

Shabbat:

HEAVEN ON EARTH

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BNAI YAHSHUA SYNAGOGUE OF PROSPERITY, SC

Some of the most hideous industrial accidents in recent years all occurred in the middle of the night when tired workers stood guard. The Exxon Valdez, Three Mile Island, Chernobyl, and the fatal navigational error of Korean Air Lines 007 all occurred after midnight. “In the Challenger space shuttle disaster, key NASA officials made the ill-fated decision to go ahead with the launch after working twenty hours straight and getting only two to three hours of sleep the night before. Their error in judgment cost the lives of seven astronauts and nearly killed the U.S. space program. We ignore our need for rest and renewal at the peril of others and ourselves,” wrote Martin Moore-Ede in his book *Twenty-Four Hour Society*.

It seems life never slows down. There's constant stress and noise from everywhere. Pressure builds and crushing schedules demand more and more. Bosses pout and babies cry. I saw an old friend recently and asked him how he had been. His response? He gave the normal spiel of being busy, busy, busy. From sun up to sun down he was working and building and spending and spinning. He admitted that he even had no time to enjoy the large amounts of money that he had been making. When I encouraged him to slow down and take a day to rest, his response was that he didn't have a wife or family to enjoy. I said “you're right, but you do have YOU to enjoy!”

There's the busyness of the work week, trials of family life, the demands of children and grandchildren, and the struggles of financial woes. Inside each person is an internal need to rest; to just escape. Some choose booze, tv, pornography, food, entertainment, or drugs to find a release. Believers feel the tug even greater to simply get away. You could say that we grow homesick. We don't get sentimental about the address of our childhood but we long for our true home in heaven/shamayim. If “home is where the heart is” then our heart is where our home is! Do you ever just long for heaven? Have you ever felt your

heart hurt for a place in the heavens that you have never been? Don't you hear the whisper of your soul begging to be at rest with YHWH?

The Hebrew word for Heaven is "shamayim." Judaism refers to Heaven as the "Olam Haba" or the "world to come." And Rabbis often refer to Shamayim as the Garden of Eden. Biblically, shamayim is where the soul experiences the greatest possible pleasure - the feeling of closeness to YHWH. It's a place of peace and rest. The Olam Haba is a time that we will be reunited with loved ones. We shall meet our Savior face to face and know him without limits. In the Shamayim we shall lay aside the cares of this world and bask in YHWH's presence. We should look forward to skipping on streets of gold and experiencing the place and peace of the Almighty. The book of Revelation describes Shamayim as a time when YHWH will wipe every tear from our eyes. There will be no more death, mourning, sickness, crying or pain. Heaven is a place without deadlines, mood swings, labor pains, dirty houses, flat tires, sadness, or sin. It's a time and place of perfect perfection. Think about those words for a minute. The Olam Haba is a time and place of perfect perfection. I can't even fold a paper airplane perfectly, so it's tremendously difficult for me to really imagine place of perfection and peace. Yet the Bible describes our future home as such:

HEAVEN IS A PLACE WITHOUT DEADLINES, MOOD SWINGS, LABOR PAINS, DIRTY HOUSES, FLAT TIRES, SADNESS, OR SIN.

Heaven is high above our problems in this world. "For as the Heaven is high above the Earth, so great is His mercy toward them that fear Him," Psalm 103:11.

Heaven is YHWH's dwelling-place. "And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place: and hear Thou in Heaven Thy dwelling place: and when Thou hearest, forgive," 1Kings 8:30.

YHWH fills Heaven. "Can any hide himself in secret places that I shall not see him? saith YHWH. Do not I fill heaven and earth? saith the YHWH," Jeremiah 23:24.

The Saints are rewarded in Heaven. "Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you," Matthew 5:12.

Take your wildest imagination of what heaven is like; think of how wonderful and awesome eternity shall be and multiply it by one million. Now multiply that idea by 10 billion. That's no where close to how great the Olam Haba is. 1 Corinthians 2:9, "No eye has seen, no ear has heard, no mind has conceived what YHWH has prepared for those who love him." Heaven will be what we have always longed for. It is the presence of YHWH unfettered and unabated.

