

CHAPTER 4

THE SABBATH: OUR REST IS IN MESSIAH

In order for full restoration to come to both the *house of Judah* (Judaism) and the *house of Israel* (Christianity), both houses of Israel need to come to a more full understanding and application of the weekly Sabbath (*Shabbat*) rest that the G-d of Israel ordained in the Bible that His people celebrate. The *house of Judah* (Judaism) needs to realize that the fullness of their spiritual Sabbath (*Shabbat*) rest is in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. The *house of Israel* (Christianity) needs to repent (*teshuvah*) and realize that the Biblical day of rest that the G-d of Israel gave to His people is from Friday sundown to Saturday sundown. In doing so, the *house of Israel* (Christianity) needs to study the spiritual significance of the weekly Sabbath (*Shabbat*) to learn that the G-d of Israel gave His people the physical weekly Sabbath (*Shabbat*) rest as a prophetic blueprint to understand in a greater degree His redemptive plan to be accomplished through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and the rule and reign of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus during the Messianic Age (*Athid Lavo*).

In this chapter, we will examine these issues so that we can study, learn and understand that the G-d of Israel gave the physical weekly Sabbath (*Shabbat*) rest from Friday sundown to Saturday sundown to establish the following Biblical truths:

1. The Sabbath (*Shabbat*) is the seventh day of the week and is to be a day of rest (Genesis [*Bereishit*] 2:1-3).
2. The Sabbath (*Shabbat*) is a sanctified (set apart made holy/*kodesh*) day unto the G-d of Israel (Genesis [*Bereishit*] 2:3).
3. The Sabbath (*Shabbat*) is an eternal covenant between the G-d of Israel and His people and is to be kept forever as an everlasting ordinance (Exodus [*Shemot*] 31:16-17).
4. The Sabbath (*Shabbat*) is a festival (*mo'ed*/appointed time) of the G-d of Israel which is to be kept on a weekly basis (Leviticus [*Vayikra*] 23:1-3).
5. Spiritually, we experience Sabbath (*Shabbat*) rest when we obey the G-d of Israel, keep His commandments (*mitzvot*), and believe the promises made by the G-d of Israel to His people in His Torah/Word of God (Leviticus [*Vayikra*] 26:1-12, Psalm [*Tehillim*] 95:6-11, Hebrews 3:7-19, 4:1-12).

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6. The Sabbath (*Shabbat*) is a spiritual picture given to us by the G-d of Israel that is a shadow of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus (Colossians 2:16-17).
7. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the spiritual rest of the believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus (Matthew [*Mattityahu*] 11:28-30).
8. After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus finished the work that the G-d of Israel sent (*shaliach*) Him to do by dying on the tree/cross as the suffering Messiah (*Mashiach*) known as Messiah son of Joseph (*Yosef*), He sat down (rested/had *Shabbat*) at the right hand of the G-d of Israel (John [*Yochanan*] 17:1,4, 19:30, Psalm [*Tehillim*] 110:1 = Hebrews 1:1-3, 10:12-13).
9. The Sabbath (*Shabbat*) is the day of the L-rd (Isaiah [*Yeshayahu*] 58:13-14).
10. The Sabbath (*Shabbat*) is personified as a bride whose bridegroom is the G-d of Israel and the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and is a spiritual blueprint of the Messianic Age (*Athid Lavo*) and the world to come (*Olam Haba*/eternity).
11. The Sabbath (*Shabbat*) will be kept during the time of the new heavens and the new earth and for all eternity (Isaiah [*Yeshayahu*] 66:22-23, Revelation 21:1-3).

THE SABBATH IS THE SEVENTH DAY AND IS A DAY OF REST

In Genesis (*Bereishit*) 1:1-31, 2:1-3, we have the story of the seven days of creation. In the creation story, we learn that the Biblical day begins in the evening and ends in the morning (Genesis [*Bereishit*] 1:5, 8, 13, 19, 23, 31). Following the first six days of creation, the G-d of Israel rested on the seventh day and sanctified it. In Genesis (*Bereishit*) 2:1-3, it is written:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

G-D SANCTIFIED THE SABBATH AND MADE IT HOLY

When the G-d of Israel rested on the seventh day of creation, He blessed the seventh day and sanctified it (Genesis [*Bereishit*] 2:3). The Hebrew word for sanctified is the Strong's word (6942) in the Strong's Hebrew dictionary. It is the Hebrew word *kadesh* which comes from the Strong's word (6944) which is the Hebrew word *kodesh*. The Hebrew words *kadesh/kodesh* mean "to make clean, consecrate, dedicate, purify, set apart, make holy." Therefore, when the G-d of Israel blessed the Sabbath (*Shabbat*), He consecrated, dedicated, set apart and made holy this special day and

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purposed that the seventh day of the week (from Friday sundown to Saturday sundown) be a day sanctified, made holy and set apart from every other day of the week.

