

Sabbath

The Physical Command & The Breathed Reality A Hebraic Concrete Understanding

Introduction

Sabbath was first introduced, not at Mount Sinai, but at creation itself. Before there was a nation of Yashar'el, a Levitical priesthood, or an earthly tabernacle, YHWH established the seventh day as set-apart. Throughout the scriptures, sabbath is presented as more than a day of physical rest; it is a witness (concrete: a standing evidence, something that speaks audibly, a testimony) to YHWH's completed work, his ownership (concrete: his legal right, his jurisdiction, his authority to rule) over the appointed times (concrete: the measured cycles, the sun and moon that mark days, the seasons), his binding agreement (concrete: the cutting of the covenant, the shared meal, the oath of life, the treaty) with his people, and his blueprint (concrete: his intent, his plan, his tavnith pattern) for creation.

To understand the sabbath correctly, we must begin where scripture begins—"In the beginning" (B'reishit)—not with Greek philosophical concepts of "rest" as an abstract ideal, but with the concrete act of ceasing, stopping, and desisting from work.

Part 1

A. Definition of Sabbath:

The Hebrew word for sabbath is from the transliteration שַׁבָּת (Shabbat), derived from the Hebrew verb-root word: שָׁבַת *šabāt* (H7673).

Meaning:

- to cease (to stop, to come to a complete halt, to discontinue action)
- desist (to refrain from, to hold back from doing)
- to stop (to put an end to, to bring to a standstill)
- to rest from work (to cease from labor, to stop working)
- to discontinue (to break off, to interrupt the normal pattern)

Notice that *šabāt* primarily means to cease, not simply "to relax."

(the Greek concept of anapausis or katapausis which implies resting from weariness or recovering strength).

Hebraic Concrete Understanding: In Hebrew thought, ceasing is an active, concrete action—it is the intentional stopping of physical labor, the interruption of the normal rhythm of work. It is not a passive state of "being rested" but an active decision to stop doing. The root shavat is related to the idea of sitting down, remaining in place, and not continuing with what was previously being done. This is a concrete, observable action, not an internal state of feeling.

Therefore, the first act of keeping sabbath is to cease from all work (concrete: to physically stop your hands from doing your occupation, to put down your tools, to close your business, to remain in your dwelling). When scripture speaks of "this day is a sabbath of rest to you," it means on this day you cease from all your work (concrete: you stop your labor, your occupation, your business dealings, your productive activities). You rest from your daily work (concrete: the work you do for your livelihood, the work that produces income, the work that maintains your household).

B. Sabbath of rest and to rest: What's the difference?

As we learned from above, "*šabāt*" refers to the weekly sabbath (the specific seventh day). And "*šabāṭôn*" is a phrase meaning "to rest" (concrete: a ceasing, a resting period, a time of stopping).

Hebraic Concrete Understanding: The distinction between these two words is crucial. *Šabāt* is the specific day—the seventh day itself. *Šabāṭôn* is the characteristic of that day—it is a day characterized by ceasing. This is like the difference between "the Sabbath day" and "a sabbatical rest." In concrete Hebrew thinking, these are not

abstract concepts but specific, measurable, time-bound realities. Šabātōn means the day has the quality of ceasing, the nature of stopping, the character of rest. It is not a feeling of rest but an observable condition of not working.

- In Leviticus 23:3, the noun “šabāt,” meaning the seventh day, comes just before the phrase “šabātōn,” meaning to rest. This verse is saying the seventh day is a day of rest (ceasing).
 - “Six days work is done, but the seventh day is a sabbath of rest, a set-apart gathering. You do no work, it is a sabbath to YHVH in all your dwellings.” (Leviticus 23:3)

- Leviticus 23:24 calls for a “šabātōn,” (a day of rest/ceasing) for the blowing of trumpets. However, this feast occurs on the first day of the seventh month, while the weekly sabbath is on the seventh day.
 - “Speak to the children of Yisra’el, saying, ‘In the seventh month, on the first day of the month, you have a rest, a remembrance of teru’ah (blowing of trumpets), a set-apart gathering.’ (Leviticus 23:24)

Hebraic Concrete Addition: Notice that the teru'ah (blowing of trumpets, a loud, piercing sound) is a concrete action—it is not an abstract "breathed" concept but a physical, audible act of worship. The rest on this day is also concrete: you stop your work to hear the trumpet sound.

- According to Exodus 16, only one day requires a preparation day, the seventh day/šabāt/the weekly sabbath.

Hebraic Concrete Addition: The concept of preparation (hekhin) is concrete: it means to make ready, to establish, to set in order, to provide beforehand. This is active, physical preparation, cooking food, gathering what is needed, arranging your household so that on the seventh day you can cease without lack.

- When researching sabbath and or feast days, pay close attention to the original translation to better understand what is being said.

- ✓ **Example 1:** In Leviticus 23:24, the KJV uses the English word “sabbath” when speaking of this feast day as a day of rest. However, the Hebrew word used is “šabātōn,” not “šabāt” or “šabāt šabātōn.” By using this English word interchangeably, it compares this day of rest to the weekly sabbath, which is the only day that requires a preparation day.

Hebraic Concrete Addition: This is a concrete distinction: the weekly Shabbat is the seventh day; the šabātōn of the feast is a day of ceasing but not necessarily the seventh day. The preparation requirements differ because the weekly sabbath is rooted in the creation pattern (seven days), while the feast days are rooted in the agricultural/redemptive pattern (months and seasons).

- ✓ **Example 2:** Leviticus 23:32 states that on the tenth day of the seventh month is the day of atonement and is to be observed in the same manner as a šabāt šabātōn, the seventh day weekly sabbath. Because this feast begins on the ninth day at sunset, the time for preparation would be during the day on the ninth day, while the sun is shining. The feast ends on the tenth day at sunset, which is also the sixth day of the week. After sunset would be the time for preparing for the šabāt šabātōn, the seventh day weekly sabbath, when the sun shines.

Hebraic Concrete Addition: The Hebrew understanding of time is rooted in the sun and moon—but the day begins with the rising of the sun (boqer), not at sunset. The pattern of creation establishes this clearly: "And there was evening (erev) and there was morning (boqer), one day (yowm)" (Gen 1:5). The sequence is: darkness (night/layla) → light (day/yowm). The day begins when the sun rises (boqer), bringing light (sunshine). The evening (erev) ends the day when the sun sets, and darkness (layla) comes. This is a concrete, observable reality—you see the sun rise, you see the light, and the day begins. When darkness falls, the day is ending.

Important Correction on the Hebraic Day: In Scripture, the order of creation shows: "And there was evening and there was morning, day one" (Gen 1:5). The yowm (daylight period) is followed by erev (evening/dusk), then layla (night), then boqer (morning/dawn), then the next yowm begins. The full 24-hour, 4 part cycle is yowm (1st) → erev (2nd) → layla (3rd) → boqer (4th) → yowm. The day begins when the sun rises with boqer and the light returns. The Sabbath day begins at sunrise on the seventh day, not at sunset the night before. Preparation for the

Sabbath, if needed, is done during the daylight hours of the sixth day before sunset, and the Sabbath begins at sunrise the next morning.
Correcting the Common Mistake: The common teaching that the Sabbath begins at sunset comes from a misunderstanding of the creation account. Genesis 1:5 says: "And there was evening, and there was morning, one day. The evening (erev) is the end of the day, not the beginning. The day begins with the morning (boqer) when the sun rises. So, the seventh day begins at sunrise and ends at sunset (erev) on the seventh day, followed by the night (layla) of the seventh day, and then the morning (boqer) of the first day of the new week.