YHWH knew that we would long for such place. Each person on earth has an internal eternal need for the soul's satisfaction found only in Shamayim. While on our journey of life, it is just natural to long for home. Don't you just want to go home sometimes? Wouldn't it be great to just kiss our problems and pain goodbye and say "hello" to the angles in Shamayim? Most of us live with heaven somewhere off in the windshield and hell in the rear view mirror. We long for heaven but settle for less. We trade the power of heaven for the stuff of earth. The Jewish Midrash says that when the Hebrew people were gathered at Mount Sinai to receive the Torah, YHWH told them that Heaven would be their reward for keeping the commandments. The Hebrews asked YHWH, "How do we know that Heaven is so great? How about a free sample to see if it's worthwhile?" YHWH wasn't upset or mad. So He said, "No problem. I'll send you a sample. I will give you Shabbat." Thus the Sages of Judaism say: "Shabbat is a taste of Heaven on Earth."

If Heaven is pure spirituality, then Shabbat is a taste of that experience. The Talmud says that the Sabbath is one sixtieth of the Olam Haba. In Hebraic thought, one sixtieth is the limit of taste. Sleep is one sixtieth of death and a dream is considered one sixtieth of prophecy. The Shabbat is one sixtieth, it is a just a taste of Heaven. If one lives Shabbat correctly then one tastes the next world. Thus the entire Shabbat is nullified if we waste the Sabbath on mundane or earthly matters. While during the week we labor in order to meet physical needs, the Sabbath is a time to satisfy spiritual needs. Shabbat is a taste of heaven. Think of it this way – Shabbat is meant to be heaven on earth!

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Shabbat is a day and time of physical rest and spiritual reflection. It is a time and dimension that is infused with the energy and power of YHWH. Shabbat is a day to lay aside the cares of the world. The Bible states that this world is not our home. We are simply traveling through the valley of the shadow of death. "Our citizenship is in heaven," says Philippians 3:20. This means that we are illegal aliens in this world. We've simply been granted a work permit to be in the world. Our home is with YHWH. The problem with illegal immigration in the natural world is just a reflection of the spiritual problems we face today. We are to say "no" to amnesty and remember that this is not our home!

To help us while on the journey, YHWH has given us a travel size experience of Shamayim called the Shabbat. In Hebrew the word for Sabbath is "Shabbat," spelled shin-bet-mem. "Shabbat comes from the Hebrew verb 'shavat,' which literally means "to cease." Although Shabbat is almost universally translated as "rest" or a "period of rest," a more literal translation would be "ceasing", with the implication of "ceasing from work." Thus, Shabbat is the day of ceasing from work; while resting is implied, it is not a necessary denotation of the word itself. For example, the Hebrew word for "strike (as in a work stoppage) is shevita, which comes from the same Hebrew root as Shabbat. This word

has the same implication, namely that striking workers actively abstain from work, rather than passively,” wikipedia.com.

When we keep Shabbat we are to go on strike against not just work but the rest of the world. Sabbath keeping is not about just abstaining from the time-clock but abstaining from this entire existence. Shabbat is a supernatural time in which the heavens are closer to earth.

The Shabbat was given to man as a gift; a taste test of eternity. To further prove this point, let's consider the numerical value of Shabbat. In Hebrew, each letter is assigned a numerical value. The letter-numbers can be added together and compared to find similarities and hidden messages. The value of Shabbat is 702. The Hebrew word for “emerald” has the same value (bet-resh-kof-tav). The fourth chapter in the book of Revelation makes the connection for us as it describes an emerald throne in Heaven. Shabbat isn't a time of labor or worry; rather it's a day to spend with the King of Heaven! Shabbat is when we can praise the King and approach His throne of grace to help us during our time of need. When is our time of need? The remaining 6 days of the week.

The story is told of a king that appointed many ministers who were in charge of paying all of the workers in the Kingdom. On the seventh day of the week the king would gather all the ministers in his palace and give to them the money to pay the workers. Clearly the workers cannot expect to be paid on the seventh day. For on that day the ministers are with the king receiving the money with which to pay the workers during the other six days. It is on the Seventh day on which we are rejuvenated to make it through the week.

The first mention of Shabbat is found in the creation account. It is in the book of Beresheet / Genesis that we learn about the importance of setting aside the seventh day for worship and rest. “So the shamayim and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made,” Beresheet 2:1-3. The word “Beresheet - In the beginning” comprises the letters ‘yarei Shabbot’ or the “awe of Shabbot”. This shows us that in the beginning we are to see how to experience the awe of Shabbat. On the sixth day, YHWH created man. The first thing man did was keep Shabbat! YHWH rested from all His work and man rested from nothing on that first Sabbath day. We are to follow suit and rest in Him. This was the purpose of our creation – to trust and rest upon Him in order to show forth His glory.

