

פרשת
ויקהל
Parashat Vayak'hel

*Shemot / Exodus 35:1-38:20, 2 Kings 11:17-12:17
Matthew 12:1-13*

The Sabbath Rest

This week's Torah portion opens with Moshe instructing the people on the Shabbat saying the following, *Shemot / Exodus 35:1-3*, א ויִקְהַל מֹשֶׁה אֶת-כָּל-עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהֵי הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם: ב שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לְכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַיהוָה כָּל-הַעֲשֶׂה בּוֹ מְלָאכָה יוּמָת: ג לֹא-תִבְעֲרוּ אֵשׁ: 35:1 *Then Moses assembled all the congregation of the sons of Israel, and said to them, 'These are the things that the Lord has commanded you to do: 35:2 'For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the Lord; whoever does any work on it shall be put to death. 35:3 'You shall not kindle a fire in any of your dwellings on the sabbath day.'* (NASB) The Torah portion opens with Moshe instructing the people that they are to obey all the things that the Lord has commanded them, and then leads into the command on the Shabbat. He explains that the one who does any work on the Shabbat is to be put to death. This seems like a pretty harsh command in light of today's culture. This is a difficult command conceptually where lighting a fire on the Shabbat would result in death. Note how the rabbis also had some difficulty interpreting the meaning of being put to death

as we read according to the *Talmud Bavli Shabbat 70a*.

Talmud Bavli Shabbat 70a

The Gemara is seeking a source for multiple sacrifices brought for unwitting transgression. The Gemara answers: If it does not refer to the matter of intentional transgression, as the verse does not teach a halakha applicable to intentional acts, as it was already written: “Six days you shall perform work, and on the seventh day it shall be holy to you, a Shabbat of rest to God; all who desecrate it shall die” (Exodus 35:2), refer it to the matter of unwitting transgression. The verse teaches that that which was written with regard to the death penalty for desecration of Shabbat in general applies to all halakhot of Shabbat, including cases of unwitting transgression. And what, then, is the meaning of the term: Shall die, in the verse? Does it mean that one who commits an unwitting transgression is punishable by death? It means that he shall die by payment of money. Death is used in the sense of punishment; he will be forced to pay for numerous sacrifices to atone for his sins.

Halakha is the collective body of Jewish religious laws derived from the Written and Oral Torah. Halakha is based on the biblical “*commandments*” (mitzvot) which lead to the subsequent Talmudic and rabbinic customs and traditions that are compiled in the many books. Halakha (הִלְכוּת) literally is translated to mean “*the way to behave*” or “*the way of walking*” before God. The word derives from the root word that means “*to go*” or “*to walk.*” In Judaism, Halakha guides not only religious practices and beliefs, but also numerous aspects of day-to-day life. Here in the Talmud, the rabbis are discussing the differences between halakha on intentional sin as opposed to unintentional sin. Note how the rabbis also have trouble interpreting this scripture verse because of the concept of unintentional sin. If one unintentionally sins violating the shabbat, is he or she to be put to death? Based upon the way the Torah is written, there is no sacrifice

for intentional sin. The interpretation here according to the Talmud is that by unintentional sin one must pay for numerous sacrifices for the transgression of violating the mitzvah (command) on the Shabbat and this is the meaning of being put to death.