- **The Pattern in Scripture:**
 - ✓ **Exodus 16:22-23:** The people were to prepare food on the sixth day, and on the seventh day (which begins at sunrise), they were to rest. The preparation was done during the daylight of the sixth day before sundown.
 - ✓ **Exodus 20:8-11:** The Sabbath is the seventh day—the period of daylight following the night of the sixth day.
 - ✓ **Nehemiah 13:15-19:** The gates were opened at sunrise on the sixth day for trade and closed at sunset as the Sabbath approached. The Sabbath itself began at sunrise the next morning.
- **The Hebrew Words for Time:**
 - ✓ **Yowm (H3117)** the daylight period, the day from sunrise to sunset
 - ✓ **Erev (H6153)** evening, dusk, the time when the sun goes down
 - ✓ **Layla (H3915)** night, the dark period from sunset to sunrise
 - ✓ **Boqer (H1242)** morning, dawn, the time when the sun rises and the new day begins
- **In the creation account:** "And there was evening (erev) and there was morning (boqer), day one." This means the period of evening and the period of morning together make one complete day. The evening is the conclusion of the day, and the morning is the beginning of the next day. The Sabbath day begins at dawn (boqer) on the seventh day when the sun rises.

C. The Physical Sabbath:

Sabbath began before Yisra'el existed.

- "And on the seventh day elohim completed his work which he had done, and he rested on the seventh day from all his work which he had made. And elohim blessed the seventh day and set it apart, because on it he rested from all his work which elohim in creating had made." (Gen 2:2-3)

On the seventh day of creation, elohim's work had ended. Creation was complete. He ceased (sabat).

- **Important observation:**
 Scripture speaks nothing of yhvh being exhausted from creating.
 Yesayahu (Isaiah) later states:
 "The everlasting elohim, yhvh, the creator of the ends of the earth, neither faints nor is weary..." (Is 40:28)
 Therefore, his "rest" does not necessarily mean recovering from exhaustion as yhvh would have no need to for recuperation. And although humans, being in their fleshly bodies do require a time of recuperation, it is not the sole purpose why yhvh commanded that we keep sabbath.

Hebraic Concrete Addition: The Hebrew concept of resting (nuach) when applied to YHVH is not about physical exhaustion (as with a tired laborer) but about cessation from creating, coming to a settled state. YHVH stopped the work of creation because it was complete (tam, finished, whole). The concrete meaning is: the work is done; there is nothing more to add; it is finished. This is not an abstract theological concept but a concrete reality—creation was complete, and YHVH ceased from that specific activity. The Sabbath is therefore a memorial (concrete: a physical reminder, something that causes us to remember, a signpost) of completion, not fatigue.

D. Sabbath is blessed & set-apart:

- "And elohim blessed the seventh day and set it apart..." (Gen 2:3)

- "...Therefore, yhvh blessed the sabbath day and set it apart." (Ex. 20:11)

YHWH blessed/barak (concrete: to kneel, to bless, to praise, to bring a gift, to speak well of; the concrete image is of one who kneels to give a blessing, a physical act of honoring) and set it apart/"qōdeš" (concrete: to cut, to separate, to set apart for a specific purpose, to make set-apart; the concrete image is of being cut off from common use and designated for special use) the seventh day.

Hebraic Concrete Addition: To bless (barak) in Hebrew thinking is a concrete, active thing—it is to empower, to endow with abundance, to speak good over. It is not a vague positive feeling but a transfer of power and purpose. To sanctify (qadash) is to cut out or separate something from common use and designate it for a specific, set-apart purpose.

The seventh day was cut out from the other six and designated as belonging to YHWH. This is a concrete action—like a king setting apart a treasure for his own use. This day is distinguished from the other six with commands specific to it and are found throughout Torah.

Hebraic Concrete Addition: The commands are concrete, physical actions—don't do this, do that. They are not abstract principles but observable behaviors that distinguish the Sabbath from other days.

E. The very first Sabbath teaches:

- **Completion** (concrete: the work is finished, nothing more needs to be added)
 - ✓ Sabbath testifies that what YHWH establishes is not random or unfinished. It reaches the fullness of his intended design.

Hebraic Concrete Addition: The Hebrew word for "complete" is tamim—whole, sound, without blemish, perfect. This is concrete: when an animal is tamim, it has no physical defects. When creation is tamim, it is whole, lacking nothing, fully functional.

- **Order** (concrete: the arrangement, the sequence, the appointed time)
 - ✓ Sabbath declares that mankind does not create the order of existence; mankind enters into an order already established by YHWH. Sabbath is a weekly reminder that life is governed by his appointed times, boundaries, and purposes rather than human striving.

Hebraic Concrete Addition: The Hebrew concept of order is seder—arrangement, sequence, proper placement. This is concrete: the sun rises and sets, the seasons come and go, the days are numbered. Man is not the creator of time but a participant in it. The Sabbath is a concrete weekly reminder that YHWH owns time and has arranged it in a specific pattern.

- **Perfection/Wholeness** (concrete: shalom, completeness, soundness, nothing missing or broken)
 - ✓ Sabbath reflects the state of creation when everything existed in proper relationship: yhvh as creator, creation under his authority, and mankind dwelling within his provision. Sabbath comes at a moment when nothing more needs to be added or corrected.

Hebraic Concrete Addition: Shalom is the concrete Hebrew word for peace, but it literally means completeness, wholeness, soundness, welfare, health. It is not an abstract inner peace but a state of right relationship where everything is in its proper place. The Sabbath is a foretaste of shalom—the day when we stop our striving and acknowledge that everything is in YHWH's hands.

F. Adam and Eve:

Although Genesis does not explicitly record a command for Adam and Eve to observe sabbath, neither does it present the seventh day as merely an isolated act of yhvh. The day was blessed and set-apart before the fall, establishing its set-apartness at creation itself. Since later Scripture grounds sabbath observance in yhvh's own example (Ex. 20:8–11), and since the pattern of creation precedes the covenant at Sinai, the set-apartness of the seventh day belongs to the created order rather than to Yisra'el alone. Is not yhvh the same yesterday, today, and tomorrow?

Hebraic Concrete Addition: The Hebrew concept of pattern (tavnith) is concrete—it is a blueprint, a model, an architectural plan. The Sabbath is part of the blueprint of creation. Just as the physical structure of the Tabernacle was built according to a heavenly pattern, the structure of time was established according to YHWH's pattern. Adam and Eve, as the first humans, would have experienced the seventh day differently than the other six, a day when YHWH ceased, when creation was complete, when they could simply be in relationship with their Creator without the

pressure of work. The silence of Scripture regarding a specific command does not mean the pattern did not exist; it means the pattern was built into creation itself.

G. Sabbath After Bondage/Before Sinai: Exodus 16

Before arriving at Sinai, is when Yisra'el receives manna.

They are told:

- Gather manna for six days.
- For five days, gather for that day only.
- On the sixth day, gather twice as much (for day six and day seven).
- On the seventh day, gather none.

Hebraic Concrete Addition: This is a concrete, physical lesson. The manna was a physical substance—it appeared on the ground, it was gathered by hand, it was measured, it was cooked, it could be seen, touched, and eaten. The lesson about the Sabbath was not an abstract theological principle but a physical demonstration of trust. YHVH provided twice as much on the sixth day, and it did not spoil (concrete: it remained fresh, no worms, no stench). This was a visible miracle that taught Yashar'el: YHVH will provide; you can cease on the seventh day because He is the source of your provision. This is important because sabbath existed before the tablets of commandments were spoken on Sinai.

