

Delighting in the Shabbat

By Rav Levi bar Ido / B'nai Avraham

*If thou turn away (7725) thy foot from the Sabbath from doing thy pleasure (2656) on My holy day and call the Sabbath a delight(6027) the holy of YHWH honorable (3513) and shalt honor him, not doing thine own ways(1870) nor finding thine own pleasure(2656) nor speaking thine own words (1697) **KJV IS.58:13***

*13. If you restrain your foot because of the Sabbath, from pursuing your business on My holy day; and call the Sabbath a delight, the holy day of YHWH honorable; and shall honor it, not doing your own ways, nor pursuing your own business, nor speaking of vain matters; **JPS***

*13. If you refrain from trampling the Sabbath, from pursuing your affairs on My holy day; If you call the Sabbath "delight", YHWH's holy day "honored", and if you honor it and go not your ways nor look to your affairs, nor strike bargains- **Jewish Study Bible***

The navi Yeshayahu prophesied concerning the proper observance of the seventh day Shabbat .Shabbat is more than just a day of rest, more than just a day off from your usual labors, Shabbat is a special time in the life of an Yisraelite Nazarene. We are to guard and keep the Shabbat of YHWH in a way that pleases Him.

On Shabbat, you are no longer the center of your little universe .It is a time to turn back and focus upon your spiritual relationship with YHWH and where you are at in your walk with the Master. You look beyond or outside yourself, your ego, and truly see in your mind's eye the whole world and what you can do to help bring about Tikkun Olam.

- **H7725-SHUV:**1) to return, turn back 1a) (Qal) 1a1) to turn back, return 1a1a) to turn back 1a1b) to return, come or go back 1a1c) to return unto, go back, come back 1a1d) of dying 1a1e) of human relations (figuratively) 1a1f) of spiritual relations (figuratively) 1a1f1) to turn back (from Elohim), apostatize 1a1f2) to turn away (of Elohim)1a1f3) to turn back (to Elohim), repent 1a1f4) turn back (from evil) 1a1g) of inanimate things1a1h) in repetition 1b) (Polel) 1b1) to bring back 1b2) to restore, refresh, repair (figuratively) 1b3) to lead away (enticingly) 1b4) to show turning, apostatize 1c) (Pual) restored (participle) 1d) (Hiphil) to cause to return, bring back 1d1) to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment 1d2) to bring back, refresh, restore 1d3) to bring back, report to, answer 1d4) to bring back, make requital, pay (as recompense) 1d5) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse1d6) to turn away (face), turn toward 1d7) to turn against 1d8) to bring back to mind 1d9) to show a turning away 1d10) to reverse, revoke 1e) (Hophal) to be returned, be restored, be brought back 1f) (Pual) brought back .

YHWH does not intend that the Shabbat be a day of rigorous abstinence. In verse 14, He says that, if we keep it correctly, the day is going to be a delight. Rigorous abstinence is never a delight, but the Shabbat can be a delight. The word "pleasure" is not wrongly translated, but it is somewhat misleading. Within the context, its intent is better translated "business," "desire," "purpose," or "matter." It describes what one finds pleasure in occupying himself in doing. A man's business can be his pleasure. Some people just love to work! A person's pleasure might be riding a bicycle, yet the Sabbath is not a day to be out riding a bicycle the way he would like to ride a bicycle. What He's generally talking about are the things that normally keep us busy during the other six days.

Doing our own pleasures, delights, and longings serve our body and our animal soul. On Shabbat we recognize that there is an inner reality of our higher soul that causes one to withdraw from earthly pleasures and focus upon what is the important reality. It is a time to feed the soul on the true Bread from the heavens and not over indulge in eating physical food or other things. We taste of the heavenly gift of the Shabbat and find that it is an exquisite delight and pleasure to honor YHWH's set-apart day.

- **H2656-CHEFETZ:** 1) delight, pleasure 1a) delight 1b) desire, longing 1c) the good pleasure 1d) that in which one takes delight.
- **H6027-ONEG:** 1) exquisite delight, daintiness, delight, pleasantness.

The Shabbat is the time for the pursuit of inner truth and study the Torah to gain wisdom, understanding, and proper knowledge of YHWH and His paths. This gives honor to YHWH in Whose image and likeness we are created. It is finding the rest for the soul as our Master Yahshua taught concerning the Himself.