It is interesting to observe what Hebrew text says in regards to this command. *Shemot / Exodus 35:2*, בַּיּוֹם הַשְּׁבִיעִי יְהִי לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַיהוָה כָּל-הָעֲשֵׂה בּו מְלֶאכֶה וַיָּבִיאוּ כָל-אִישׁ מִלְּאָהוּתוֹ יוֹמָת: 35:2 *‘For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the Lord; whoever does any work on it shall be put to death. (NASB)* Note how the Hebrew text is written, instead of using the word עֲבוּדָה (work) the Torah uses the word מְלֶאכֶה. Etymologically, this word (מְלֶאכֶה) is related to the word מְלַאָךְ (Angel/Messenger). A little later on in the Torah, we read Moshe describing the people bringing gifts (contributions) for the construction of the Tabernacle, the Hebrew text writes this in the following way. (*Shemot / Exodus 35:21*) כֹּא וַיָּבִיאוּ כָל-אִישׁ אֲשֶׁר-נִשְׂאוֹ לְבוֹ וְכֹל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת-תְּרוּמַת יְהוָה לְמִלְּאָכֶת אֲהֶל מוֹעֵד וְלְכָל-עֲבֹדָתוֹ וְלְבִגְדֵי הַקֹּדֶשׁ: It is interesting how *Shemot / Exodus 35:21* uses both of these words (לְמִלְּאָכֶת / עֲבֹדָתוֹ) for the construction of the things in use of the tabernacle. Based upon the use of these words, the word מְלֶאכֶה tends to have a spiritual (heavenly) aspect of work (*because of the connection to its root word*), and the word עֲבוּדָה tends to have a physical (earthly) aspect of work. The Rabbis describe these things as the Torah prohibiting the performance of certain categories of activities indicated by the word מְלֶאכֶה. The Torah describes the lighting of fire as an example of such a forbidden category of activity. Notice how the commentary *Rabbeinu Bahya on Shemot / Exodus 35:2 Part 1* interprets this verse.

Rabbeinu Bahya, Shemot / Exodus 35:2 Part 1

וביום השביעי יהיה לכם קודש שבת שבתון, *“and the seventh day shall be holy for you, a day of complete rest.”* In this passage Moses does not warn the people that they are to observe the Sabbath, i.e. ושמרתם את השבת *“you shall observe the Sabbath” (Exodus 31,14*

or 31,13). It appears therefore that we derive from here that the mystical dimension of the Sabbath is not to be revealed to the masses. When the Torah used the expression *ושמרתם את השבת* instead of *את שמרתם*, this is an indication that in chapter 31 the Torah addressed itself to the philosophical and hidden meanings of the Sabbath. Seeing that in our paragraph Moses spoke to all the people, including women and children, this was not the time and place to reveal hidden meanings of the Sabbath. In 31,13, on the other hand, G'd had instructed Moses with the words *דבר אל בני ישראל*, "speak to the Children of Israel," implying that he should reveal to them both the obvious as well as the hidden meanings of the Sabbath legislation. The manner in which the Torah phrases what went on here is a hint to us not to reveal hidden meanings of the Torah to people who are not on the spiritual level enabling them to appreciate such meanings. There is another proof for what we just said from the Talmud in Megillah 3. The Talmud says that when Onkelos was engaged in translating the Torah, a heavenly voice was heard to exclaim: "who is this who reveals the hidden dimensions of the Torah?" If restrictions are in place when one merely translates the written text of the Torah, how much more so must one be careful not to reveal the mystical dimensions of the Torah which have not been spelled out for all to see in the text to people not on the appropriate spiritual level? Anyone who becomes guilty of violating this principle is known as a *מגלה סתרים*, someone revealing mysteries. Only slanderers do something like that (Proverbs 11,13).

This commentary is writing about the concern of teaching the deeper meanings of the Torah to people who would not appreciate due to their not being concerned with the things of God (*The rabbis call this not having the appropriate spiritual level. This is conceptually like teaching Talmud to a gentile or the Torah to someone who believes it has*

