

# THE SABBATH IS TRULY A DELIGHT

Jacqueline Miller

Oh, the Sabbath. For those who have embraced it for their own, it is a blessed thing. Something that has come to be treasured, looked forward to with anticipation and joy, with gratefulness. It is something that gets us out of the rat race. An answer to the frantic pleas of those who would say, "Stop the world, I want to get off." One 24 hour period a week to just forget about problems; truly relax and let our minds and bodies rest from the fast pace of our world. It is truly a delight.

More importantly, we get to spend time with our Heavenly Father. We bathe in His presence; we read His love letter to us and get to know His heart; we meditate on His Word till it is part of our very being. This is what changes us into His image.

But how do we use this most precious time? Some would say, "I relax by going to a ball game, or tending my garden." Another might say, "I go to church and then take my family out to dinner." But is this how our Heavenly Father would have us spend this time?

The only way to find out is to go to the Scriptures and other sources in search of learning the answers to our questions concerning the Sabbath. In searching for information on the Sabbath we might go to Jewish encyclopedias, rabbinical writings, and writings by Jewish people who know so well the heart of the Sabbath. We might go to Christian encyclopedias and books written by Christians about the Sabbath to get that perspective. There is a multitude of information on the web. But we need to keep to sources that are well documented and line up with Scripture because, after all, that is our plumb line. In searching for knowledge on any subject we need to have an open heart and open mind. We can't automatically discount something because it doesn't line up with our theology. Many study to support their position. We need to be among those who study to find the truth. Of course, once we have found the truth we need to be willing to align our lives to it. 1Th 5:21 "Test everything! Grasp a hold of that which is good."

First, I want to establish that there are words synonymous with the word "Torah". It is important to understand that when these words are used, they often mean Torah. The Old Testament is our dictionary for the New. There are many Scriptures to choose from. I am only going to display a few, then put other references at the bottom of each section for you to look up.

## Word

Ps 103:20 "Bless Yahweh, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word."

Ps 119:16 "I will delight myself in thy statutes: I will not forget thy word."  
Nu 15:31, De 5:5, Deut 8: 2, 3, De 30:14, Ps 33:4, Ps 105:8

## Light

Ps 119:105 "Thy word [is] a lamp unto my feet, and a light unto my path."

Pr 6:23 "For the commandment [is] a lamp; and the law [is] light; and reproofs of instruction [are] the way of life."

Gen 1:1-3, Isa 8:20, Isa 51:4, 1Jo 1:7, 1Jo 2:8 -10

## Wisdom

Ps 111:10 "The fear of Yahweh [is] the beginning of wisdom: a good understanding have all they that do [his commandments]: his praise endureth for ever."

Pr 28:7 "Whoso keepeth the law [is] a wise son."  
Ps 19:7

## Truth

Ps 119:142 "Thy righteousness [is] an everlasting righteousness, and thy law [is] the truth."

John 17:17 "Sanctify them through thy truth: thy word is truth."  
Ps 119:151, 2Cor 6:4-7

## Freedom

Ps 119:45 “And I will walk at liberty: for I seek thy precepts.”

Job 8: 32 “And ye shall know the truth, and the truth shall make you free.”

Ps 119:96, James 1: 25

When we see these words in the New Testament we can often substitute the word Torah or Law in its place.

It is strange to me that the church teaches that the Torah is bondage because it doesn't make sense that the Almighty God would liberate the Hebrews from the bondage of Egypt only to bring them into the bondage of Torah. But we can see when we let the Scriptures define themselves that the Torah is not bondage at all.

The Sabbath is commanded in Torah. The Sabbath commandment is one of the ten that even the church claims they are bound to. Remember that the Light had been created on day one. This is the light of the Torah because the heavenly bodies weren't created till the fourth day. (Gen. 1:14 - 19) In looking at the Hebrew definition for the word “light” we find that one of the meanings, according to Strong's, is “(l) light of instruction.” John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” On the seventh day the Almighty establishes the Sabbath and He says that He sanctified it, meaning He set it apart, He made it holy. The time period is holy. Gen 2:3 “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.” It is not like other days, it is very different and specifically the seventh day.