H. The Fourth Commandment: “Remember the sabbath day”

- “Remember the Sabbath day, to set it apart. Six days you labour, and shall do all your work, but the seventh day is a Sabbath of YHVH your Elohim. You do not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days yhvH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, YHVH blessed the sabbath day and set it apart.” (Ex. 20:8-11)
- “Remember” - זָכַר H2142, to recall, to call to mind, keep continually in mind, to make a memorial, to actively observe. The concrete image is of bringing something to mind with intention, often involving speaking or performing an action that causes remembrance). In Hebrew thought, “remember” is not just mental recall but active, intentional, concrete action that brings something to mind. It often involves speaking the words or doing the actions that memorialize the event.
 - Yisra'el is commanded to work six days, the seventh day belongs to YHVH.
- “You do not do any work.”
 - ✓ **Work:** מְלָכָה (*melakhah*) H4399, business, occupation, work on property, work (something done or made), workmanship, assigned labor, production. This is physical, productive labor that produces something or accomplishes something). Melakhah is the work that transforms something—making something, building something, creating something for use or profit. It is purposeful, productive activity.
 - ✓ The command to cease work applies to sons, daughters, servants, livestock, and the stranger within the gates.

Hebraic Concrete Addition: The command is concrete and inclusive. It covers everyone in your household—not just you, but those who work for you, those who depend on you, even the animals that work for you. The Sabbath is a community rest, not an individual one. Everyone stops, everyone ceases, everyone enters the rest. This is a concrete social reality, not an abstract concept.
 - ✓ The reason given is that creation was completed and yhvH rested. Therefore, so shall his people.

Hebraic Concrete Addition: The reason is concrete: YHVH stopped, so you stop. It is not because you are tired but because the work is done (by YHVH). You cease to declare that your work is not ultimate, that your labor does not sustain you, that YHVH is the one who provides.

Part 2

A. One Torah:

“tôrâ 'ehād” = one torah

H8451&H259

Hebraic Concrete Addition: Torah (H8451) literally means instruction, teaching, direction, law. It comes from the root yarah (H3384)—to shoot, to point out, to show, to teach. The concrete image is of an archer shooting an arrow or a teacher pointing the way. Torah is not abstract law but concrete instruction for living—directions for the path of life. 'Eḥād (H259) means one, unified, the same. The concrete meaning: there is one instruction, one direction, one way for everyone who follows YHVH.

The scriptures repeatedly declare that yhvh does not have one torah for Yisra'el and another for foreigners who join themselves to his people.

- **Exodus 12:49**
 - “There is one Torah for the native-born and for the stranger who sojourns among you.”
- **Numbers 15:15–16**
 - “One law is for you of the assembly and for the stranger who sojourns with you ~ a law forever throughout your generations. As you are, so is the stranger before YHVH. One Torah and one right-ruling is for you and for the stranger who sojourns with you.”
- **Leviticus 24:22**
 - “You are to have one right-ruling, for the stranger and for the native, for I am yhvh your ʿĒlohim.”

The Sabbath command itself includes the stranger dwelling among Yisra'el. There is no separate Sabbath instruction for the native-born and another for the sojourner.

Hebraic Concrete Addition: This is a concrete declaration: the Sabbath is not ethnic exclusivity but covenantal inclusion. The stranger who joins himself to Yashar'el and YHVH keeps the same Sabbath, follows the same instruction, and receives the same blessings. The Sabbath is a physical sign of belonging to YHVH's people, regardless of birth.

B. The Heavenly Pattern:

When yhvh instructed Mosheh concerning the tabernacle, He repeatedly commanded:

- “According to all that I show you, the pattern of the dwelling place and the pattern of all its furnishings, make it exactly so.” (Ex. 25:9)
- “So, see, and do according to the pattern which was shown to you on the mountain.” (Ex. 25:40)

“**tabnīt**” = pattern, model, blueprint (concrete: a physical plan, a visible design, a structure to be copied)

Hebraic Concrete Addition: Tabnīt is a concrete word—it refers to a visible, buildable plan. The Tabernacle was not an abstract concept, but a physical structure made of wood, gold, silver, bronze, fabric, animal skins. It was built with hands according to a pattern shown to Mosheh. This teaches that the physical matters—the concrete, the visible, the tangible. The Sabbath is also part of the heavenly pattern—a visible, physical, concrete reality that reflects a heavenly truth.

- The earthly tabernacle was not man's invention.
- The earthly tabernacle was constructed according to a heavenly pattern revealed by YHVH.
- The priesthood, furnishings, and service in and of the tabernacle reflected a reality that already existed in the heavenly order.
- This indicates that the earthly tabernacle was not the origin of divine worship, but it was revealed in earthly form.

C. The Priesthood Before Levi:

Long before Mosheh and Aharon, scripture introduces Malkitsedeq as priest of El Elyon.

Genesis 14 records his priesthood centuries before Sinai.

- Psalm 110:4 declares:
 - “YHVY has sworn and does not relent, “You are a priest forever according to the order of Malkitsedeq.”

Therefore, priesthood existed before the Levitical priesthood.

Hebraic Concrete Addition: The Hebrew word for priest is kohen—one who serves at the altar, who offers sacrifices, who mediates between YHVH and the people. This is a concrete, physical role—the priest does things: offers animals, burns incense, pronounces blessings, teaches Torah.

The priesthood did not begin with Levi; it existed before, in the order of Malkitsedeq. This shows that the priestly role is built into the fabric of creation, not just a later addition.

- Genesis 26:5 declares:
 - “...because Abraham obeyed my voice and guarded my charge, my commands, my laws, and my torah.”
- Hebraic Concrete Addition:** The Hebrew words here are concrete:
- **Obeded (shama)** to hear, to listen, to pay attention, to respond; this is active hearing that leads to action.
 - **Guarded (shamar)** to watch, to protect, to preserve, to keep; this is active, intentional protection.
 - **Charge (mishmereth)** a guard, a watch, a keeping; this is an active responsibility.
 - **Commands (mitzvah)** commandments, precepts; these are concrete instructions.
 - **Laws (choq)** statutes, decrees, boundaries; these are concrete, carved-in-stone directives.
 - **Torah**—instruction, teaching, direction; the concrete path to walk.

Although Genesis does not list every command Abraham kept, it clearly shows that divine commandments were already being observed before the Levitical system was even established.

D. A Scriptural Pattern:

The scriptures reveal a consistent progression:

- **Creation:** The seventh day is blessed and sanctified. (concrete: blessed by YHVH's word, set apart by his declaration).
- **Patriarchs:** Yhvh's commandments, statutes, and torah already exist. (concrete: they were taught, observed, guarded).
- **Malkitsedeq:** A priesthood exists before Levi. (concrete: a physical priest, offering physical sacrifices).
- **Mosheh:** The earthly tabernacle is built according to a heavenly pattern. (concrete: physical building, physical furnishings, physical service).
- **Yisra'el:** Sabbath becomes a covenantal sign and a weekly memorial of creation and redemption (concrete: a visible sign, a physical marker).

Hebraic Concrete Addition: This progression shows that the physical and concrete are not less "breathed" but more. YHVH works through physical realities—time, space, matter, actions. The Sabbath is not an abstract concept but a physical, weekly, concrete reality that points to truth. The pattern is consistent: YHVH reveals himself through physical means that teach breathed realities.

This progression suggests that the sabbath did not originate with the Levitical priesthood but belongs to yhvh's established order, revealed more fully through Yisra'el. (concrete: a visible sign, a physical marker).