THE SABBATH IS AN ETERNAL COVENANT BETWEEN G-D AND HIS PEOPLE

As we just stated in the previous section, when the G-d of Israel blessed the Sabbath (*Shabbat*) in Genesis (*Bereishit*) 2:3, He also *sanctified* it. The Sabbath (*Shabbat*) is personified in Jewish (*house of Judah/Judaism*) tradition as a bride whose bridegroom is Israel. 1

The Hebrew term for the Biblical Jewish marriage ceremony (*kiddushin*/betrothal) really means "hallowing/sanctified." The Hebrew word for marriage (*kiddushin*/betrothal) comes from the three letter Hebrew root (K = Kaf, D = Dalet, SH = Shin). The Hebrew word for sanctified (6942 = *Kadesh*) which comes from the Hebrew word for holy (6944 = *Kodesh*) is also derived from the same three Hebrew root letters (K = Kaf, D = Dalet, SH = Shin). Therefore, the traditional Jewish rabbis from the *house of Judah* (Judaism), interpret the Biblical statement that "God blessed the sabbath day and *hallowed/sanctified* (*va-yekaddesh*) it" (Genesis [*Bereishit*] 2:3) as meaning that the G-d of Israel wedded (*kiddushin*/betrothal) the Sabbath (*Shabbat*) to His people. 2

On the day of the wedding in the Biblical Jewish (*house of Judah/Judaism*) ceremony, the bride is seen as a queen and the groom is seen as a king. Therefore, "*queen*" and "*bride*" are two terms used to describe the weekly Sabbath day (Talmud, Shabbat 119a). Since the Sabbath (*Shabbat*) is seen as being a queen and a bride, it represents the feminine element of creation. 3

The Talmud (oral tradition of the rabbis from the *house of Judah/Judaism*) tells us that on the eve of the Sabbath (*Sabbath*), the famous teacher, Rabbi Hanina used to put on his best clothes and say, "*Come, let us go and welcome Queen Sabbath,*" while Rabbi Yannai used to rise and declare, "*Come, O bride; come, O bride.*" From this custom, music was composed for the Sabbath (*Shabbat*) which symbolically imitated conventional marriage songs. The most famous of these is "*Lechah Dodi*" (Come my Beloved). 4

In traditional Judaism (*house of Judah*), the rabbis understood that the G-d of Israel entered into a marriage covenant with the *house of Jacob* (both the *house of Israel* and the *house of Judah*) at mount Sinai. In Jeremiah (*Yermiyahu*) 2:1-2, it is written:

"Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals [betrothal/kiddushin], when thou wentest after me [the G-d of Israel/the groom] in the wilderness [mount Sinai], in a land that was not sown."

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However, in the Biblical/Jewish (*house of Judah/Judaism*) marriage ceremony, you must first be sanctified (consecrated/set apart/made holy) before you can get married. In Exodus (*Shemot*) 19:10-11, 14, it is written:

"And the Lord said unto Moses, Go unto the people, and sanctify [6942 = consecrate/set apart/make holy] them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai ... and Moses went down from the mount unto the people, and sanctified [6942 = consecrate/set apart/made holy] the people; and they washed their clothes."

In the traditional Biblical/Jewish (*house of Judah/Judaism*) wedding ceremony, the bride becomes sanctified before the marriage by having a *mikvah* (water immersion). *Mikvah* is a Hebrew word which means "*pool or body of water.*" *Mikvah* is the ceremonial act of purification.
5

Every traditional Biblical/Jewish (*house of Judah/Judaism*) marriage will have two witnesses. They are called the friends of the bridegroom. Their role is to prepare the bride and escort her to meet the groom underneath the *chupah* (wedding canopy) where the marriage will occur. When the G-d of Israel entered into a marriage with the *house of Jacob* (both the *house of Israel* and the *house of Judah*) at mount Sinai, Moses (*Moshe*) was seen as being one of the friends of the bridegroom of the G-d of Israel. In Exodus (*Shemot*) 19:17, we can see Moses (*Moshe*) fulfilling the role of escorting the bride (the *house of Jacob*) to meet the G-d of Israel at mount Sinai (a type of *chupah*/wedding canopy) as it is written:

"And Moses brought forth the people [the house of Jacob/escorting them] out of the camp to meet with God; and they stood at the nether [underneath/at the foot of] part of the mount."

When the marriage took place between the G-d of Israel and the *house of Jacob* (both the *house of Israel* and the *house of Judah*), mount Sinai was symbolically seen as being the *chupah* (wedding canopy). 6

When the bride and groom are married in a traditional Biblical/Jewish (*house of Judah/Judaism*) wedding ceremony, they will have a *ketubah* (marriage contract) which states the terms and the conditions of the marriage. In traditional Judaism (*house of Judah*), the rabbis saw that the *ketubah* (marriage contract) of the marriage between the G-d of Israel and the *house of Jacob* (both the *house of Israel* and the *house of Judah*) was the Torah/Word of G-d. The terms and conditions of the marriage (*ketubah*/marriage contract) between the G-d of Israel and the *house of Jacob* is given in Deuteronomy (*Devarim*) 28 and Leviticus (*Vayikra*) 26. In these two chapters, the G-d of Israel specifies the blessings to the *house of Jacob* (both the *house of Israel* and the *house of Judah*) for being faithful to the G-d of Israel in the marriage and the curses for being unfaithful to the G-d of Israel in the marriage.

The rite of betrothal is completed when the groom (the G-d of Israel) gives something of value to the bride (the *house of Jacob*) and she accepts it. The gift most often given today is the

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ring. The ring is a token of eternal love and remembrance of the marriage. When the groom places the ring on the bride's finger, the rite of betrothal is completed. The completed rite is known in Hebrew as *kiddushin* which means "sanctification."

Symbolically, the "ring" that was given to the bride (the *house of Jacob*) by the groom (the G-d of Israel) was seen as being the Sabbath (*Shabbat*). The keeping of the Sabbath (*Shabbat*) is seen as being a token of remembrance and eternal love between the groom (the G-d of Israel) and the bride (the *house of Jacob*).

The Sabbath (*Shabbat*) is one of the Ten Commandments given at mount Sinai to remember the marriage between the G-d of Israel and the *house of Jacob*. In Exodus (*Shemot*) 20:8, it is written:

"Remember the sabbath day, to keep it holy [6942 = sanctified, consecrated, set apart]."