Ex 20:8-11 “Remember the Sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day [is] the Sabbath of Yahweh thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: 11 For [in] six days Yahweh made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore Yahweh blessed the Sabbath day, and hallowed it.”

This command starts out with the word “remember.” Is it possible that the Father commands us to remember because He knew we would forget? Could we forget which day was Sabbath or how to keep it holy? Holy means to be set apart, be consecrated. So, it is clear that the Sabbath day, which is specifically the seventh day, is very different from other days and He expects us to treat it as such.

The Sabbath is a perpetual sign that we belong to Yahweh. Ex 31: 16, 17 “Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, [for] a perpetual covenant. 17 It [is] a sign between me and the children of Israel for ever: for [in] six days Yahweh made heaven and earth, and on the seventh day he rested, and was refreshed.” This is the sign that we are His. If we are not keeping it we cannot claim to be His. It is a perpetual sign. The word “perpetual” is translated from the word “olam” in the Hebrew, which is translated in other places as “everlasting” or “forever”. Its Greek counterpart is “aionios”, the word used in John 3:16 for “everlasting”.

**The keeping of Torah puts us in right standing before our Father.** (Not unto salvation. That is a completely different topic.)

De 6:25 “And it shall be our righteousness, if we observe to do all these commandments before Yahweh our God, as he hath commanded us.”

Rom 2:13 “For not the hearers of the law [are] just before God, but the doers of the law shall be justified.”

De 4:8, Ps 119:172, Is 58: 2, Luke 1:6, Phil 3:6, James 1:21, 1 John 3:7

**Torah is a good thing and it is good for man.** That means keeping the Sabbath is a good thing and is good for man.

De 10:12, 13 “And now, Israel, what doth Yahweh thy God require of thee, but to fear Yahweh thy God, to walk in all his ways, and to love him, and to serve Yahweh thy God with all thy heart and with all thy soul, 13 To keep the commandments of Yahweh, and his statutes, which I command thee this day for thy good.”

Luke 11:28 But he said, Yea rather, blessed [are] they that hear the word of God, and keep it.

De 5:29, De 30:15, 16, Pr 7:2, Pr 30:5, Isa 2:3, Rom 7:12, 1Tim 1:8

### **Torah should not be changed.**

De 4:2 “Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of Yahweh your God which I command you.”

Rev 22:18, 19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

### **Torah is forever.**

De 4:40 “Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong [thy] days upon the earth, which Yahweh thy God giveth thee, for ever.”

**1 Ch 16:15-17** “Be ye mindful always of his covenant; the word [which] he commanded to a thousand generations; 16 [Even of the covenant] which he made with Abraham, and of his oath unto Isaac; 17 And hath confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant.

De 7:9, De 11:1, De 29:29, Ex 31:16, Le 16:31, Ps 103:17, 18, Ps 105:8, Ps 105:10, Ps 119:44, Ps 119:89, Ps 119:160, 2Ki 17:37, John 1:1, John 1:14

### **Obeying Torah sanctifies us.**

Nu 15:40 “That ye may remember, and do all my commandments, and be holy unto your God.”

Eph 5:26 “That he might sanctify and cleanse it with the washing of water by the word.”

Ps 119:9

Was the blessing of the Sabbath only for the Jews? No. There is one law for the Jew and the Gentile.

Le 24:22 “Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I [am] Yahweh your God.”

Nu 15:29 “Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them.”

Now that we know it is for all of God's children, we need to learn how to keep it holy. First, it should be a delight to us. Our attitude should be one of looking forward to it and being sad when it is over. It is a precious gift from our loving Father, something to be treasured.

Is 58:13 “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 Yahweh, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words: 14 Then shalt thou delight thyself in Yahweh.”