E. The Breathed (Ruach) Reality:

The physical command teaches the following breathed reality:

- **Trust:** (concrete: to lean on, to rely upon, to have confidence in, to depend upon; in Hebrew thought, trust is often shown by physical actions—going to a place of safety, taking refuge, leaning on someone for support): Yisra'el is to cease working because YHVH provides. Keeping sabbath is not just an act of obedience but also of faith and trust that YHVH will provide.
 - “And YHVH commanded us to do all these laws, to fear yhvh our elohim, for our good always, to keep us alive, as it is today.” (Deut. 6:24)
 - “Yhvh is my shepherd; I do not lack. He makes me to lie down in green pastures; he leads me beside still waters.” (Ps.23:1)
- **Set-apartness:** (concrete: to be cut out, separated, designated for special use): Just as the seventh day is set-apart (qōdēš) YHVH calls his people to be set-apart.
 - “For I am YHVH your elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any creeping creature that creeps on the earth. For I am

YHWH who is bringing you up out of the land of Mitsrayim, to be your elohim. And you shall be set-apart, for I am set-apart.” (Lev 11:44-45)

- **Freedom:** (concrete: to be released, to be set free, to be delivered from bondage; in Hebrew thought, freedom is a physical condition—you are no longer enslaved, you are no longer under a master): Deuteronomy reminds us that Yisra’el were slaves in Mitsrayim. Sabbath declares that YHWH, not pharaoh, is master.
 - “And Mosheh said to the people, “Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand yhvh brought you out of this place, and whatever is leavened shall not be eaten.” (Ex. 13:3)
 - I am yhvh your elohim who brought you out of the land of Mitsrayim, out of the house of bondage.” (Deu 6:5)
- **Covenant:** (concrete: a binding agreement, a cutting, a blood oath, a shared meal, a treaty; in Hebrew thought, a covenant is enacted through concrete actions—cutting animals, sharing a meal, walking between pieces): Exodus 31 calls the Sabbath a sign, *ot* (ot). It identifies those living under YHWH’s covenant.
 - “And YHWH spoke to Mosheh, saying, “And you, speak to the children of Yisra’el, saying, ‘My sabbaths you are to guard, by all means, for it is a sign between me and you throughout your generations, to know that I, YHWH, am setting you apart.’” (Ex. 31:12-13)
- **Creation:** (concrete: the making of the heavens, the earth, the sea, and all that is in them; physical, tangible, observable reality): Sabbath is a continual reminder of yhvh’s work as creator. Every sabbath points back to the very first seventh day of creation and that yhvh is the creator. Everything belongs to the creator, including time.
- **Completion:** (concrete: finished, whole, lacking nothing): Yhvh ceased because his work was complete, it was good. During sabbath we observe completion rather than exhaustion.
 - “The everlasting elohim, YHWH, the creator of the ends of the earth, neither faints nor is weary...” (Is 40:28)

Restoration: (concrete: to return, to turn back, to bring back, to restore to previous condition; in Hebrew thought, restoration is often physical—returning land, returning property, releasing debts, healing the body): The pattern of seven extends throughout scripture:

- **seventh day** – sabbath rest, restores man through rest and remembrance of creation.
- **seventh year** – release, rest and restoration for the land and provides release from debts.
- **seven sevens** – the approach to the jubilee, bringing the people to the correct appointed time of jubilee.
- **Jubilee** – restoration of inheritance, freedom, and what was lost.

The repeated pattern of seven shows that yhvh establishes cycles that move toward restoration. These cycles remind his people that he alone is the source of provision, the giver of inheritance, and the one who restores what has been lost.

- **Redemption:** (concrete: to buy back, to release from bondage, to rescue from slavery, to pay a price for freedom; in Hebrew thought, redemption is a physical transaction—a price is paid, a person is released): Sabbath is also memorial of redemption (deliverance, freedom, release, rescue, restoration).
 - “And you shall remember that you were a slave in the land of Mitsrayim, and that YHWH your elohim brought you out from there by a strong hand and by an out-stretched arm. Therefore, YHWH your elohim commanded you to observe the sabbath day. (Deut. 5:15)

Hebraic Concrete Addition: The "strong hand" and "outstretched arm" are concrete physical images—YHWH used his power, his strength, his might to physically deliver his people. The Sabbath is a memorial of this physical deliverance. It is not just a "breathed" idea but a concrete historical event that is remembered weekly

Just as YHVH delivered Yisra'el from bondage, so also, he delivers all who turn to him from the yoke of bondage of this world. Sabbath observance is for all who are joined to YHVH, who walk according to his torah, and who acknowledge him as creator, redeemer, and master over time. Sabbath was established as a perpetual sign throughout all generations, a memorial of his creation, his deliverance, and his covenant faithfulness. From generation to generation, sabbath testifies that YHVH is the one who brings his people out of bondage, gives them rest, and calls them to dwell in his appointed order.

- **Exodus 6:6:** Yhvh brings his people out from under burdens and slavery.
- **Deuteronomy 5:15:** Along with pesach, sabbath is also a remembrance of yhvh's deliverance of Yisra'el from bondage.
- **Exodus 12:49; Numbers 15:15–16:** One torah for the native-born and the stranger.
- **Isaiah 56:6–7:** The foreigner who joins himself to yhvh and keeps his sabbath is welcomed.
- **Isaiah 58:13–14:** Sabbath becomes a delight in yhvh.

Part 3

A. Laws of Sabbath: “The Don’ts”

Sabbath requires a physical ceasing of work.

Hebraic Concrete Addition: These are concrete prohibitions—things you do not do. They are specific, observable, measurable actions that are forbidden. They are not abstract principles but physical rules for behavior.

Scripture specifically mentions ceasing from:

- **Ex 16:22-30: “Gathering manna / staying in place.”**
 - Yisra'el was commanded to cease the daily gathering of manna on the seventh day. Yhvh provided beforehand, on the sixth day, teaching his people to trust his provision.

Hebraic Concrete Addition: Gathering manna was a physical act—bending down, picking up, measuring, storing. On the seventh day, they were commanded to stay in place (shev—to sit, to dwell, to remain). This is a concrete action: you do not go out to gather; you stay where you are.
- **Exodus 34:21: “Harvesting”**
 - Even during the busiest agricultural seasons, sabbath required cessation from ordinary labor.

Hebraic Concrete Addition: Harvesting is physical work—cutting grain, gathering, tying, transporting. The command is: even when the crop is ready, even when you need to bring it in, stop. This concrete command teaches trust in YHVH's provision.
- **Jeremiah 17:21–22: “Bearing burdens”**
 - Carrying burdens connected with commerce and daily labor is prohibited as part of sabbath observance.

Hebraic Concrete Addition: Bearing a burden is physical lifting, carrying, transporting. The command is concrete: do not carry your goods to market, do not transport your produce, do not engage in the physical act of bearing burdens for business.
- **Nehemiah 13:15–19: “Buying and selling”**
 - Commercial activity, trade, and transporting goods for business were forbidden.

Hebraic Concrete Addition: Buying and selling are physical transactions—exchanging goods, handling money, negotiating prices. The command is concrete: do not engage in commerce on the Sabbath. The gates were shut to prevent the merchants from entering.
- **Exodus 20:9–10: “Ordinary occupational work”**
 - Sabbath separates ordinary labor occupation craftsmanship assigned work productive labor from time set apart to yhvh.