passed away, etc.). Rabbeinu Bahya looks at the way the Hebrew text is written and then states that there is a mystical dimension to the way this text is written hinging upon the word יום (day) and this leads one to the philosophical and hidden meanings of the Shabbat. This may be how the rabbis of the Talmud are interpreting the unintentional transgression of the Shabbat, in a mystical sense, referring to paying for sacrifices, as opposed to a literal death penalty. The rabbis say the expression מְלָאכָה applies primarily to activities connected to the building of the Tabernacle which are forbidden to be performed on the Sabbath. This is the reason the rabbis say the Torah does not speak here of כָּל מְלָאכָה, “*any manner of work,*” as it does on other occasions when the work-prohibition on the Sabbath is mentioned (compare *Shemot / Exodus 20:10*). Based upon the use of these words, the word מְלָאֵכָה having a spiritual (heavenly) aspect of work, and the word עֲבוּדָה having a physical (earthly) aspect of work, and the way the rabbis are interpreting this verse, we may also take a mystical approach to the interpretation of these verses on the Shabbat. The idea therefore is if one does not take time to obey the sabbath rest, there is something going on inside, at a deeper spiritual level. (*Note Hebrews 4 discussion of the Word of God being discerning of the intents of the heart. There is a mystical approach here to the intentions of the heart and of whether one is truly seeking God or has some other motivation.*) This draws in the context of the Torah command to die, the one who neglects the importance of the sabbath rest needs to die to himself, and die to his desires which run against God’s will. The question is “*why do you not want to obey the Sabbath rest, which is important enough to be included in the Ten Commandments and the author of the book of Hebrews states that this sabbath rest has not ended? (Hebrews 4:9)*” What are the true intentions of your heart on this matter? This is consistent with Yeshua saying that each person must take up his cross to not only be his disciple, but also to see God. Dying to self causes us to bring forth the spiritual, that which is strong, and suppress that which is weak (the flesh) in order to take the time to rest in His Shabbat, and to rest in His Messiah Yeshua! There are spiritual insights in this command on the Shabbat and dying to self, let’s discuss these things a little bit further.

Shemot / Exodus 35:1-29

35:1 Then Moses assembled all the congregation of the sons of Israel, and said to them, 'These are the things that the Lord has commanded you to do: 35:2 'For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the Lord; whoever does any work on it shall be put to death. 35:3 'You shall not kindle a fire in any of your dwellings on the sabbath day.' 35:4 Moses spoke to all the congregation of the sons of Israel, saying, 'This is the thing which the Lord has commanded, saying, 35:5 'Take from among you a contribution to the Lord; whoever is of a willing heart, let him bring it as the Lord's contribution: gold, silver, and bronze, 35:6 and blue, purple and scarlet material, fine linen, goats' hair, 35:7 and rams' skins dyed red, and porpoise skins, and acacia wood, 35:8 and oil for lighting, and spices for the anointing oil, and for the fragrant incense, 35:9 and onyx stones and setting stones for the ephod and for the breastpiece. 35:10 'Let every skillful man among you come, and make all that the Lord has commanded: 35:11 the tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets; 35:12 the ark and its poles, the mercy seat, and the curtain of the screen; 35:13 the table and its poles, and all its utensils, and the bread of the Presence; 35:14 the lampstand also for the light and its utensils and its lamps and the oil for the light; 35:15 and the altar of incense and its poles, and the anointing oil and the fragrant incense, and the screen for the doorway at the entrance of the tabernacle; 35:16 the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand; 35:17 the hangings of the court, its pillars and its sockets, and the screen for the gate of the court; 35:18 the pegs of the tabernacle and the pegs of the court and their cords; 35:19 the woven garments for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' ' 35:20 Then all the congregation of the sons of Israel departed from Moses' presence. 35:21 Everyone whose heart stirred him and everyone whose spirit moved him came and brought the Lord's contribution for the work of the tent of meeting and for all its service and for the holy garments. (NASB)