The Sabbath (*Shabbat*) is an eternal covenant between the G-d of Israel and the *house of Jacob* (both the *house of Israel* and the *house of Judah*) which is to be kept forever. In Exodus (*Shemot*) 31:12-18, it is written:

"And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign [a marriage ring] between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify [6942 = consecrate/set apart/make holy] you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

THE SABBATH IS A FESTIVAL OF THE L-RD

The Sabbath (*Shabbat*) is a festival of the L-rd. In Leviticus (*Vayikra*) 23:1-4 it is written:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your

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dwelling. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons."

WHAT IS THE MEANING OF THE FEAST OF THE L-RD AND HOLY CONVOCATION?

There are two important Hebrew words in Leviticus (*Vayikra*) 23:1-4 which are translated as *feasts* and *convocation* which explain to us the importance and significance of the Biblical weekly Sabbath (*Shabbat*) from Friday sundown to Saturday sundown. In Leviticus (*Vayikra*) 23:2, the word translated as feasts is the Hebrew word *mo'ed*. The Hebrew word *mo'ed* is the Strong's word 4150 in the Hebrew dictionary and means "*an appointment, a fixed time or season, a cycle, an assembly, an appointed time, a set time or an exact time.*"

In Leviticus (*Vayikra*) 23:2, the Bible tells us that the Sabbath (*Shabbat*) is not only a *mo'ed* but that it is also a *holy convocation*. The Hebrew word for holy is the Strong's word 6944 in the Hebrew dictionary and is the word *kodesh*. The Hebrew word *kodesh* means "*to consecrate, dedicate, hallow, set apart.*" The Hebrew word for convocation is the Strong's word 4744 in the Strong's Hebrew dictionary and is the word *miqra*. The Hebrew word *miqra* means, "*a public meeting, an assembly, a rehearsal.*"

Therefore, the G-d of Israel is telling us in His Holy Word that the Sabbath (*Shabbat*) is a *mo'ed* (an appointed time, a set time) during the week (from Friday sundown to Saturday sundown) which is a *kodesh* (holy, consecrated, dedicated and set apart) *miqra* (a public meeting, an assembly of people, a rehearsal). The Sabbath (*Shabbat*) is a commandment (*mitzvah*) which the G-d of Israel wants His people to rehearse (*miqra*) because it is an appointed time or set apart time (*mo'ed*).

If the Sabbath (*Sabbath*) is a rehearsal (*miqra*), what is it that the G-d of Israel wants His people to rehearse (*miqra*)? The Sabbath (*Shabbat*) is a rehearsal of all the things that the G-d of Israel gave His people regarding the Sabbath (*Shabbat*) to teach us/instruct us (*Torah*) about the ways of His Kingdom, trusting (*emunah*) in His written Torah/Word of G-d, the redemption through the Messiah (*Mashiach*) and the Messianic Age (*Athid Lavo*).

WHO IS THE L-RD?

The Sabbath (*Shabbat*) is a feast of the L-rd. Who is the L-rd? The Hebrew word for L-rd is the Strong's word 3068 in the Strong's Hebrew dictionary and is the Holy (*kodesh*) name (YHVH) of the G-d of Israel. The Bible tells us in Deuteronomy (*Devarim*) 6:4 that the G-d of Israel is one (*echad*). The Hebrew word *echad* is the Strong's word 259 in the Strong's Hebrew

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dictionary. The Hebrew word *echad* (259) comes from the Hebrew root word *achad* which is the Strong's word 258 in the Hebrew dictionary. The Hebrew word *achad* means "to unite, to unify." So, the *Shema* (Deuteronomy [*Devarim*] 6:4) tells us that the G-d of Israel is *echad* which comes from the Hebrew root word *achad* which means "to unify." Therefore, the G-d of Israel is a compound unity. In Proverbs (*Mishlei*) 30:4 it is written:

"...who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?"

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the G-d of Israel manifested in the flesh. The holy name (YHVH) of the G-d of Israel as spoken in Exodus (*Shemot*) 3:14 means, "I [ever] shall be [the same] that I am [today]." In Hebrews 13:8 it is written:

"Jesus Christ [Yeshua HaMashiach] the same yesterday, and today, and forever."

In I Corinthians 12:3, it tells us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is L-rd as it is written:

"...no man speaking by the Spirit [Ruach HaKodesh] of God calls Jesus [Yeshua] accursed: and that no man can say that Jesus [Yeshua] is Lord [YHVH] but by the Holy Ghost [Ruach HaKodesh]."

Philippians 2:8-11 is a Jewish *midrash* (commentary/explanation) which comes from the traditional Jewish prayer known as the *Aleinu* which is also mentioned in Isaiah (*Yeshayahu*) 45:23. In Philippians 2:8-11 it tells us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is L-rd as it is written:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross [tree]. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus [Yeshua] every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ [Yeshua HaMashiach] is Lord [YHVH] to the glory of God the Father."

The mount of Olives is known in traditional Judaism (*house of Judah*) as the mountain of the Messiah (*Mashiach*). When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus ascended up into heaven (*olam haba*) following his resurrection as written in Acts 1:6-12, the angels said that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus would come back [in His second coming as the Kingly Messiah (*Messiah ben David*)] in like manner (to the mount of Olives). His return to the mount of Olives as the Kingly Messiah (*Messiah ben David*) is recorded in Zechariah (*Zecharyah*) 14:3-4, 9 as it is written:

"Then shall the Lord [YHVH] go forth, and fight against those nations, as when he fought in the day of battle. And his feet [the feet of YHVH] shall stand in that day upon the mount

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of Olives ... and the Lord [YHVH] shall be king over all the earth: in that day shall there be one Lord [YHVH], and his name one [echad]."