Hebraic Concrete Addition: Melakhah is physical labor—the work you do with your hands, the work that produces income, the work that sustains your household. The command is: do not do that work on the seventh day.
- **Jubilees 50:7-13: “A deeper look”**
 - “Six days you shall labor, but on the seventh day is the sabbath of yhvh your elohim. In it you shall do no manner of work, you and your sons, and your male servants and your female servants, and all your cattle and the sojourner also who is with you. And the man that does any work on it shall die. Whoever profanes that

day, whoever lies with his wife or whoever says he shall do whatever on it, that he shall depart on a journey thereon in regard to any buying or selling, and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die. You shall do no work whatever on the sabbath day except what you have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and guard the sabbath from all work on that day, and to baruk yhvh your elohim, who has given you a day of festival, and a qōdeš day, and a day of the qōdeš reign for all Yisra'el is this day among their days forever. For great is the honor which yhvh has given to Yisra'el that they should eat and drink and be satisfied on this festival day, and rest thereon from all labor which belongs to the labor of the children of men, except burning frankincense and bringing offerings and slaughterings before yhvh for days and for sabbath. This work alone shall be done on the sabbath days in the miqdash (set-apart place) of yhvh your elohim; that they may atone for Yisra'el with offering continually from day to day for a memorial, well pleasing before yhvh, and that he may receive them always from day to day accordingly as you have been commanded. And every man who does any work thereon, or goes a journey, or tills his field, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever smites or kills whatever, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or goes to battle on the sabbath. The man who does any of these matters on the sabbath shall die, so that the children of Yisra'el shall observe the sabbath according to the commands regarding the sabbath of the land, as it is written in the tablets, which he gave into my hands that I should write out for you the laws of the seasons, and the seasons according to the division of their days. Thus, is completed the account of the division of the days.”

Hebraic Concrete Addition: This passage from Jubilees provides a comprehensive, concrete list of forbidden activities. It is not a list of abstract principles but specific physical actions that are prohibited on the Sabbath:

- Drawing water not prepared on the sixth day (concrete: you had to prepare beforehand)
- Taking up a burden (concrete: lifting and carrying)
- Going on a journey (concrete: traveling from your place)
- Tilling a field (concrete: working the soil)
- Lighting a fire (concrete: kindling a flame)
- Riding an animal (concrete: using a beast for transportation)
- Traveling by ship (concrete: sailing on the sea)
- Smiting or killing (concrete: violent acts)
- Slaughtering an animal (concrete: killing for food)
- Catching an animal, bird, or fish (concrete: hunting or fishing)
- Fasting (concrete: not eating, afflicting yourself)
- Going to battle (concrete: fighting in war)

The passage also allows temple service (concrete: burning incense, bringing offerings, slaughtering for sacrifice) as the only work permitted on the Sabbath. This reinforces that Sabbath is about worship and service to YHWH, not about doing nothing at all.

B. Laws of Sabbath: “The Do’s”

Scripture also shows activity on sabbath.

Hebraic Concrete Addition: These are concrete positive commands—things you do on the Sabbath. They are not abstract suggestions but specific actions that are appropriate and commanded.

• Exodus 16:23-25: Eating (No fasting)

- A command was given for preparation of food to occur on the sixth day, food for the sixth day and also for sabbath. Rules for sabbath included eating and receiving yhvh’s provision.
- “And he said to them, “This is what yhvh has said, ‘Tomorrow is a rest, a sabbath set-apart to YHWH. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.’ And they laid it up till morning, as Mosheh commanded. And it did not stink, and

no worm was in it. And Mosheh said, “Eat it today, for today is a sabbath to YHVH, today you do not find it in the field.”

Hebraic Concrete Addition: Eating is a concrete physical activity. The command is to eat the prepared food on the Sabbath—to enjoy YHVH's provision, to be satisfied, to receive his goodness. This is not fasting or asceticism but joyful eating.

- **Leviticus 23:3: “Gathering together”**

- Set-apart gatherings were commands given as laws throughout all generations, forever. Not only was this a command for feasts, but for sabbath also.

(2 Kings 11:5-7, Luke 4:16, Acts 13:14-15)

- “Six days work is done, but the seventh day is a sabbath of rest, a set-apart gathering. You do no work, it is a sabbath to yhvh in all your dwellings.”

Hebraic Concrete Addition: A set-apart gathering is a concrete physical assembly—people coming together in a specific place, meeting face to face, hearing the Torah read, praying together. This is not an abstract “being together in spirit” but an actual physical gathering.

- **Ezekiel 46:1-4: “Worshipping”**

- The prince is instructed to enter through the gate on the sabbath. He brings his burnt offering and worships at the threshold.

- “Thus said the master YHVH, “The gate of the inner courtyard facing east is shut the six days of work, but on the sabbath it is opened, and on the day of the new month it is opened. And the prince shall enter by way of the porch of that gate from the outside, and he shall stand by the post. And the priests shall prepare his burnt offering and his peace offerings. And he shall bow himself at the threshold of the gate, and go out, but the gate is not shut until evening. And the people of the land shall also bow themselves at the entrance to this gate before yhvh, on the sabbaths and on the new months. And the burnt offering which the prince brings to yhvh on the sabbath day is six lambs, perfect ones, and a ram, a perfect one.”

Hebraic Concrete Addition: Worship is a concrete physical activity—entering a gate, bringing an offering, bowing down, standing at the threshold. The burnt offering is a physical sacrifice—an animal, a fire, blood, smoke. This is tangible, observable worship.

- **Acts 15:21 & Luke 4:16-20: “Reading torah”**

- From before Sha’ul’s (Paul) time, torah had been read to the congregation every sabbath.

- “For from ancient generations Mosheh has, in every city, those proclaiming him, being read in the congregations every sabbath.” (Acts 15:21)

- **Messiah stood before the congregation and read from Yeshayahu (Isaiah). This is significant because it demonstrates an established sabbath practice of public scripture reading.**

- And יהושע returned in the power of the ruach to Galil, and news of him went out through all the surrounding country. And he was teaching in their congregations, being praised by all. And he came to Natsareth, where he had been brought up. And according to his practice, he went into the congregation on the sabbath day and stood up to read. And the scroll of the prophet Yeshayahu (Isaiah) was handed to him. And having unrolled the scroll, he found the place where it was written: “The ruach of yhvh is upon me, because he has anointed me to bring the good news to the poor. He has sent me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, to proclaim the acceptable year of yhvh.” And having rolled up the scroll, he gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon him.” (Luke 4:16-20)

Hebraic Concrete Addition: Reading Torah is a concrete physical act—standing, unrolling a scroll, reading aloud with your voice, rolling it back up, handing it to the attendant. The congregation hears the words, and their eyes are fixed upon him. This is tangible, communal, physical worship.

- **Numbers 28:9-10: “Offering appointed sacrifices.”**

- Sabbath included worship service and offerings made before yhvh.
- “And on the sabbath day two lambs a year old, perfect ones, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering, the burnt offering for every sabbath, besides the continual burnt offering with its drink offering.”

Hebraic Concrete Addition: Sacrifices are concrete physical offerings—animals, flour, oil, wine. They are brought to the Tabernacle/Temple, offered by the priests, consumed by fire. This is physical worship.

