



THERE REMAINS A REST: THE DEEPER MEANING OF SHABBAT

Yashah, a servant and ambassador of YAHAWAH Abeinu, and Y'shua The Master, to the twelve tribes of Yisrael, Shal'm.

For those of us who have been blessed with the knowledge of our true identity and destiny as Hebrew Yisraelites, the Fourth Commandment to consecrate the Shabbat should take on a whole new cultural and spiritual significance. Certainly, it should cause us to re-examine its meaning in light of our rediscovered direct *national* relationship to the Torah.

But unfortunately, for many of us, just as it was before we lost our national identity, the Shabbat has become not much more than a misguided source of cultural pride. For many of us, Shabbat has simply become a carnal means of drawing a false distinction between "us" – the Hebrew Yisraelites; and "them" - those despicable "X-tians."

The truth is, the keeping of Shabbat, just as with the whole Law given at Sinai, was originally commanded of us not as a badge of cultural uniqueness, but as a prophetic revelation of a divine principle. And also, as a means of introducing a carnal group of Hebrew *slaves* to the spiritual and invisible YAHUWAH.

But beyond the Shabbat causing us to reflect upon the seven "days" of creation, or the principle of weeks, or "sevens," there is a profound *deeper* meaning of the Fourth Commandment.

In this final hour, YAH is restoring to a faithful remnant a fresh and profound revelation of Himself, His vision, and His purpose and plan for our lives, through the deeper meaning and purpose of Shabbat.

Of course, the weekly Shabbat is fundamentally about *rest*. YAH created the heavens and the earth in six "days," and on the seventh day, He rested. Now, being omnipotent, omniscient, and omnipresent, and thus having no need, why would He then choose to *rest*? Selah.

Truly, Abba YAH was establishing for all time, in the very process of creation itself, a divine principle of victory over sin, which sees its ultimate fulfillment in His people ceasing from DEAD works, i.e. *their own* labor in righteousness, and resting in the *living* works made available through the salvation of Mashiach.

The fourth chapter of Hebrews (notice the name of the NT book) illuminated by Ruakh Ha Qodesh, reveals to us this mystery, hidden to the ancient Yisraelites, who for the most part, saw no deeper than the *surface* meaning of the Torah.

The ancient nation consistently rejected the revelation of the prophets into its deeper meaning: that the Shabbat in the Commandments is much more than a memorial feast commemorating YAH's rest after creation, or the Exodus from Egypt and rest from the burden of slavery. The Fourth Commandment is also a foreshadowing of a *spiritual* rest from the *letter* of the law.

The deeper meaning of Shabbat...

Although our fathers entered into the Promised Land under Yahoshua/Joshua, and rested from *physical* slavery, it was Joshua himself who prophesied of a spiritual rest that would come to the children of Yisrael. As it is written, "For if Joshua had given them rest, then He would not afterward have spoken of *another day*."

Therefore, there remains a rest for the people of YAH. Selah.

For he who has entered into His rest has himself also ceased from his works as YAH did from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience" (Hebrews 4:8-11). (In the King James version, the word "Jesus" in this passage is in italics and was thus added by translators who failed to understand this great and glorious mystery.)

We as Yisraelim must know and understand that Mashiach has not "freed us from the Law." However, He *has* freed us from the *curse* of the law. Selah.

Yahushua has freed us from the burden and hard slave labor of righteousness through ritualism, and the *outward appearance* of righteousness – tithing, garments, fringes, beards, ceremonies, etc. - emancipating us unto a true SPIRITUAL rest... the Heavenly Shabbat of an authentically peaceful and righteous life!

Beloved brethren, our liberation as a people must be absolute; not just in mind and body, but in spirit. And love simply cannot flourish in a climate of confusion. Especially not in the midst of our long and difficult struggle toward repatriation. At all times and under all circumstances, all things must be done decently and in order.

Sh'ma Yisrael - our greatest rest is not found in the Exodus of our fathers from Egypt; nor is found in being unchained by our American slave masters; nor even in the *physical* rest of the weekly Shabbat...

Our greatest rest is found in the knowledge that Y'shua Ha Mashiach, the sacrificial Lamb offered up once and for all, for all worshipers of YAH for all time, has freed us, not from the Torah, but from the law of sin and death. Selah.

Even as the Tablets of Stone were placed inside the Ark of the Covenant, with the Torah scrolls placed beside it, the Ten Commandments have been written in our hearts by Ruakh Ha Qodesh, that we may keep the Torah close at hand, and receive the pure language of YAH.

In this final hour of our captivity, each of us may finally stand with a clear conscience, purged from the dead rituals of our own righteousness, to serve our Father, the living YAHUWAH, with living works – to obey His Torah in deed and in truth.

May the Everlasting Grace, Mercy and Peace of Abeinu YAH be with you. Ahmein.

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