YESHUA/JESUS IS L-RD OF THE SABBATH

The rabbis in traditional Judaism (*house of Judah*) teach that despite all the legalistic precision to keep and observe the Sabbath (*Shabbat*) that the sages were conscious always that the sabbath was made for man, not man for the sabbath, and they insisted that any of the regulations might be — nay, should be — broken immediately in case of a life-and-death emergency, or of a real danger to health. In support of this relaxation, they were fond of quoting the Scriptural verse in Leviticus (*Vayikra*) 18:5 as it is written: 7

"Ye shall therefore keep My statutes and Mine ordinances, which if a man do, he shall live by them."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus supported this interpretation as can be seen in Mark 2:23-28, 3:1, 4-5 as it is written:

"And it came to pass, that he [Yeshua/Jesus] went through the corn fields on the sabbath day; and his disciples [talmidim] began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful [in violation of the Torah]? And he [Yeshua/Jesus] said unto them, Have ye never read what David did, when he had need, and was hungry, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore, the Son of man is Lord also of the sabbath. And he entered again into the synagogue; and there was a man there which had a withered hand ... and he saith unto them, is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they held their peace. ... And he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."

Therefore, the Sabbath (*Sabbath*) is a feast of the L-rd (Leviticus [*Vayikra*] 23:2). The L-rd is the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus). In addition, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the L-rd of the Sabbath (*Shabbat*). So, both *the house of Israel* (Christianity) and *the house of Judah* (Judaism) need to keep and celebrate the weekly Sabbath (*Shabbat*) (from Friday sundown to Saturday sundown) that the G-d of Israel gave to His people.

OUR SABBATH REST IS BELIEVING (*EMUNAH*) THE WRITTEN WORD OF G-D

Spiritually, we experience Sabbath (*Shabbat*) rest when we obey the G-d of Israel, keep His commandments (*mitzvot*), and believe the promises made by the G-d of Israel to His people in His Torah/Word of G-d. The G-d of Israel promises great blessings to His people for keeping His weekly Sabbath (*Shabbat*) (from Friday sundown to Saturday sundown). In Leviticus (*Vayikra*) 26:2-12 it is written:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace [shalom/rest] in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through the land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

OBEDIENCE BRINGS THE BLESSINGS OF G-D

The G-d of Israel blesses His people when we are obedient (*shema*) to Him. In Isaiah (*Yeshayahu*) 1:19 it is written:

"If ye are willing and obedient [shema], ye shall eat the good of the land."

In Jeremiah (*Yermiyahu*) 17:7-8 it is written:

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

In Isaiah (*Yeshayahu*) 26:3-4 it is written:

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"Thou wilt keep him in perfect peace [shalom, shalom], whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

DISOBEDIENCE TO G-D'S WORD KEEPS US FROM ENTERING INTO HIS SABBATH REST

The Sabbath (*Shabbat*) is a day of rest. In Genesis (*Bereishit*) 2:2 it is written:

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made."

In the Bible, the G-d of Israel associates entering into His rest with believing the written Torah/Word of G-d. In Isaiah (*Yeshayahu*) 28:9-13 it is written:

"Whom shall he teach knowledge? [which is the Torah/Word of G-d — Hosea 4:6] and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear [shema]. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little..."

The first occurrence of the word *rest* in Isaiah (*Yeshayahu*) 28:12 is the Strong's word 4496 in the Strong's Hebrew dictionary and is the Hebrew word *menuchah*. The Hebrew word *menuchah* means, "an abode, ease, quiet, resting place, a settled spot, peace, home."

The G-d of Israel associates believing and trusting (*emunah*) in Him and being obedient (*shema*) to His Torah/Word with entering into His (*Sabbath*) rest. In Psalm (*Tehillim*) 95:7-11, it is written:

"For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear [shema] his voice, harden not your heart as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest."

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In Hebrew 3:7-19, 4:1-12 it is written:

"Wherefore as the Holy Ghost [Ruach HaKodesh] saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, they should not enter into my rest. Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ [Mashiach], if we hold the beginning of our confidence steadfast unto the end; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Therefore, spiritually, we experience the Sabbath (*Shabbat*) rest of the G-d of Israel when we obey (*shema*) and believe (*emunah*) the Torah/Word of G-d and put our trust and confidence (*emunah*) in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus.

THE MESSIAH IS OUR SABBATH REST

Isaiah (*Yeshayahu*) 11:1, 10 speaks about the Messiah (*Mashiach*) and the Word of G-d tells us that His rest (*menuchah*) shall be glorious (*kivod*) as it is written:

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"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots ... and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest [menuchah] shall be glorious [kivod]."

In Matthew (*Mattityahu*) 11:28-30 it is written:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In John (*Yochanan*) 14:23 it is written:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

In Matthew (*Mattityahu*) 7:24-27 it is written:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

THE SABBATH IS A SHADOW/BLEUPRINT OF THE MESSIAH

The Sabbath (*Shabbat*) is a spiritual shadow/blueprint given to us by the G-d of Israel to teach us about the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and the redemptive plan of the G-d of Israel for His people. In Colossians 2:16-17 it is written:

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ [Mashiach]."

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AFTER THE MESSIAH COMPLETED HIS WORK, HE RESTED

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came to the earth at His first coming to be the suffering Messiah (*Messiah ben Yosef*). He completed the work that G-d the Father sent (*shaliach*) him to do. In John (*Yochanan*) 17:1, 4, it is written:

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee ... I have glorified thee on the earth: I have finished the work which thou gavest me to do."

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus completed the work that G-d the Father sent (*shaliach*) Him to do by dying on the tree/cross and coming to the earth to fulfill the role of the suffering Messiah (*Messiah ben Yosef*), He sat down (rested) on the right hand of G-d the Father. In Psalm (*Tehillim*) 110:1 it is written:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

In Hebrews 1:1-3, 10:12-13 it is written:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ... But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."