- **Isaiah 56:6-7 & 58:13-14: “Joyful/Rejoicing”**

- Sabbath is not portrayed as a burden but a of delight in yhvh.
- “Also, the sons of the foreigner who join themselves to YHWH, to serve him, and to love the name of YHWH, to be his servants, all who guard the sabbath, and not profane it, and hold fast to my covenant, them I shall bring to my set-apart mountain and let them rejoice in my house of prayer. Their burnt offerings and their slaughterings are accepted on my altar, for my house is called a house of prayer for all the peoples.” (Is 56:6-7)
- “If you do turn back your foot from the sabbath, from doing your pleasure on my set-apart day, and shall call the sabbath ‘a delight,’ the set-apart day of YHWH ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in YHWH. And I shall cause you to ride on the heights of the earth and feed you with the inheritance of Ya’aqob, your father. For the mouth of YHWH has spoken!” (Is 58:13-14)

Hebraic Concrete Addition: Delight is a concrete physical experience—joy, satisfaction, pleasure, enjoyment. It is not abstract happiness, but actual joy experienced in eating, drinking, gathering, worshiping, and being in YHWH's presence. The Sabbath is a feast, a celebration, a day of rejoicing. This is tangible, experiential joy.

Part 4: Additional Hebraic Concrete Insights

A. The Hebraic Understanding of "Rest" (Nuach):

Hebraic Concrete Addition: In Hebrew thought, "rest" (nuach) is not primarily about ceasing from activity (that is shavat) but about dwelling in peace, settling down, coming to rest in a place. The root nuach (H5117) means:

- to rest, to settle down, to be at rest
- to be quiet, to be still
- to repose, to be at peace
- to have a resting place

The concrete image of nuach is of a bird coming to rest in its nest, or a person sitting down in their home after a journey. It is not just about stopping work but about arriving, dwelling, and being at peace. The Sabbath is not just a day of "not working" but a day of dwelling in YHWH's presence, of being at rest in his provision, of peacefully inhabiting his world.

This is why the Sabbath is called a sign—it is a concrete, physical marker that we are dwelling in YHWH's rest. Just as Yashar'el entered the land and rested from their wanderings, so we enter the Sabbath and rest from our labors, dwelling in YHWH's peace.

B. The Hebraic Understanding of "Time" (Zeman and Mo'ed):

Hebraic Concrete Addition: In Hebrew thought, time is not an abstract continuum but a series of appointed times (mo'edim) and seasons (zemanim). The word mo'ed (H4150) means:

- appointed time, appointed place, meeting place
- the time and place of assembly
- a set time or season

The Sabbath is a mo'ed—an appointed time, a set time when YHVH and his people meet. It is not just a regular day off but a divine appointment. The concrete image is of a king inviting his people to a feast at a set time and place. The Sabbath is when YHVH's people gather at the appointed time to meet with him.

The word for "time" in Hebrew often relates to visible signs—the sun, the moon, the stars (Gen 1:14). Time is not abstract but marked by creation. The Sabbath is marked by the sun rising, the sixth day ending, the seventh day beginning. This is concrete, observable, measurable.

Important: The Day Begins at Sunrise

- Yowm (daylight) begins with boqer (morning/dawn) when the sun rises
- Erev (evening) ends the day when the sun sets
- Layla (night) follows the sunset
- The next yowm begins with the next boqer at sunrise

The Sabbath day begins at sunrise on the seventh day, not at sunset. The pattern of creation is: morning (boqer) → day (yowm) → evening (erev) → night (layla) → morning (boqer) → next day. The Sabbath is the daylight period from sunrise to sunset on the seventh day.

C. Sabbath as a "Sign" (Ot):

Hebraic Concrete Addition: The word ot (H226) means:

- sign, mark, token, signal
- a distinguishing mark or emblem
- a memorial, a reminder
- a warning sign, a miracle

In concrete Hebrew thought, an ot is something visible that communicates a message. The Sabbath is a visible, physical sign that:

- We are in covenant with YHVH (Ex 31:13)
- YHVH is the one who sets us apart (Ex 31:13)
- YHVH created the world (Ex 20:11)
- YHVH delivered us from bondage (Deut 5:15)
- We are his people and he is our Elohim (Ez. 20:12)

The Sabbath is not a private feeling but a public, visible declaration. When someone sees you not working on the seventh day, when they see you gathering for worship, when they see you resting while others labor, they see the ot—the sign that you belong to YHVH.

D. Sabbath and the "Fear" of YHVH (Yirah):

Hebraic Concrete Addition: The Hebrew word for "fear" is yirah (H3374), which means:

- fear, reverence, awe
- a moral reverence for YHVH
- the concrete response of reverence

In Hebrew thought, the fear of YHVH is not abstract trembling but concrete obedience. It is doing what YHVH says because of who he is. The Sabbath is a weekly opportunity to demonstrate the fear of YHVH by:

- Ceasing from work because he commanded it
- Trusting him to provide because he promised
- Gathering to worship because he is worthy
- Honoring the day because he set it apart

The concrete expression of fear is obedience—the physical act of keeping the Sabbath.

E. Sabbath and "Remembrance" (Zikaron):

Hebraic Concrete Addition: The Hebrew word for "remembrance" is zikaron (H2146), which means:

- memorial, remembrance, reminder
- a token by which something is remembered

In Hebrew thought, remembrance is concrete and active. It involves:

- Saying the words of the Torah
- Performing the actions that memorialize the event
- Teaching the next generation
- Observing the appointed time

The Sabbath is a zikaron—a memorial of creation and redemption. Every Sabbath we actively remember:

- YHVH created the world in six days
- YHVH delivered Yashar'el from bondage
- YHVH provides for his people
- YHVH calls us to be set-apart

This remembrance is not just thinking but doing—observing the Sabbath, gathering, eating, worshiping, ceasing from work.

F. Sabbath and "Appointed Times" (Mo'edim):

Hebraic Concrete Addition: The Sabbath is the first of the mo'edim (appointed times) listed in Leviticus 23. The word mo'ed (H4150) is related to the root ya'ad (to appoint, to designate, to meet). The Sabbath is the appointed time when YHVH's people meet with him.

The pattern of the mo'edim is:

1. **Sabbath (weekly)**—the foundation of all appointed times
2. **Pesach (Passover)**—redemption from bondage
3. **Matzot (Unleavened Bread)**—separation from sin
4. **Bikkurim (Firstfruits)**—resurrection/offering of first produce
5. **Shavuot (Weeks)**—giving of Torah, harvest
6. **Yom Teruah (Trumpets)**—call to repentance, memorial of blowing
7. **Yom Kippur (Atonement)**—covering, cleansing, restoration
8. **Sukkot (Tabernacles)**—dwelling with YHVH, ingathering

The Sabbath is the weekly appointment that teaches us the pattern of the annual appointments. It is the foundation of the rhythm of sacred time.

G. The "Delight" of Sabbath (Oneg):

Hebraic Concrete Addition: The Hebrew word for "delight" is oneg (H6027), which means:

- delight, pleasure, enjoyment
- exquisite delight, luxury
- the concrete experience of joy and satisfaction

Isaiah 58 calls the Sabbath a oneg—a delight. This is not abstract happiness but concrete, physical enjoyment. The Sabbath delight includes:

- Eating good food prepared beforehand (Ex 16:23)
- Drinking and being satisfied (Jubilees 50:9)
- Resting from labor
- Gathering with others
- Worshiping YHVH
- Reading and hearing Torah
- Rejoicing in YHVH's provision

The Sabbath is a feast, not a fast. It is a day of joy, not sadness. It is a day of celebration, not austerity. The concrete, physical enjoyment of the Sabbath is an act of worship—we enjoy YHVH's goodness and provision.