ON THE SIXTH day, YHWH CREATED MAN.

THE FIRST THING MAN DID WAS KEEP SHABBAT!

In Genesis/Beresheet, YHWH blessed the Shabbat day and made it holy/kadosh/set apart. What this means is that YHWH put Himself into the Shabbat day. YHWH made the day holy; therefore He invested part of His power and glory into this day. Friday night to Saturday night is a span of hours unlike any others. Each second of each minute holds a divine spark of YHWH's power. We experience this power by simply experiencing the day. YHWH empowers us as we rest in Him.

Shabbat is a day to become more and more like Him. Shemot 31:13 says, "I am YHWH that makes you kadosh / holy." On all other days you strive to be holy and set apart by prayer and the mitzvot. On Shabbat we are to rest in Him and allow Him to make us set apart. On the Sabbath we should totally rest in Him and allow Him to make us set apart/holy.

The story is told of one man who challenged another to an all-day wood chopping contest. The challenger worked very hard, stopping only for a brief lunch break. The other man had a leisurely lunch and took several breaks during the day. At the end of the day, the challenger was surprised and annoyed to find that the other fellow had chopped substantially more wood than he had. "I don't get it," he said. "Every time I checked, you were taking a rest, yet you chopped more wood than I did." "But you didn't notice," said the winning woodsman, "that I was sharpening my ax when I sat down to rest." Shabbat is a time to sharpen our ax as we rest in Him!

In the Bible, there are two main commandments concerning the Shabbat. The first is a negative command which tells us not to work. "Remember Yom Ha-Shabbat, to shomer it as kadosh. Six days shall you labor, and do all your work: But the seventh day is the Shabbat of YHWH your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, your male eved, nor your female eved, nor your cattle, nor your ger that is within your gates: For in six days YHWH made the shamayim and earth, the sea, and all that is in them, and rested on the seventh day: therefore YHWH blessed the Shabbat day, and set it apart," Exodus / Shemot 20:8-11. The second main mitzvot is a positive commandment to simply rest. "Six days you shall do your work, and on the seventh day you shall rest," Shemot 23:12. There is a difference between not working and resting. Shabbat calls us to refrain from influencing the world AND simply enjoy the world. To experience this type of Shabbat one must finish what he started. Bring your labors to an end and remind yourself that you are a "human being" and not a "human doing." Such thinking is foreign to us.

We are so programmed to operate as a robot that it's difficult to stop and just "be." We wake up, have our coffee, head to work, labor all day, come home, eat dinner, watch the tv, check our email, say our prayers, and then go to bed only to repeat the process on the next

day. We are so used to life in the fast lane that we struggle with Shabbat. We live between the distant hope of heaven in the windshield and hell in the rear view mirror. We strive to keep Shabbat but too many times our observance goes from “Shabbat Shalom” to “Shabbat Sheol.” Our thoughts are filled with things to do and people to see instead of rest and peace. Some even look for ditches to throw oxen into. Sadly, many people view Sabbath as a burden instead of a release. The worries of life and the cares of the world cause us to lose sight of Heaven. We have forgotten what it feels like to really rest in Him!

WE LIVE BETWEEN THE DISTANT HOPE OF HEAVEN IN THE WINDSHIELD AND HELL IN THE REAR VIEW MIRROR.

We call it “Shabbat” but it's not! A day full of stress and problems? That's not Shabbat. Worrying about work or shopping until you are dropping? That's not Shabbat. Dining out or even thinking about food? Taking phone call after phone call? Attending a worship service full of strife and void of power? That's not Shabbat either.

To conquer such a mindset we must first realize that Shabbat is not about an hour-long worship service. Many people show up for church at 11am sharp and leave at noon dull. Others leave their worship service to frequent the all-you-can-eat buffet and then the movie theatres. Some sit in their house just waiting for the Sabbath to end so they can get “on” with life. This isn't Sabbath keeping! Shabbat was meant to be a time of relief as we focus on the Kingdom and King of Heaven. If at all possible, we are to gather with others to worship in Spirit and in Truth. The worship service on Shabbat should be the pinnacle of our Sabbath observance. We should welcome Shabbat with a pause, keep it with peace, and end the Sabbath with praise.