To honor the Shabbat is to show it respect and respect is shown in your actions, thoughts, and words. If your actions refrain from physical labor and you relax, that is honoring the Shabbat. On Shabbat there is no rigid schedule for you to keep and try to make deadlines. The Shabbat is a commitment to rest, and to actually make yourself think differently than on the week days. Forget about seeking riches, clothing, food, and other material things on this day. Forget about what you don't have, but be thankful for what you do have. Seek first the Kingdom of the Heavens. The Shabbat is the time we say, "Stop the world, I want to get off." Yes, the universe keeps turning, but without you. When the Shabbat ends at Havdalah, the world will still be there. You return to place you were in the world, but you will be refreshed, renewed, and ready to use the week days once again for your benefit.

- **H3513-KAVAD/KAVED:** 1) to be heavy, be weighty, be grievous, be hard, be rich, be honorable, be glorious, be burdensome, be honored 1a) (Qal) 1a1) to be heavy 1a2) to be heavy, be insensible, be dull 1a3) to be honored 1b) (Niphal) 1b1) to be made heavy, be honored, enjoy honor, be made abundant 1b2) to get oneself glory or honor, gain glory 1c) (Piel) 1c1) to make heavy, make dull, make insensible 1c2) to make honorable, honor, glorify 1d) (Pual) to be made honorable, be honored 1e) (Hiphil) 1e1) to make heavy 1e2) to make heavy, make dull, make unresponsive 1e3) to cause to be honored 1f) (Hithpael) 1f1) to make oneself heavy, make oneself dense, make oneself numerous 1f2) to honor oneself .
- **H1870-DEREK:** 1) way, road, distance, journey, manner 1a) road, way, path 1b) journey 1c) direction 1d) manner, habit, way 1e) of course of life (figuratively) 1f) of moral character (figuratively).

Guard your words and tongue on the Shabbat! If possible do not speak of week day things and business. We are not to do business or shopping on the Shabbat. Your words spoken on the Shabbat reveal your thoughts. Even your word and thoughts can cause you not to honor the Shabbat. Put the past and future out of your thoughts and live in the NOW, the moment of rest and relaxation of the Shabbat.

- **H1697-DAVAR:** 1) speech, word, speaking, thing 1a) speech 1b) saying, utterance 1c) word, words 1d) business, occupation, acts, matter, case, something, manner.

"Your words": **Matthew 12:34** says that "out of the abundance of the heart the mouth speaks." The key is out of the abundance of the heart, that is, "what is in the heart," what we want to talk about. Of the four broad areas in **Yeshayahu 58:13-14**, this is probably the most difficult one for us. We wrestle with it, wondering whether "what we are saying" should be said or not. The emphasis is on the word "your." Our conversations on the Shabbat should not be the same as they are on the other six days of the week, when our conversations would tend to be on those things that are pleasurable to us. What YHWH wants us to do and say on the Shabbat are things that are His pleasure, not ours. But if we are growing spiritually, then what is "His pleasure" is also going to be in our heart.

At the heart of Sabbath-breaking is idolatry, having other elohim before the true Elohim of Yisrael (**Shemot 20:3**). The basic, physical manifestation of idolatry is the worship of graven images, or statues,—but its spiritual manifestation is much more subtle and dangerous. It is putting anything above YHWH: money, a job, a house, or even a spouse! If anything becomes more important than YHWH, idolatry is committed. Thus, if in the weekly observance of the Shabbat we do anything that becomes more important to us than our relationship with YHWH, we have broken the Shabbat and committed idolatry. It could be said that idolatry is at the heart of all sin, as our willingness to esteem something higher than Elohim and His way of life causes us to break the Torah.

We must make a very real distinction between the Shabbat and the other days. The Shabbat was "made for man," as Moshiach points out (**Mark 2:27**), but that does not mean mankind has the authority to use it for his own purposes—rather, YHWH Elohim made it on man's behalf, for his gain. The seventh day still belongs to YHWH, and He shares it with those whom He has chosen. We have a key responsibility in esteeming the Shabbat in our conduct, in our conversations, in our attitudes, and even in our thoughts. By entering into this brit with YHWH, we have been entrusted with the knowledge and significance of this day, but we have also been warned, as stewards of YHWH's truth, to be very careful with it.

When we learn to observe the words of the prophet Yeshayahu, then the energy of the Shabbat will continue to shine upon us during the week and guard us from harm and cause us to ascend to the heights like an eagle.

יג אִם-תָּשִׁיב מִשַּׁבַּת רַגְלְךָ, עֲשׂוֹת חֲפָצְךָ בְּיוֹם קִדְשִׁי; וְקִרְאתָ לַשַּׁבָּת עֹנֵג,
לְקַדּוֹשׁ יְהוָה מְכַבֵּד, וְכַבְּדָתוּ מֵעֲשׂוֹת דְּרָכֶיךָ, מִמְּצוֹא חֲפָצְךָ וְנִדְבַר דְּבָר