



Sanctifying the Shabbat

I. Introduction

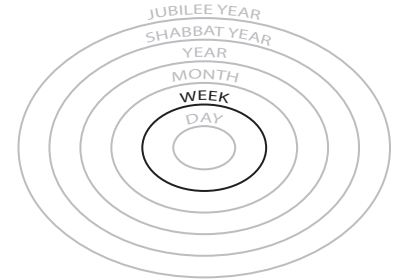
- a. Isaiah 58:13-14
- b. Review
 - i. The Shabbat falls on the seventh day of every week; Israel is to stop for it, no matter what
 - ii. Israel is to remember, guard and sanctify the Shabbat, separating it from the other six days
 - iii. No work at all is to be done; our children, servants, animals and sojourners are to rest and be refreshed—stop and take a breath
 - iv. Established by ADONAI at creation
 - v. Remembrance of our deliverance from slavery in Egypt
 - vi. A sign that our God is ADONAI who sanctifies us
 - vii. A perpetual covenant; carries the death penalty and separation for violation
 - viii. Occurs more than 50 times a year; the holiest and most restful day on Israel's calendar, except Yom Kippur.
 - ix. Shabbat shabaton—an intermission or ceasing of complete rest
- c. This session
 - i. Practical side of Shabbat
 - ii. Yeshua's view of Shabbat
 - iii. Juxtaposition of Scripture with traditional Judaism

II. Shabbat Today

- a. My dad, the Jewish carpenter
- b. The weekend has become a time of going our own way: recreation, chores, catching up, lounging around, etc.
 - i. We need to do more than make room for Shabbat—our lives need to be scheduled around it.
 - ii. Shabbat is more than Friday night with candles and challah; more than synagogue services and Torah scrolls; more than havdalah spices and special blessings; more than switching our day of worship from Sunday to Saturday. Shabbat has nothing to do with any of these things.
 - iii. Shabbat is not a segment of our schedules—it is the anchor of our calendars which are to be arranged around the Holy One

III. Food, Water, Shabbat

- a. Exodus 15:22-25—after Moshe led Israel through the Red Sea
 - i. First provision: water, essential for life
 - ii. Connected to the fundamental provision of health from the Lord
- b. Exodus 16:4
 - i. Second provision: food, essential for life
 - ii. Again, tied the giving of provision to Himself



- c. Exodus 16:16-18
 - i. ADONAI provided exactly the amount of manna needed
 - ii. Some hoarded the manna, resulting in decay, corruption and waste
 - iii. They went unsatisfied, though God had provided
- d. Exodus 16:22-20
 - i. After water and food, what necessity of life did ADONAI next provide? The Shabbat!
 - ii. The teaching about food and water prepared Israel for the provision of Shabbat
- e. Patterns
 - i. Advance Preparation (Preparation Day: Mark 15:42, Luke 23:54)
 - ii. Advance Provision—if we go out to the field on Shabbat looking for ADONAI's provision, what will we find? Nothing.
 - iii. Remain with the Provision; rest, stick close to home
 - iv. The Essential lesson: complete reliance upon God

IV. Nehemiah

- a. Nehemiah 13:15-22—Judah was conducting commerce within the walls of Jerusalem on Shabbat
- b. Nehemiah 13:19—Nehemiah shut the gates and stationed guards
 - i. Israel's inclination is to mix with the world
 - ii. A physical barrier had to be put between the people and the object of their desire.
 - iii. Even when the gates are shut and the guards are stationed, the world tries to creep in
- c. Nehemiah 13:20—we also need to watch the wall
- d. Each Shabbat, Israel has the opportunity to practice these principles—actually and spiritually

V. Delight in the Shabbat

- a. Isaiah 58:13-14
 - i. Call the Shabbat delight, honor it
 - ii. Desist from
 - 1. Your own ways
 - 2. Seeking your own pleasure
 - 3. Speaking your own word
 - iii. = Self-Denial
- b. Quote from 1,001 Questions and Answers About Judaism
 - i. We pursue our relation activities with the same tempo that we do our work
 - ii. Do we really want to carry over into the Shabbat the tempo of the world? Where did we get the idea that anything that involved being on our feet can be considered a “relaxation activity”?
- c. Ezekiel 22:26
- d. Review up to this point:
 - i. Shabbat is our anchor.
 - ii. Shabbat is an essential for life.
 - iii. Prepare for the Day
 - iv. You won't find it in the field.
 - v. Be careful where you go and how fast you get there.

VI. Yeshua on Shabbat

- a. In the Synagogue
 - i. Luke 4:16—Yeshua attended synagogue
 1. According to Torah, there's no such thing as a synagogue—the Temple is Israel's place of worship; the synagogue came out of Israel's exile
 2. Yeshua's synagogue attendance was partly cultural, but not necessarily for the fulfillment of Shabbat—rather, to proclaim the Good News
 - ii. Yeshua teaching in the synagogue: Mark 1 & 6, Luke 6 & 13
 1. Mark 1:21-22
 2. Yeshua demonstrate His own authority, not the authority of another Rabbi
 - iii. Mark 1:23-27—Healing and Deliverance
 - iv. Luke 13:14-17—Challenging the religious authorities
 - v. Luke 4:18-21—Proclamation of the Good News and His Messiahship
 - vi. Yeshua's attendance at synagogue services was intentional: to further the Kingdom of God.
- b. Outside the Synagogue
 - i. Mark 1:30-31—miraculous healing
 - ii. John 9:16—accused of violating Shabbat for performing healing (Yeshua's response: John 7:23)
 - iii. Matthew 12:10-13—challenging religious tradition, authority and interpretation of Torah
 1. The correct interpretation that counteracts bondage and legalism: It is lawful to do good on the Shabbat—in other words, breaking Shabbat is permissible if it is to legitimately heal, restore, or give life.
 2. Matthew 12:1-7
 - a. Yeshua's disciples (not Yeshua Himself) were violating Shabbat by picking the heads of grain as they went through the grainfield.
 - b. Yeshua compares His disciples' violation with David's eating of the consecrated bread.
 - c. Yeshua also notes that “the priests in the temple break the Shabbat and are innocent.” Offering sacrifices on Shabbat is work! Yet they are “innocent” because “it is lawful to do good”.
 3. This is not a license to violate Shabbat. Consider Mark 1:32-34.
- c. Summary
 - i. Everything the Master did was to further the kingdom of God.
 - ii. The Master teaches us that it is lawful to do good on the Shabbat.
 - iii. Psalm 92:1-2

VII. Making Application

- a. Begin to transform your thinking and make the whole day of Shabbat a priority.
- b. Shut your gates, station guards, and watch your walls.
- c. Reconsider the role of Rabbinics in your Shabbat observance.
- d. Put up your feet.
- e. Further the Kingdom.
- f. Hebrews 4:9-11