H. Sabbath and "Restoration" (Shuv and Teshuvah):

Hebraic Concrete Addition: The Hebrew word for "return" or "restore" is shuv (H7725), which means:

- to turn back, to return, to restore
- to repent, to turn from sin
- to bring back, to recover

The Sabbath is a day of teshuvah (returning)—a day to:

- Return to YHVH
 - Restore relationship
 - Re-turn to the pattern of creation
 - Recover from the weariness of the world
- Re-store what has been lost

The Sabbath is a weekly restoration—not just physical rest but relational, emotional, and physical restoration. It is a day to turn back to YHVH, to remember who we are, to be restored in his presence.

I. Sabbath and "Resting in the Land" (Shabbat Ha'Aretz):

Hebraic Concrete Addition: The Sabbath has a land-based dimension. Just as the seventh day is a Sabbath, the seventh year is a Sabbath for the land (Shabbat Ha'Aretz—Lev 25:1-7). This teaches that:

- The land, like humans, needs rest
- YHVH owns the land and establishes its cycles
- The people of YHVH must trust YHVH for provision
- The rhythm of rest applies to the land and its inhabitants

The Sabbath of the land is a concrete, physical reality—the land is not planted, it lies fallow, the people eat what grows naturally. This teaches that rest and restoration are not just abstract concepts but physical realities that apply to all creation.

J. Sabbath and "Jubilee" (Yovel):

Hebraic Concrete Addition: The Jubilee (yovel) is the culmination of the Sabbath pattern:

- Seventh day—weekly Sabbath
- Seventh year—Sabbath for the land
- Seven sevens (49 years)—counting toward Jubilee
- Fiftieth year—Jubilee: release of slaves, return of inheritance, restoration of land

The Jubilee is the ultimate restoration—a concrete, physical restoration of:

- Land to its original owners
- Freedom to slaves
- Debts to be cancelled
- Families to be reunited
- Creation to be restored

The Sabbath points forward to the Jubilee, which points forward to the ultimate restoration when YHVH will restore all things.

K. The Hebraic Understanding of "Work" (Melakhah vs. Avodah):

Hebraic Concrete Addition: It is important to distinguish two Hebrew words for "work":

1. Melakhah (H4399)—ordinary productive labor, craftsmanship, business, occupation. This is the work that is forbidden on the Sabbath.
2. Avodah (H5656)—service, work, service of YHVH. This includes the temple service that is permitted on the Sabbath (Numbers 28:9-10) and the service of the heart (prayer, worship).

The distinction is crucial: the Sabbath forbids melakhah—ordinary labor for livelihood, production, business, crafting. But it permits avodah—service to YHVH, worship, reading Torah, gathering, offering sacrifices. The Sabbath is not a day of inactivity but a day of redirected activity—from serving ourselves and our work to serving YHVH.

This is a concrete, observable distinction: on the sixth day, we do melakhah; on the seventh day, we do avodah.

L. Sabbath as a "Covenantal Sign" (Ot Berit):

Hebraic Concrete Addition: The Sabbath is called a *ot*—a sign—of the covenant between YHVH and his people (Ex 31:13, 17). In Hebrew thought, a covenantal sign is:

- Visible and observable (it can be seen)
- Physical and concrete (it involves physical actions)
- Perpetual and enduring (it lasts throughout generations)
- Distinguishing (it marks the participants of the covenant)

The Sabbath is the visible, physical sign that:

- YHVH is the one who sanctifies his people (Ex 31:13)
- YHVH is the creator (Ex 31:17)
- YHVH's people belong to him
- YHVH's people are set apart from the nations

Other covenantal signs include:

- Circumcision (physical mark on the body)
- The Passover (physical meal and rituals)
- The Torah (physical instruction for living)

The Sabbath is the time-based covenantal sign—a weekly, physical, observable marker of the covenant.

M. Sabbath and "Deliverance" (Yeshuah):

Hebraic Concrete Addition: The Hebrew word for deliverance/salvation is *yeshuah* (H3444), which means:

- salvation, deliverance, rescue
- help, prosperity, victory
- the concrete act of being saved from danger or bondage

The Sabbath is a memorial of deliverance—YHVH delivered Yashar'el from slavery in Mitsrayim with a strong hand and outstretched arm (Deut 5:15). This deliverance was physical, concrete, and historical. The Sabbath is a weekly reminder that YHVH delivers his people from bondage—not just physical bondage in Egypt but all bondage:

- Bondage to sin
- Bondage to the world
- Bondage to human systems
- Bondage to fear and anxiety
- Bondage to the pursuit of wealth

The Sabbath is a concrete act of deliverance—we stop serving the world and its systems and rest in YHVH's provision.

N. The Hebraic Understanding of "Set-Apart" (Qadosh):

Hebraic Concrete Addition: The Hebrew word for "set-apart," "holy," "sanctified" is *qadosh* (H6918), which comes from the root *qadash* (H6942), meaning:

- to be set apart, to be consecrated
- to be dedicated, to be devoted
- to be separate, to be distinct
- to be set-apart

The concrete image of qadosh is of something that is cut out from common use and designated for special use. The Sabbath is qadosh because:

- It is cut out from the other six days
- It is designated as YHVH's day
- It is set apart for worship, rest, and rejoicing
- It is distinct from the workdays

The people of YHVH are also called to be qadosh—cut out from the nations, designated as YHVH's people, set apart for his purposes. The Sabbath is a weekly reminder that we are qadosh—not because of who we are but because YHVH has set us apart.

O. Sabbath and the "Household" (Bayit):

Hebraic Concrete Addition: The Sabbath command applies to the household—a concrete, physical unit:

- "you" (the head of the household)
- "your son" and "your daughter" (children)
- "your male servant" and "your female servant" (employees/workers)
- "your cattle" (animals/work animals)
- "the stranger within your gates" (visitors, sojourners, non- Yashar'elim)

The Sabbath is a household rest—everyone in the household stops work. This is a concrete, social, and communal reality. The Sabbath is not just an individual day off but a community rest where everyone, regardless of status, ceases from labor. This teaches:

- All people have dignity—servants rest too
- Creation itself rests—animals rest too
- The community is responsible for rest—everyone must stop
- The Sabbath is inclusive—the stranger rests too

The concrete image is of a household that is at rest—everyone sitting, eating, resting, and dwelling together in peace.

P. The Hebraic Pattern of "Six and One":

Hebraic Concrete Addition: The pattern of six and one is woven throughout creation:

- Six days of creation, one day of rest
- Six years of sowing, one year of rest for the land
- Six days of work, one day of rest
- Six years of servitude, one year of release
- Seven weeks (six plus one) to Shavuot
- Seven sevens (six plus one) to Jubilee
- Six thousand years, one thousand years of Sabbath (a common Hebraic understanding)

The pattern of six and one teaches:

- Completion—the "seven" is the completion of the cycle
- Restoration—the "seven" brings what is lost back
- Hope—the "seven" points to ultimate restoration
- Pattern—YHVH's order is woven into creation

The Sabbath is the first and foundational seven—the pattern from which all other sevens flow.

Q. Sabbath and "Hearing and Doing" (Shema):

Hebraic Concrete Addition: The Shema (Deut 6:4) commands: "Hear, O Yashar'el, YHVH our Elohim, YHVH is one." The Hebrew word shema (H8085) means:

- to hear, to listen
- to obey, to respond
- to pay attention, to give heed

In Hebrew thought, hearing is not passive but active—it leads to doing. The Sabbath is a weekly act of shema:

- We hear YHVH's command to rest
- We obey by ceasing from work
- We respond by gathering and worshiping
- We pay attention to YHVH's provision

The Sabbath is a concrete act of hearing and obeying—a physical demonstration that we are listening to YHVH.