BOTH JEWS AND NON-JEWS ARE COMMANDED TO KEEP THE SABBATH

Both the *house of Judah* (Judaism) and the *house of Israel* (Christianity) are commanded by the G-d of Israel to keep His Sabbath (*Shabbat*). In fact, the G-d of Israel promises great blessings to the non-Jew/Christianity (*house of Israel*) who keeps His Sabbath (*Shabbat*) and all those who are grafted into the family of the G-d of Israel. In Isaiah (*Yeshayahu*) 56:1-8 it is written:

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man

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that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."

THE SABBATH IS PERSONIFIED AS A BRIDE

Earlier in this chapter, it was seen that the Sabbath (*Shabbat*) is personified in Jewish tradition (*house of Judah*) as a bride. The G-d of Israel and the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the bridegroom of the *house of Judah* (Judaism) and the *house of Israel* (Christianity). Once again, the Hebrew term for the Biblical / Jewish marriage ceremony (*kiddushin*/betrothal) really means "*hallowing/sanctified*." The Hebrew word for marriage (*kiddushin*/betrothal) comes from the three letter Hebrew root (K = Kaf, D = Dalet, SH = Shin). The Hebrew word for sanctified (6942 = *Kadesh*) which comes from the Hebrew word for holy (6944 = *Kodesh*) is also derived from the same three Hebrew root letters (K = Kaf, D = Dalet, SH = Shin). Therefore, the traditional Jewish rabbis from the *house of Judah* (Judaism), interpret the Biblical statement that "God blessed the sabbath day and *hallowed/sanctified* (*va-yekaddesh*) it" (Genesis [*Bereishit*] 2:3 as meaning that the G-d of Israel wedded (*kiddushin*/betrothal) the Sabbath (*Shabbat*) to His people.

On the day of the wedding in the Biblical Jewish (*house of Judah*/Judaism) ceremony, the bride is seen as a queen and the groom is seen as a king. Therefore, "*queen*" and "*bride*" are two terms used to describe the weekly Sabbath day (Talmud, Shabbat 119a). Since the Sabbath (*Shabbat*) is seen as being a queen and a bride, it represents the feminine element of creation.

In traditional Judaism (*house of Judah*) the Sabbath (*Shabbat*) is welcomed by the woman of the house when she lights two Sabbath (*Shabbat*) candles. 8 When she lights the candles, she pronounces the blessing:

"Blessed are you, O L-rd our G-d, King of the Universe, who has hallowed [sanctified/consecrated/set apart] us by your commandments [mitzvot] and commanded us to kindle the lamp." 9

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Even as it is traditional to light two Sabbath (*Shabbat*) candles, the traditional Jewish (*house of Judah*) wedding ceremony will have two witnesses. 10 These two witnesses are called the friends of the bridegroom. The two candles which are lit are called the two witnesses.

There are various interpretations of the meaning of lighting two candles. In one interpretation, one candle will represent the Torah and the other candle will represent the Prophets. Moses (*Moshe*) is personified by the Torah and Elijah (*Eliyahu*) is personified by the Prophets. Obedience (*shema*) to the Torah and the Prophets will sanctify (consecrate, dedicated, set apart) and prepare the family of the G-d of Israel to enter into the second stage of the traditional Jewish (*house of Judah*) wedding ceremony when the marriage will be consummated between the bridegroom (the G-d of Israel) and members from the *house of Judah* (Judaism) and the *house of Israel* (Christianity) who believe in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and have prepared themselves for the wedding by being sanctified unto the G-d of Israel by keeping His commandments (*mitzvot*). The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus declared that the Torah and the Prophets were written to speak of Him. In Luke 24:27, 44-47 it is written:

"And beginning at Moses and all the prophets, he [Yeshua/Jesus] expounded unto them in all the Scriptures [TeNaKh] the things concerning himself ... and he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance [teshuvah] and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus prayed that the family of the G-d of Israel would be sanctified (consecrated, dedicated, set apart) by keeping His commandments (*mitzvot*) and the Torah of the G-d of Israel. In John (*Yochanan*) 14:15, 17:1-4, 17 it is written:

"If ye love me, keep my commandments [mitzvot] ... These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent [shaliach]. I have glorified thee on the earth: I have finished the work which thou gavest me to do ... sanctify them through thy truth: thy word is truth."

When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus prayed in John (*Yochanan*) 17:17 that the family of the G-d of Israel would be sanctified through the Word of G-d which He called truth, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was quoting Psalm (*Tehillim*) 119:142 as it is written:

"Thy righteousness is an everlasting righteousness, and thy law [TORAH] is THE TRUTH."

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Therefore, the two candles which are lit on the Sabbath (*Shabbat*) by the woman of the house represent the Torah and the Prophets which speak about the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. Because the Sabbath (*Shabbat*) is personified in traditional Jewish (*house of Judah*) interpretation as being personified as a bride, the two candles spiritually represent both the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and the marriage of the bride of the Messiah to Himself. In Revelation 19:7-9 it is written:

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [righteous acts/keeping of the commandments/mitzvot and sanctification] of saints [the righteous/tzaddik]."

THE CANDLE IS THE LAMP OF G-D

The *candles* which are lit on the Sabbath (*Shabbat*) by the woman of the house are called *lamps*. When the woman pronounces the blessing over the candles she says:

"Blessed are you, O L-rd our G-d ... who has commanded us to kindle the lamp."

The Hebrew word for candle/lamp is the Strong's word 5216 in the Hebrew dictionary and is the Hebrew word, "*Ner/Nerah*." Candle/lamp/light are very important spiritual pictures in the Bible of the Torah/Word of G-d, keeping the commandments (*mitzvot*), the Gospel (*basar*/good news), the spirit of man, the Messiah (*Mashiach*), the believers in the Messiah (*Mashiach*), marriage and being wedded to the Messiah (*Mashiach*).