“Sabbath is taking a day a week to remind myself that I did not make the world and that it will continue to exist without my efforts. Sabbath is a day when my work is done, even if it isn't. Sabbath is a day when my job is to enjoy. Period. Sabbath is a day when I am fully available to myself and those I love most. Sabbath is a day when I remember that when God made the world, he saw that it was good. Sabbath is a day when I produce nothing. Sabbath is a day when I remind myself that I am not a machine. Sabbath is a day when at the end I say, ‘I didn't do anything today,’ and I don't add, ‘And I feel guilty.’ Sabbath is a day when my phone is turned off, I don't check my email, and you can't get a hold of me,” wrote Rob Bell in *Velvet Elvis*, pp. 117-118.

The Savior said, “Shabbat was made for man.” It is a gift to us so that we can experience Heaven's rest. It's a day to emulate YHWH. Ephesians 5:1 says to “Imitate YHWH like dear children.” YHWH rested on the Shabbat day and we are to do the same. He didn't stay in bed until two o'clock because he was tired and weary. “Have you not known? Have you not heard, that the Everlasting Elohim, YHWH, the Creator of the ends of the

earth, faints not, neither is tired,” Isaiah / Yesha’yahu 40:28. He rested to enjoy His creation. We are to do the same. Stop working, stop creating, stop whatever and simply seek Him. When was the last time you took a long walk and just prayed aloud? Or had a family picnic? Or sat outside and just watched the leaves blow by? Or played with the children? Or read the Bible out loud to just hear His word? When was the last time you simply joined with others in unity and spent a day seeking YHWH with your whole heart? Shabbat is a day to seek YHWH and hear from His Spirit.

One rabbi described Shabbat as compared to a king in the field. The king’s usual place is in the capital city, in the royal palace. Anyone wishing to approach the king must go through the appropriate channels in the palace bureaucracy and gain the approval of a succession of royal secretaries and ministers. He must journey to the capital and pass through the many gates, corridors and antechambers that lead to the throne room. His presentation must be meticulously prepared, and he must adhere to an exacting code of dress, speech and mannerism upon entering into the royal presence.

However, there are times when the king comes out to the fields outside the city. At such times, anyone can approach him; the king receives them all with a smiling face and a radiant countenance. The peasant behind his plow has access to the king in a manner unavailable to the highest ranking minister in the royal court when the king is in the palace. The Shabbat is a time when the king is in the field of the earth.

STOP WORKING, STOP CREATING, STOP WHATEVER AND simply SEEK HIM.

Hebrews 4 says “there remains a Sabbath rest for us.” Shabbat is a day to rest in Him – to totally fall into his arms and trust Him that everything will be ok. That’s what trust is. When you trust someone, you are simply believing that everything is going to be alright. Do you trust YHWH enough to keep Shabbat with joy and shalom?

Also in Hebrews 4, the Bible makes it clear that we fail to enter into the rest of Shabbat because of unbelief. We fail to trust YHWH and therefore we fail to experience His rest. “There remains therefore a Shabbat-keeping duty to the people of YHWH. For the one that is entered into His rest, he also has ceased from his own works, as YHWH did from His. Let us labor therefore to enter into that future Shabbat, lest any man fall after the same example of unbelief. For the word of YHWH is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing between the being and the ruach, and between the joints and marrow and bone, and is a discerner of the thoughts and intents of the lev,” Hebrews 4: 9-12.

The Shabbat is called the queen of the holy days. Why? Because the commandment to honor Shabbat is mentioned more times in the Torah than any other commandment. It's repeated over and over again to remind us about its importance. Each time you keep Shabbat you are bringing Heaven to earth and restoring the Garden of Eden in this troubled world. The truth is that if we could just grasp the concept of true Shabbat keeping then everything else would fall into place. Consider Shabbat to be the foundation of the Biblical faith unto which everything else is built. When a person accepts the importance of Shabbat then eating kosher or keeping the other holy days become pretty easy. The precepts in the Bible are accepted with ease when a person accepts Shabbat as an experience of Heaven. Additional commandments are simply connections to the Creator. That's what a mitzvah is, it's simply a connection.

