2 Kings 4:23-24).

The Torah and Tanach do mention various **types of work prohibited**, some of it specific. This included field labor (Exodus 34:21),¹⁰ the kindling of a fire (Exodus 35:2-3),¹¹ commerce and various types of lifting heavy objects (Jeremiah 17:22;¹² Nehemiah 10:31;¹³ cf. Amos 8:5), various forms of travel outside of a specific area (Exodus 16:29-30),¹⁴ and treading wine presses and loading animals (Nehemiah 13:15-18).¹⁵

While canonical Holy Scripture mentions various forms of prohibited work and activity, literature germane to Second Temple Judaism and the time following, would elaborate significantly—with differences of opinion and application to also be witnessed for sure—regarding how *Shabbat* was to be properly kept. This is especially true as the locus for observing *Shabbat* became focused more around the home and local synagogue.

The Importance of the Sabbath in Second Temple Judaism, and Major Sabbath *Halachah*

While the Torah or Pentateuch itself does issue various Biblical stipulations for observing the Sabbath, along with various applications present in the remainder of the Tanach—attempting to make the Sabbath holy, and evaluating what could and could not be done on *Shabbat*—constituted a major part of emerging Jewish practice in the post-exilic era. That there would be some significant discussions and debates emerge, following the end of the Babylonian exile, is hardly surprising, given the fact that non-observance of the Sabbath was believed to be one of the major factors responsible for the exile. The assertion of *Jubilees* 2:29 is, “Make

¹⁰ “You shall work six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest” (Exodus 34:21).

¹¹ “For six days work may be done, but on the seventh day you shall have a holy *day*, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death. You shall not kindle a fire in any of your dwellings on the sabbath day” (Exodus 35:2-3).

¹² “You shall not bring a load out of your houses on the sabbath day nor do any work, but keep the sabbath day holy, as I commanded your forefathers” (Jeremiah 17:22).

¹³ “As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego *the crops* the seventh year and the exaction of every debt” (Nehemiah 10:31).

¹⁴ “See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.’ So the people rested on the seventh day” (Exodus 16:29-30).

¹⁵ “In those days I saw in Judah some who were treading wine presses on the sabbath, and bringing in sacks of grain and loading *them* on donkeys, as well as wine, grapes, figs and all kinds of loads, and they brought *them* into Jerusalem on the sabbath day. So I admonished *them* on the day they sold food. Also men of Tyre were living there *who* imported fish and all kinds of merchandise, and sold *them* to the sons of Judah on the sabbath, even in Jerusalem. Then I reprimanded the nobles of Judah and said to them, ‘What is this evil thing you are doing, by profaning the sabbath day? Did not your fathers do the same, so that our God brought on us and on this city all this trouble? Yet you are adding to the wrath on Israel by profaning the sabbath’ (Nehemiah 13:15-18).