The Torah/Word of G-d is likened unto a candle/lamp. Psalm (*Tehillim*) 119:105 it is written:

"Thy word is a lamp [5216] unto my feet, and a light unto my path."

Keeping the Torah and the commandments (*mitzvot*) of the G-d of Israel is likened unto a candle/lamp/light. In Proverbs (*Mishlei*) 6:23 it is written:

"For the commandment is a lamp [5216] and the law [Torah] is light; and reproofs of instruction are the way of life."

The Gospel (*basar*/good news) of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is light. In II Corinthians 4:3-4, 6 it is written:

"But if our gospel [basar/good news] be hid, it is hid to them that are lost [have no light/candle/lamp]: in whom the god of this world [HaSatan/Satan/Lucifer who is called the angel of light — II Corinthians 11:14] hath blinded the minds of them which believe not, lest the light [ner] of the glorious [kivod] gospel [basar/good news] of Christ [Mashiach], who is

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the image of God, should shine unto them ... For God, who commanded the light [ner] to shine out of darkness, hath shined in our hearts, to give the light [ner] of the knowledge [da'at] of the glory [kivod] of God in the face of Jesus Christ [Yeshua HaMashiach]."

The spirit (heart) of man is the candle/lamp of the G-d of Israel. In Proverbs (*Mishlei*) 20:27 it is written:

"The spirit of man is the candle [5216] of the Lord, searching all the inward parts of the belly."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the light of the world. In John (*Yochanan*) 8:12, 12:35-36, 46 it is written:

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life ... Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light ... I am come a light into the world, that whosoever believeth on me should not abide in darkness."

The lives of the believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus are to shine as a candle. In Matthew (*Mattityahu*) 5:14-16 it is written:

"Ye are the light of the world: A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works [mitzvot], and glorify your Father which is in heaven."

The candle/lamp is associated with the Jewish (*house of Judah*) marriage. In Jeremiah (*Yermiyahu*) 25:10 it is written:

"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle [5216]."

In Matthew (*Mattityahu*) 25:1-13, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus compared His wedding to His bride like unto ten virgins who took lamps to their wedding. In Matthew (*Mattityahu*) 25:1, it is written:

"Then shall the kingdom of heaven [malkut shamayim] be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom."

In traditional Jewish (*house of Judah*) thought, the city of Jerusalem (*Yerushalayim*) is seen as the city of the bride. In Revelation 21:2, 9-11, 23 it is written:

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"And I John saw the holy city, new Jerusalem [Yerushalayim], coming down from God out of heaven [olam haba], prepared as a bride adorned for her husband ... and there came unto me one of the seven angels ... saying, come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem [Yerushalayim], descending out of heaven [olam haba] from God, having the glory [kivod] of God: and her light [ner] was like unto a stone most precious, even like a jasper stone, clear as crystal ... and the city had no need of the sun, neither of the moon, to shine in it: for the glory [kivod] of God did lighten it, and the Lamb is the light thereof."

THE TWO CANDLES REPRESENT EPHRAIM AND JUDAH AND THEIR REUNITING

In another interpretation of the symbolic meaning of lighting the two candles for Sabbath (*Shabbat*), the one candle represents Judah, the *house of Judah* (Judaism) and the other candle represents Ephraim, the *house of Israel*, (Christianity) and the marriage/reunification/restoration and reuniting that is prophesied to take place in Ezekiel (*Yechezkel*) 37:15-16, 19 as it is written:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions ... Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

In the traditional Jewish (*house of Judah*) prayers on the Sabbath (*Shabbat*), prayers are said for the G-d of Israel to reunite and restore the *house of Judah* with the *house of Israel*. The *house of Judah* (Judaism) and the *house of Israel* (Christianity) are the G-d of Israel's two witnesses upon the earth.

THE SABBATH IS A BLUEPRINT OF THE MESSIANIC AGE AND THE WORLD TO COME

In traditional Jewish (*house of Judah*) thought, the Sabbath (*Shabbat*) is a blueprint of the Messianic Age (*Athid Lavo*). It is also a foretaste of the world to come (*Olam Haba*) (Genesis R. xvii; Ber, 57b). The Sabbath (*Shabbat*) is a day which points toward the future. It is a day of hope

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and anticipation of the Messianic fulfillment which the Talmud describes as "*Yom shekulo Shabbat*," a time of eternal Shabbat. 11 (Mishnah Tamid 7.4, Talmud Rosh HaShanah 31a)

THE SABBATH IS THE DAY OF THE L-RD

The Sabbath (*Shabbat*) is the *day of the L-rd*. In Isaiah (*Yeshayahu*) 58:13-14 it is written:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob your father: for the mouth of the Lord hath spoken it."

THE DAY OF THE L-RD IS A TITLE FOR THE MESSIANIC AGE

The *day of the L-rd* is a major theme in the Bible especially in the writings of the prophets. The subject of the *day of the L-rd* in the writings of the prophets mostly concerns the advent of the coming of the Messiah (*Mashiach*), the judgment of the nations, the tribulation period (*Chevlai shel Mashiach/Ya'acov's trouble*) and the Messianic age (*Athid Lavo*). Because the Sabbath (*Shabbat*) is called the *day of the L-rd* (Isaiah [*Yeshayahu*] 58:13-14), it is therefore a foreshadowing of the Messianic Age (*Athid Lavo*).