The mitzvot / commandments are more than just commands for obedience and blessing. The mitzvot are the way we fix our will in order to receive pleasure from YHWH. Like an extension cord that connects power from a major source to an adapter is the mitzvot of Torah. They are to be followed not for salvation or to become good but to connect to the Good one. "Taste and see that YHWH is good," Tehillim 34:8. The way to taste of Yah's goodness is through the mitzvot. These commands lead to our closeness to Him. Rabbi Schneerson teaches that "the primary reason we study Torah and perform the commandments is to reveal godliness in the world. It follows that every mitzvah produces its own, specific illumination of divinity. Every mitzvah we do creates its own Paradise, reserved to benefit the person who fulfilled it. The Talmud tells us, 'A mitzvah's reward is not given in this world.' The inference is that we enjoy its benefit only in the Olam Haba. The Mishna Avot confirms, 'A mitzvah's reward is the mitzvah itself.' By observing the mitzvot we reveal the Gan Eden of this physical world."

Shabbat gives us an eternal perspective as it reminds us to be opposite of the world. It's a day to break patterns from the entire week. What is your week like? Shabbat should be different. Shabbat is a day to break and not continue the normal routines of life.

**EVERY MITZVAH WE DO CREATES ITS OWN PARADISE, RESERVED TO
BENEFIT THE PERSON WHO FULFILLED IT.**

Our days are normally crammed with anything but focused thoughts on the shamayim. Yet the Bible says in Colossians 3:2 that we are to "set your mind on things above; not on things of the earth." In the book of Isaiah, the Bible explains how a Shabbat should be observed and how we are blessed for keeping Shabbat.

"If you turn away your own foot from the Shabbat, from doing your own pleasure on My kadosh day; and call the Shabbat a delight, the kadosh day of YHWH, honorable; and shall

honor Him, not doing your own halachot, nor finding your own pleasure, nor speaking your own words: Then shall you delight yourself in YHWH; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Ya'acov your abba: for the mouth of YHWH has spoken it," Yesha'yahu 58:13-14. Shabbat was meant to be a taste of heaven. Here in Isaiah, YHWH says that when we keep the Sabbath that he will FEED us with the heritage of our ancestor Jacob. A heritage is a physical attribute or item that is passed down from one generation to the next. What is the heritage of Ya'acov? What did he do that was so great that it has been passed down for thousands of generations? Besides being the Father of Israel, Ya'acov kept Shabbat! He tasted heaven and now we can be fed with his very own meal. In Genesis 28 Ya'acov took a stone and used it for a pillow. He rested upon the rock. While asleep he saw a ladder with angels/melechim ascending and descending. He then poured oil on the stone and called it "Beth-el," or the "house of El."

"And Ya'acov awoke out of his sleep, and he said, Surely YHWH is in this place; and I knew it not. And he was afraid, and said, How awesome is this place! This is no other place but Beit Elohim, and this is sha-ar ha shamayim. And Ya'acov rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-El," Genesis 28:16-19. While asleep, Ya'acov dreamed a prophecy concerning the Messiah. This is the heritage of Ya'acov! Remember that sleep is one sixtieth of death and dreaming is one sixtieth of prophecy. Here on the rock, Ya'acov tasted Heaven and dreamed of Moshiach! When we keep Shabbat we are fed with his heritage and experience heaven on earth.

On the seventh-day, we rest in the rock of our Salvation, the chief cornerstone, and we are changed into his image. Ya'acov called the place of his dreams "Beth-el," which means "house of el." Where does Elohim live, but in Heaven. When he rested, he tasted Heaven. When we rest on Shabbat, then YHWH feeds us with Ya'acov's heritage! As we taste Shabbat we shall be made into a pillar on which angels ascend and descend. "Because you have kept the word of My endurance, I also will shomer you in the hour of testing, which shall come upon all of the olam hazeh, to test them that dwell in the olam. See, I come quickly: hold fast to what you have, that no man takes your keter. Him that overcomes will I make a pillar in the Mishkan of My Elohim, and he shall go out no more: and I will write upon him the Name of My Elohim, and the name of the city of My YHWH, which is the Renewed Yahrushalayim, which comes down out of the shamayim from My YHWH: and I will write upon him My renewed Name," Revelation 3:10-12.

Shabbat is our day to rest in YHWH and remember that our true home is in the Shamayim. May we press on towards this mark. May we look past the cares of this world and never view the Shabbat the same. Shabbat is Heaven on Earth. That's something that we all need. "Taste and see that YHWH is good, blessed is the man that trusts in him," Psalms / Tehillim 34:8.