[פרשת ויקהל] א וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר
אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם: ב שֵׁשֶׁת יָמִים
תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְתוֹן לַיהוָה
כָּל-הָעֲשִׂיָה בּוֹ מְלָאכָה יִוָּמַת: ג לֹא-תַבְעֲרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם
בַּיּוֹם הַשַּׁבָּת: פ ד וַיֹּאמֶר מֹשֶׁה אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל לֵאמֹר
זֶה הַדְּבָר אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר: ה קָחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה
כָּל נָדִיב לְבוֹ יִבְיָאֶה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנַחֲשֵׁת: ו וּתְכַלֵּת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים: ז וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת
תְּחָשִׁים וְעֻצֵי נְשִׁיִּם: ח וְשֶׁמֶן לְמָאֹר וּבִשְׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלֶקֶח-
טָרֵת הַסַּמִּים: ט וְאַבְנֵי-שֹׁהַם וְאַבְנֵי מְלֵאִים לְאַפּוֹד וְלַחֲשׂוֹן: י וְכָל-
חֹכֶם-לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת כָּל-אֲשֶׁר צִוָּה יְהוָה: יא אֶת-הַמִּשְׁכָּן
אֶת-אֹהֲלוֹ וְאֶת-מִכְסֵהוּ אֶת-קַרְסָיו וְאֶת-קַרְשָׁיו אֶת-בְּרִיחוֹ אֶת-עַמֻּדָיו
וְאֶת-אֲדָנָיו: יב אֶת-הָאָרֶן וְאֶת-בַּדָּיו אֶת-הַכַּפֹּרֶת וְאֶת פֶּרֶכֶת
הַמָּסָד: יג אֶת-הַשֻּׁלְחָן וְאֶת-בַּדָּיו וְאֶת-כָּל-כְּלָיו וְאֶת לְחֵם הַפָּנִים:
יד וְאֶת-מִנְרַת הַמָּאֹר וְאֶת-כְּלִיָּהּ וְאֶת-נִרְתִּיָּהּ וְאֶת שֶׁמֶן הַמָּאֹר: טו
וְאֶת-מִזְבַּח הַקְּטֹרֶת וְאֶת-בַּדָּיו וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים
וְאֶת-מָסַד הַפֶּתַח לְפֶתַח הַמִּשְׁכָּן: טז אֶת | מִזְבַּח הָעֹלָה וְאֶת-מִכְבַּר
הַנְּחֹשֶׁת אֲשֶׁר-לוֹ אֶת-בַּדָּיו וְאֶת-כָּל-כְּלָיו אֶת-הַכִּיֹּר וְאֶת-כַּנּוֹ: יז אֶת
קַלְעֵי הַחֹצֵר אֶת-עַמֻּדָיו וְאֶת-אֲדָנָיָהּ וְאֶת מָסַד שַׁעַר הַחֹצֵר: יח אֶת-
יְתֹדֹת הַמִּשְׁכָּן וְאֶת-יְתֹדֹת הַחֹצֵר וְאֶת-מִיתְרֵיהֶם: יט אֶת-בַּגְּדֵי הַשָּׂרָד
לְשֵׁרֵת בִּקְדָשׁ אֶת-בַּגְּדֵי הַקֹּדֶשׁ לְאֹהֲרֹן הַכֹּהֵן וְאֶת-בַּגְּדֵי בָנָיו לְכַהֵן: כ
וַיֵּצְאוּ כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה: [שְׁנִי] כא וַיָּבֹאוּ כָּל-אִישׁ
אֲשֶׁר-נִשְׂאוֹ לְבוֹ וְכָל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת-תְּרוּמַת יְהוָה
לְמַלְאכַת אֹהֶל מוֹעֵד וּלְכָל-עֲבֹדָתוֹ וּלְבַגְדֵי הַקֹּדֶשׁ:

What we are learning here is the rabbinic interpretations on the use of these words, the word מְלָאכָה lending to the interpretation of a spiritual (*heavenly*) work (*of deeper spiritual meaning, referencing the Tabernacle*), and the word עֲבוּדָה lends to a physical (earthly) work and the significance of the sabbath rest as referring to both spiritual and physical rest. This concept is drawn out in the commentary *Or HaChaim on shemot Exodus 35:2* speaking of the completion of creation is coupled to an entire week including the Sabbath rest. The Shabbat was the reason why the eighth day is chosen for circumcision of a new born male and why a new born calf was not qualified for sacrifice until following eight days which included a sabbath day of rest.