R. The Sabbath and "Manna" (Daily Provision):

Hebraic Concrete Addition: The story of the manna in Exodus 16 is a concrete lesson about the Sabbath:

- Manna appeared six days, not on the seventh
- On the sixth day, a double portion appeared
- The double portion did not spoil (a concrete miracle)
- Yashar'el was commanded to prepare on the sixth day
- On the seventh day, they were to stay in place and eat

The concrete lessons:

- YHVH provides—manna is physical, tangible, edible
- YHVH sets the boundaries—manna appears on his schedule
- Preparation is important—food must be prepared beforehand
- Trust is required—you cannot gather on the seventh day
- YHVH's provision is sufficient—the double portion is enough

The Sabbath is a weekly manna lesson—a physical reminder that YHVH provides and we can trust him.

S. Sabbath and "Perfect" (Tamim):

Hebraic Concrete Addition: The word tamim (H8549) means:

- perfect, complete, whole
- sound, without blemish
- full, entire

The Sabbath is called a day of "perfect rest" in some traditions. The concrete meaning of tamim is:

- Something that is complete (nothing missing)
- Something that is whole (all parts present)
- Something that is sound (no defects)
- Something that is flawless (no blemishes)

The Sabbath is tamim because it is:

- Complete—the creation week is finished
- Whole—nothing more needs to be added
- Sound—YHVH's order is perfect
- Flawless—YHVH's work is excellent

The Sabbath day is a tamim day—a perfect, complete, whole day set apart for YHVH.

T. Sabbath as a "Boundary" (Gevul):

Hebraic Concrete Addition: The Hebrew word for "boundary" is gevul (H1366), which means:

- border, boundary, territory
- limit, precinct
- the line that separates

The Sabbath is a boundary—a limit that separates:

- The seventh day from the other six
- Set-apart time from common time
- Work from rest
- YHVH's time from our time
- The people of YHVH from the nations

The Sabbath is a boundary that we are commanded to guard (shamar). It is a protective boundary that keeps us within YHVH's order and prevents us from being consumed by work and worldly pursuits. The Sabbath is a fence around our time, protecting us from the tyranny of constant labor.

U. The Sabbath as a "Foretaste" of the World to Come:

Hebraic Concrete Addition: The Sabbath is considered in Hebraic thought to be a foretaste (me'ein) of the world to come. This means:

- The Sabbath is a concrete experience of the future rest
- The Sabbath anticipates the Messianic age
- The Sabbath previews the restoration of all things
- The Sabbath is one-sixtieth of the world to come

The concrete meaning is that as we experience the Sabbath now, we taste what is to come. The Sabbath is not just a memory of creation but a prophecy of restoration. It points forward to the time when:

- All work with “obstacles (thorns; etc.)” will cease
- No childbearing with pain
- All will be restored
- YHVH will be fully known
- The whole earth will be at rest

V. Sabbath and "Waiting" (Qavah)

Hebraic Concrete Addition: The Hebrew word for "wait" is qavah (H6960), which means:

- to wait, to look for
- to expect, to hope
- to be patient
- to bind together, to gather

The concrete image of qavah is of:

- Binding together—waiting in hope
- Looking for—expecting YHVH's provision
- Gathering—hoping for YHVH's deliverance

The Sabbath is a day of qavah—we wait on YHVH, we expect his provision, we hope in his goodness, we bind ourselves to him. It is not passive waiting but active, hopeful, expectant waiting.

W. Sabbath and "Dwelling" (Shakan):

Hebraic Concrete Addition: The Hebrew word for "dwell" is shakan (H7931), which means:

- to dwell, to settle, to abide
- to tabernacle, to rest
- to inhabit, to reside

The concrete image of shakan is of:

- Setting up a tent and staying
- Settling down in a place
- Making a home

The Sabbath is a day of shakan—we dwell in YHVH's presence, we settle into his peace, we tabernacle with him. The Sabbath is a miniature Sukkot—a time to dwell with YHVH.

X. Sabbath and "Guarding" (Shamar):

Hebraic Concrete Addition: The Sabbath is to be shamar (guarded, kept, preserved). The Hebrew word shamar (H8104) means:

- to keep, to guard, to watch
- to preserve, to protect
- to attend to, to observe

The concrete image of shamar is of:

- Standing watch—being vigilant
- Protecting—keeping safe from harm
- Preserving—maintaining what is good
- Observing—paying careful attention

The Sabbath is to be shamar—we guard the day, we protect it from being profaned, we preserve its set-apartness, we observe it carefully. This is concrete action—we actively protect the Sabbath from the intrusion of work.

Y. Sabbath and "Restoration of Inheritance" (Nachalah):

Hebraic Concrete Addition: The Jubilee (which flows from the Sabbath pattern) involves the restoration of inheritance (nachalah—H5159). The Sabbath points to the restoration of:

- Land—the family inheritance is restored
- Freedom—the slave is released
- Identity—the family returns to its place
- Community—the social order is restored

The Sabbath is a weekly restoration of inheritance—we remember that our true inheritance is YHVH himself, and we rest in him.

Z. The Sabbath and "The Name" (Shem):

Hebraic Concrete Addition: The Sabbath is called "the Sabbath of YHVH" (Ex 20:10)—it belongs to YHVH and bears his name (shem). In Hebrew thought, the name represents:

- The character of YHVH
- The authority of YHVH
- The relationship between YHVH and his people

The Sabbath is YHVH's day—it bears his name, it belongs to him, it reflects his character. When we keep the Sabbath, we are honoring the name of YHVH and acknowledging his authority.

[Conclusion]

Sabbath is therefore not a day of complete inactivity (the Greek concept of anapausis as passive rest); it is a day of ceasing from ordinary labor because the seventh day belongs to YHVH, having been blessed and set-apart by him from creation.

The purpose of this ceasing is not emptiness but dedication—turning away from ordinary labor and turning toward YHVH through remembrance, worship, instruction, thanksgiving, and rejoicing.

Hebraic Concrete Addition: The Sabbath is a concrete, physical, weekly reality—a day of stopping, dwelling, rejoicing, and worshiping. It is a day when we:

- Stop our work
- Sit in peace
- Eat and drink in joy
- Gather with others
- Hear the Torah
- Pray and worship
- Remember creation and redemption
- Live in a state of restoration
- Delight in YHVH
- Dwell in his presence

The Sabbath is not an abstract "spiritual" concept but a tangible, observable, physical practice that teaches us to trust YHVH, to rest in his provision, and to look forward to the ultimate restoration when all creation will enter into the perfect Sabbath rest. Sabbath was breathed (ruach) into existence by YHVH.

Sabbath invites mankind to enter the rhythm established by the creator: work according to his order (appointed time), ceasing according to his command, and recognizing that all provisions and completion come from him. It is a weekly, concrete, physical sign that:

- YHWH is the creator
- YHWH is the deliverer
- YHWH is the provider
- YHWH is the restorer
- YHWH is the master of time

May we guard the Sabbath, delight in it, and enter into the rest that YHWH has established from the beginning.

- "Six days work is done, but the seventh day is a sabbath of rest, a set-apart gathering. You do no work, it is a sabbath to YHWH in all your dwellings." (Leviticus 23:3)
- "If you do turn back your foot from the sabbath, from doing your pleasure on my set-apart day, and shall call the sabbath 'a delight,' the set-apart day of YHWH 'esteemed,' and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in YHWH." (Isaiah 58:13-14)

The Sabbath is a gift—a weekly, concrete, physical experience of YHWH's goodness, provision, and rest. Let us receive it with joy.