The term, *day of the L-rd*, can be found in the following Scripture verses (Isaiah [*Yeshayahu*] 2:12, 13:6, 9, Ezekiel [*Yechezkel*] 13:5, 30:3, Joel [*Yo'el*] 1:15, 2:1, 11, 3:14, Amos 5: 18, 20, Obadiah 1:15, Zephaniah 1:7, 14, Zechariah 14:1, Malachi 4:5, I Thessalonians 5:2, II Peter 3:10).

"IN THAT DAY" IS A JEWISH IDIOM FOR THE DAY OF THE L-RD

The *day of the L-rd* is often referred to in the writings of the prophets with the shortened code form of "*in that day*." Actually, *in that day* is a Jewish idiom for *the day of the L-rd*. In fact, a major subject and theme of the book of Isaiah (*Yeshayahu*) are the events that will be taking place during the time period known as *the day of the L-rd*. In his writings, the prophet Isaiah

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(*Yeshayahu*) most often uses the term "*in that day*" to refer to the day of the L-rd. The term "*in that day*" can be found in the following verses (Isaiah [*Yeshayahu*] 2:11, 17, 20, 3:7, 18, 4:1-2, 5:30, 7:18, 21, 23, 10:20, 27, 11:10-11, 16, 12:1, 4, 17:4, 9, 19:16, 18-19, 21, 23-24, 20:6, 22:8, 12, 20, 25, 23:15, 24:21, 25:9, 26:1, 27:1-2, 12-13, 28:5, 29:18, 30:23, 25-26, 31:7, 52:6).

"AT THAT TIME" IS A JEWISH IDIOM FOR THE DAY OF THE L-RD

There is another Jewish idiom which refers to the day of the L-rd. The phrase "*at that time*" is another code word (Jewish idiom) for *the day of the L-rd*. The term, "*at that time*" can be found in the following verses (Isaiah [*Yeshayahu*] 18:7, Jeremiah [*Yerushalayim*] 3:17, 4:11, 8:1, 31:1, 50:4, 20, Daniel 12:1, Joel (*Yo'el*) 3:1, Zephaniah 1:12, 3:20).

THE BIBLICAL DAY BEGINS IN THE EVENING AND ENDS IN THE MORNING

The Biblical day begins in the evening and ends in the morning (Genesis [*Bereishit*] 1:1,5,8,13,19,23,31). Likewise, the Sabbath (*Shabbat*) begins in the evening and ends in the morning. Each of the seven days of creation is a spiritual picture of 1,000 years of time. In Psalm (*Tehillim*) 90:4 it is written:

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

The seventh day of creation, the Sabbath (*Shabbat*), is a spiritual picture of the 1,000-year Messianic Age (*Athid Lavo*). The Apostle (*Shaliach*) Peter (*Kefa*) associates the day of the L-rd to the coming of the Messiah (*Mashiach*) and the Messianic Age (*Athid Lavo*) in II Peter 3:7-10 it is written:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

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THE SABBATH AND BIBLICAL PROPHECY

The Sabbath (*Shabbat*) was given to us by the G-d of Israel to understand end-time Bible prophecy because the Sabbath (*Shabbat*) is a foreshadowing of the time known as the *day of the L-rd* or the Messianic Age (*Athid Lavo*). Furthermore, the Biblical day begins in the EVENING (a time of darkness) and ends in the MORNING (a time of light). Therefore, is it possible that the *day of the L-rd* or the 1,000-year Messianic Age (*Athid Lavo*) also begins in the EVENING (the time of the seven year tribulation or birth pangs of the Messiah (*Chevlai shel Mashiach*/Ya'acov's trouble) and ends in the MORNING (a time of light) or the remaining 993 years ???

In my book, *The Seven Festivals of the Messiah*, I explain that one of the themes of Rosh HaShanah (the Feast of Trumpets — Leviticus (*Vayikra*) 23:23-25) is *HaMelech* (the king). This is the Biblical appointed time when the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will be crowned King (*Messiah ben David*). Psalm (*Tehillim*) 47 is a coronation psalm. This event happens in Revelation 4-5.

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus has His coronation ceremony, the events of the tribulation (*Chevlai shel Mashiach*/Ya'acov's trouble) and the judgment of the nations are described in Revelation 6-18. The return of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah known as *Messiah ben David* when He sets His feet down upon the mount of Olives (Zechariah 14:4) happens also in Revelation 19. Because traditional corporate Christianity (*house of Israel*) has not understood that the Sabbath (*Shabbat*) was given by the G-d of Israel as a prophetic foreshadowing of the Messianic Age (*Athid Lavo*) and by corporately rejecting that the Biblical Sabbath (*Shabbat*) is the seventh day of the week and goes from Friday sundown to Saturday sundown, is it possible that this has darkened the understanding of traditional corporate Christianity (*house of Israel*) regarding correctly interpreting the events surrounding the coming of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah (*Messiah ben David*), the tribulation (*Chevlai shel Mashiach*/Ya'acov's trouble) and the Messianic Age (*Athid Lavo*)???

TITLES FOR THE DAY OF THE L-RD

There are many titles for the *day of the L-rd*. Some of these titles will indicate a time of trial, trouble, tribulation and darkness (EVENING = a time of darkness) while other titles will indicate a time of peace and tranquility (MORNING = a time of light). Some of the titles of the *day of the L-rd* that indicate trial, trouble, tribulation, wrath and darkness are:

- 1) A day of visitation and desolation (Isaiah 10:3)
- 2) A day of fierce anger (Isaiah 13:13)