Or HaChaim on Shemot / Exodus 35:2 Part 3

There is also a lesson here that the success of the work performed during the six days of the week depends on the observance of the seventh day as a holy day. The reason is that the Sabbath is the soul of the world as we explained in our introduction to Genesis on Genesis 2,2.

Or HaChaim on Bereshit / Genesis 2:2

We find a similar idea in the Zohar-Tazria (page 13 Sul-lam edition) as to why the rite of circumcision cannot be performed before the eighth day, and why an animal is not fit to serve as a sacrifice until the eighth day of its life. In either case one has to wait until at least one Sabbath has passed so that each has attained a נפש, a soul full of vitality. Our verse then describes G'd as putting the finishing touch to His creation by bringing on the Sabbath, not by creating on the Sabbath. The reason the Torah repeats once more מכל מלאכתו אשר עשה, from all His work which He had done, is to emphasize that this work had been done previously, i.e. before the onset of the Sabbath. The word ויכל therefore refers to activity carried out previously. All that had been lacking was something that would give permanence to this universe of ours. The seventh day, i.e. the Sabbath, completed the cycle that provides this permanence. We are therefore entitled to view the Sabbath as one of the seven days of creation. The proof that we are correct may be the very fact that we do not find the usual: "it was evening it was morning the seventh day," meaning there was no בריאה on that day.

The rabbis say the reason for the significance of the eighth day was due to the sabbath rest, and that one receives a full day of vitality having been through one sabbath day. The idea is the Lord God puts His finishing touch upon a life, for both man or beast, by living one

full week. Notice how the rabbis are continuing to take a mystical approach to the interpretation of the shabbat and we find its practical application in the brit mila and in the sacrifice. (*Leviticus 22:26 Then the Lord spoke to Moses, saying, 22:27 'When an ox or a sheep or a goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be accepted as a sacrifice of an offering by fire to the Lord. 22:28 'But, whether it is an ox or a sheep, you shall not kill both it and its young in one day. (NASB)*) Note how in Vayikra / Leviticus the Lord states that a sacrifice is not acceptable until having gone through an entire week including the Shabbat. *Rashi on She-mot / Exodus 35:2 Part 1* states that the Lord intentionally mentioned the prohibition of working just before the commands about the building of the Tabernacle, because the work on the Tabernacle (spiritual work) does not set aside or supersede the Shabbat. Here Rashi is speaking of not violating the Sabbath rest even for the Tabernacle, and he points out how it is interesting this is written just prior to the construction of the Tabernacle. This teaches us that we do not set our hand to a salvific work. Salvation is a work of God, the Sabbath rest supersedes both the physical and the spiritual construction. This also teaches us the commandments were not a means for salvation, they were a means for living our lives following having attained salvation by faith in the God of Israel and in His Messiah Yeshua! (*Notice how this tears down the claims of legalism and the Law, when we have a proper understanding of God's Torah! This also tears down the centuries of Christian theology that say the Law was given in order that one can earn salvation!*) If we might interpret these things from a mystical approach, the type-and-shadow of the Lord dwelling in our midst by His Spirit, in the Tabernacle of our bodies being connected to His dwelling place, and the significance of dying to self and seeing God, there is a very significant aspect here to the command on the Sabbath rest!

As we study the Apostolic Writings, Yeshua reveals a profound awareness of the Jewish view of God, humanity, and the higher purpose of the created world when he proclaimed *"The Shabbat was made for man, not man for the Shabbat."* (*Mark 2:27*) In this statement, Yeshua was not breaking the Shabbat. He never taught that anyone should break the commands of God, and he also affirmed the