A short teaching from Rabbi Moshe Konichowsky is provided below to help with your Shabbat keeping. To read more of his teachings please visit www.yourarmstoisrael.org

GUIDELINES FOR SHABBAT OBSERVANCE

Ivrim/Hebrews 4:9-11

By Rabbi Moshe Konichowsky

Keeping Shabbat is simple, easy, fun and should never be a burden. Here are some basic dos' and don'ts for your home and congregational family.

- Shemot 16:23 no baking or cooking. Period. All meals must be pre-made, cold, or KEPT WARM; not heated afresh!
- Shemot 16:27. No food gathering or food shopping, or shopping of any kind of provisions, including gas for your car! Ouch!
- It must be totally different and set apart than all other days Shemot 20:8. It should break not continue normal routines.
- Shemot 20:10 All hired hands or services in and around your home and business must not be allowed. Example, the hired help such as grass cutters and telephone repair people.
- Shemot 20:11 YHWH rested. What kind? Total. So must we. Total surrender to rest other than congregational related tasks, as the priests worked on Shabbat ONLY for the people to rest, but not to work for themselves. Shabbat is a mark that identifies you as Yisrael.
- Shemot 35:3 no fires can be started. That's means working at combustion.
- If you live in Yisrael you must observe shmeeta Wayiqra 25: 2-6.
- No personal work Numbers 15:32-35.
- Second Kings 4:23 A day to visit prophets and other men of YHWH.

- (Assembly). Second Kings 11:7; a day to guard YHWH's house so the people can rest and be safe.
- A day to remove and repent from evil done over the last week and rest in Yahshua's arms Yeshayahu 56:2.
- A day to fall back in love with YHWH's Name. Isaiah 56:6.
- A day to reestablish covenant and pray Yeshayahu 56: 6-7.
- A day to leave your pleasures and hobbies, golf, little league, soccer league, bowling league and drama for the kids Yeshayahu 58:13. Not doing your own ways or routines. A day to speak and meditate on His words NOT YOURS, OR OTHER HUMANOIDS! To me that means no emails, phones, cell phones, faxes or other garbage containing HUMAN
- WORDS! The trick is to replace human words and ways and routines with YHWH's.
- If you do these things YHWH will make this set apart day a day for you to fly into the things of Yisrael/Jacob and also to promote you in your secular affairs as seen by this term "riding on the heights of the earth." YHWH will feed you and allow you to ride and soar over the world.
- A day for kingdom rehearsal according to Yeshayahu 66:23.
- A day for not carrying your own things. No moving or air flights, or bus trips UNLESS it is to attend a Torah assembly Yirmeyahu 17:21.
- We are not to have a secret desire to see Shabbat over with quickly so we can go back to normal business as usual. Amos 8:5.
- No business except the King's business Nehemiah 10:31. Matthew 12:35, Nehemiah 13:15.
- Mark 2:27-28 Shabbat is man's day of rest.
- Mark 3:4 A day to heal. Doctors can work for free!!!! Yipeee!
- No funerals or weddings on Shabbat Mark 16:1. You cannot schedule these events. Attending them is also highly questionable.
- Luke 4:16 a time to stand and read Scripture. Synagogue aliyah.

- Luke 4:31, Brit milah is allowed on Shabbat. It is considered a healing away from the world (ahrela/harlotry of the world) and into the covenant of the fathers John 7:23.
- Acts 1:12 walking for the sake of exercise and such is forbidden. Same with travel for pleasure. Walking for the Shabbat is permitted.
- Acts 13:27 a day to hear the prophetic voice of Yahshua.
- Acts 16:13 a day to pray and sing.
- Acts 18:4 a day to reason things out from Scripture.
- First Peter 1:7 a day to practice brotherly love.
- Colossians 2:16-17. A day to declare the future kingdom on earth.
- First Timothy 3:16. Main purpose of Shabbat is to rest in the manifestation of YHWH in Yahshua's mission to earth.
- A day to measure your gains in Yahshua First timothy 6:6.
- Second Timothy 3:5 a day to manifest the power of YHWH.
- Titus 2:12, "Teaching us to renounce wickedness and worldly lusts, and to live sensibly, as tzadikim with a lifestyle of Shabbat-guarding piety, in the olam hazeh; 13 Looking for that blessed tikvah, and the beautiful appearing of the great YHWH and our Savior Y'shua Ha Moshiach."
- A day to renounce evil, lusts and recall Yahshua's soon coming kingdom. A weekly reminder of creation and recreation.