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- 3) The day of grief and desperate sorrow (Isaiah 17:11)
- 4) The day of trouble (Isaiah 22:5, Jeremiah 51:2, Zephaniah 1:14-15)
- 5) The day of the great slaughter (Isaiah 30:25)
- 6) The day of the Lord's vengeance (Isaiah 34:8, 61:2, 63:4)
- 7) The day of His wrath (Zephaniah 1:15,18)
- 8) The day of darkness and gloominess (Joel 2:1-2, Zephaniah 1:14-15)
- 9) The day of clouds and thick darkness (Joel 2:1-2, Zephaniah 1:14-15)
- 10) The great and terrible day of the Lord (Joel 2:31, Malachi 4:5)
- 11) The day of battle (Zechariah 14:3)
- 12) The day of Jacob's trouble (Jeremiah 30:7, Daniel 12:1)
- 13) A day of desolation (Zephaniah 1:15)
- 14) A day of trumpet and alarm (Zephaniah 1:16)
- 15) The day of judgment and perdition of ungodly men (II Peter 3:7)

There are other titles for the *day of the L-rd* which seem to indicate a time of peace, rest, comfort, tranquility and victory. Some of these titles are:

- 1) A day the Lord gives you rest (Isaiah 14:3)
- 2) The day of the EAST wind (Isaiah 27:8)
- 3) The day of salvation (Isaiah 49:8)
- 4) A day of clouds (clouds refer to believers) — (Ezekiel 30:3, Hebrews 12:1)
- 5) The day that I am glorified (Ezekiel 39:13)
- 6) The day of His preparation (Nahum 2:3)
- 7) The day when the Son of Man is revealed (Luke 17:30)

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8) The day of our Lord Jesus (I Corinthians 1:8, II Corinthians 1:14, Philippians 1:6)

9) The day of redemption (Ephesians 4:30)

10) The day of Christ (Philippians 1:10, 2:16)

11) The day of G-d (II Peter 3:12)

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus returns to the earth at His second coming as the Kingly Messiah (*Messiah ben David*), there will be perpetual peace and harmony on the earth during the Messianic Age (*Athid Lavo*). Some of the Scriptures which speak of this time of peace (*shalom*) are:

- 1) The animals will be at peace with each other and with mankind (Isaiah 11:6-8).
- 2) The farmland will be prosperous (Ezekiel 34:24-27).
- 3) G-d's people shall dwell safely and peacefully (Ezekiel 34:25, 28).
- 4) The whole world will be filled with the knowledge of G-d (Isaiah 11:9, Jeremiah 31:33-34).
- 5) There will be peace and no wars (Isaiah 2:3-4, Micah 4:3).
- 6) The Torah will be taught from Jerusalem (Isaiah 2:2-3, Micah 4:1-2).
- 7) There will be continual light on the earth (Zechariah 14:6-8).
- 8) The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will be King over all the earth (Daniel 7:13-14, 18, 27, Zechariah 14:9, Revelation 2:27, 11:15, 12:5, 19:15-16).

So, the *day of the L-rd* is described as being a time of trial, trouble, tribulation, wrath and darkness and ends with a time of peace, prosperity, dwelling safely, no wars, universal knowledge of the Torah and the Messiah (*Mashiach*) and light. There is no contradiction that the *day of the L-rd* is both darkness and light if we understand the Sabbath (*Shabbat*) is a term for the *day of the L-rd* and that each Biblical day begins in the evening and ends in the morning.

Therefore, it seems quite possible that the evening part of the *day of the L-rd* and the first seven years of the 1,000-year Messianic Age (*Athid Lavo*) is the tribulation or birth pangs of the Messiah (*Chevlai shel Mashiach*/Ya'acov's trouble) and the morning part of the *day of the L-rd* is the last 993 years of the 1,000-year Messianic Age (*Athid Lavo*) when the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus who is called the day star (II Peter [*Kefa*] 1:19) and the bright and

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morning star (Revelation 22:16) returns to the earth at His second coming as the Kingly Messiah (*Messiah ben David*) and sets His feet down on the mount of Olives (Zechariah 14:4).

THE SABBATH WILL BE KEPT FOR ALL ETERNITY

When the G-d of Israel gave the Sabbath (*Shabbat*) to His people, He proclaimed that it was to be an ETERNAL/EVERLASTING ordinance. In Exodus (*Shemot*) 31:15-17 it is written:

"Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The Sabbath (*Shabbat*) will be kept during the days of the new heaven and the new earth. In Revelation 21:1 it is written:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

During the days of the new heaven and the new earth, the G-d of Israel will REQUIRE that ALL FLESH keep the Sabbath (*Shabbat*). In Isaiah (*Yeshayahu*) 66:22-23 it is written:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

In conclusion, in order for full restoration to come to both the *house of Judah* (Judaism) and the *house of Israel* (Christianity), both houses of Israel need to come to a fuller understanding and application of the Biblical Sabbath (*Shabbat*) that the G-d of Israel gave His people to celebrate on the seventh day of the week from Friday sundown to Saturday sundown. For the *house of Judah* (Judaism), they need to realize that the fullness of their Sabbath (*Shabbat*) rest is in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. For the *house of Israel* (Christianity), they need to understand that the Biblical Sabbath (*Shabbat*) day is from Friday sundown to Saturday sundown and that the G-d of Israel gave the Sabbath (*Shabbat*) as an eternal covenant that is to be kept by His people forever.

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Furthermore, the *house of Israel* (Christianity) needs to understand that the G-d of Israel gave the Sabbath (*Shabbat*) to His people to more fully reveal His redemptive plan through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus including the marriage of His bride, the prophetic events regarding the second coming of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah (*Messiah ben David*) and the events surrounding His rule and reign during the Messianic Age (*Athid Lavo*).

May the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus come speedily in our days and set up His Messianic Kingdom bringing eternal peace (*shalom*) and teaching the Torah to all nations from the city of Jerusalem (*Yerushalayim*) so that both houses of Israel can abide forever in the Sabbath (*Shabbat*) rest of the G-d of Israel. Amen !!!

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