legitimacy of Jewish oral tradition in his discussions on the Shabbat. Brad H Young in his book *“Jesus the Jewish Theologian”* wrote that David Flusser pointed out Yeshua saying *“the sabbath was created for man, not man for the sabbath”* has a deeper meaning. This deeper meaning is tied to the Jewish teaching concerning the creation of the world. (*This is consistent with Rabbeinu Bahya commentary.*) The idea is that the sabbath was created (from a Hebraic sense) is a reference back to the creation account, man was created on the sixth day, and man was the crown of God’s creation being made in the divine image. This drives home the deeper meaning of the world’s design, He created man, and the sabbath was given to him. We were made as the finest work of God, and all of creation was sanctified by a day of rest that represented man’s obedience to God. Man was created on the evening of the sixth day juxtaposed to the Sabbath, and so the Sabbath was created for every human being. This is how Yeshua understood the Shabbat and why he responded in the way that he did to questions concerning Sabbath Observance.

What this teaches us is in order to understand the meaning of the Shabbat, we must first look to Yeshua as our Teacher (*John 13:13*). The examples of permitted work on the Shabbat from the Apostolic Writings is the following:

1. Saving a life (*Mark 3:4, Luke 6:9*)
2. Healing others (*Luke 6:1-10, Mark 3:1-5, John 5:9, 9:14, Luke 13:10-16*)
3. Conducting brit milah (circumcision) (*John 7:23*)
4. Teaching (*Mark 1:21, Luke 4:31, Acts 18:4*)
5. Serving at the Temple (*Matthew 12:5*)
6. Rescuing an animal in distress (*Matthew 12:11, Luke 14:1-6*)
7. Showing acts of compassion (*Matthew 12:1-4*)
8. Caring for animals (*Luke 13:15*)
9. Carrying a bed (*John 5:9-16*)
10. Meeting the needs of others before fulfilling religious obligations (*Mark 2:27-28*)

The Jewish thinking regarding the Shabbat is as a testimony that God

alone is the Creator of the universe (*Bereshit / Genesis 2:2-3*), and secondarily as a memorial of the redemption from Egypt (*Devarim / Deuteronomy 5:15*). From the Torah, the Shabbat is a day of blessing where the people were given a “*double portion*” of heavenly food (manna) as a foretaste of the Olam Haba (the world to come). It is within these things Yeshua reveals himself as merciful, healer, miracle worker, and sacrificial death as the Lamb of God as our redeemer (*John 1:29, 1 Corinthians 15:3-4, 2 Corinthians 5:21*), He provides heavenly food as our Bread of Life (*John 6:35*), and His work of laying down his life on our behalf provides an everlasting rest coupled with the Spirit of God dwelling in us empowering us to live according to God’s Word.

In order to avoid confusion regarding the relationship between the words of Moshe and the words of Yeshua, we bear in mind that Torah (תורה) is a word that has the root meaning “*instruction*” and is a function of the underlying covenant of which it is part. In other words, the Torah is our responsibility to the covenantal actions of the LORD God of Israel in our lives. From a Hebraic sense, this is a push-pull relationship in the sense that the Lord God Almighty moves first in our hearts by His Spirit, and then we are led to obey His Word (having faith and being faithful). The all-important matter is to understand our response to God’s covenantal actions as mediated through God’s promised Messiah (*1 John 5:11-12*). We are invited to enter into this rest by exercising our faith in God’s promises (*Hebrews 4:1-3*). This is the “*law of faith*” (*Romans 3:27*) that Paul speaks of and underlies all of what was given at Sinai to Israel. The author of the book of Hebrews wrote (*Hebrews 4:9-10*) there is a greater rest as opposed to pleasing God based upon our own merits. We do not labor to find favor with God through acts of our own personal merit but rather in the acceptance and love of God given to us in Yeshua the Messiah. We labor to enter into this rest by the exercising of faith in the salvation of God, just as Yeshua taught, “*This is the work of God, that you believe in the One whom the Father has sent.*” (*John 6:28-29*) And remember, the exercising of faith is the definition of being faithful to God and His Word. We rest both Spiritually and Physically on the Shabbat because of what Christ has done for us! This is how the Torah and the Gospel Message go hand in hand!