Let's look at this Scripture more closely. The words “turn away” are more correctly translated “return to” or “turn back to”. You can verify this yourself in Strongs. So this scripture could be translated “If thou will turn thy foot back to the Sabbath...” He is asking those who are hearing to return to keeping His Sabbath. The next part is “from doing thy pleasures on My holy day.” It's not hard to figure out what that means. What are your pleasures? Going to the movies, working in your garden, entertaining yourself. These are our pleasures. But the Sabbath is an appointed time. When you are summoned to your bosses office, do you go and talk about whatever you want and do whatever you want? No. You focus in on the agenda of the one who has summoned you. He is asking for just this one day to focus on His agenda, to spend time with Him, learning about who He is and what He has for us as His children. If we choose to fulfill the Sabbath commandment we soon get to a place where we can call the Sabbath a delight. What does the bible say about the word “delight”. It is the Hebrew word “chephets” and means delight, desire, longing, the good pleasure, that in which one takes delight.

Ps 1:2 “But his delight [is] in the law of Yahweh; and in his law doth he meditate day and night.”

Ps 37:4 “Delight thyself also in Yahweh; and he shall give thee the desires of thine heart.”

During the Sabbath we must initiate the concept of the holiness of time. This day is set apart, made holy. This 24 hour period is a holy time. This defeats the concept that you can choose the day. No, **this** day is the day that our Father set apart and made holy; **this** day and only **this** day. Now, there is nothing wrong with worshipping Him on other days. But the Sabbath is a special day to Him and He wants us with Him on that day.

Everyone is not equal - there are the rich and there are the poor, there are the gifted and the no so gifted, there are the small and there are the great. But everyone is given the same amount of time. What we do with it is important. Recognizing this concept is a good way to mentally prepare for this time before God on this day. It is an awesome time, a fearful time, the reality of God comes into full view.

If we choose to set aside this time for Him, we honor Him. We honor Him when we don't do our own ways - we do His ways; not finding our own pleasure - finding pleasure in Him; not speaking our own words - speaking only His words on His holy day. So He should be the center of our attention, we should be consumed with Him on this, His day.

How we honor the Sabbath has all to do with our attitude concerning it. If we do it out of duty, or because we are expected to; if we are obeying the letter of the law rather than the spirit of the law, it is of no avail to us. It has to be our hearts desire; it has to be our delight. I got a really good feel for this when I read "The Sabbath - Its Meaning for Modern Man" by Abraham Joshua Heschel. I would like to share an excerpt from it concerning studying on the Sabbath. (Study of Torah is considered, by the Jews, the highest form of worship.)

The Sabbath - Its Meaning for Modern Man  
by Abraham Joshua Heschel  
Pgs 87-88

"Something happens to a man on the Sabbath day. On the eve of the Sabbath the LORD gives man *neshamah yeterah*, and at the conclusion of the Sabbath He takes it away from him, says Rabbi Shimeon ben Laqish.

*Neshamah yeterah*, means additional spirit. It is usually translated "additional soul." But what is the strict significance of the term?

Some thinkers took the term *neshamah yeterah*, as a figurative expression for increased spirituality or ease of comfort. Others believed that an actual spiritual entity, a second soul, becomes embodied in a man on the seventh day. "Man is given on this day an additional, a supernal soul, a soul which is all perfection, according to the pattern of the world to come." It is "the holy spirit that rests on man and adorns him with a crown like the crown of angels," and is given to every individual according to his attainments.

It is for a spiritual purpose, the Zohar implies, that supernal souls leave their heavenly sphere to enter for a day the lives of mortal man. At every conclusion of the Sabbath day when the supernal souls return to their sphere, they all assemble before the presence of the Holy King. The Holy One, then, asks all the souls: What new insight into the wisdom of the Torah have ye attained while present in the lower world? Happy is the soul that is able to relate in the presence of God an insight attained by man during the seventh day. Indeed, how embarrassed must be the soul which appearing before the presence of God remains mute, having nothing to relate."

In order to gain insight into the Torah we must at least have read some of it that day and just reading it does not guarantee that we will gain insight. We must delve into the meanings of words and how they were used at the time they were written, being sure that the words we are reading in English are correct in all of their translation. And why do we do this? Just for knowledge? It is useless to us unless we determine to put what we have learned into practice. This is delighting in His law. Rom 2:13 For not the hearers of the law [are] just before God, but the doers of the law shall be justified. James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Even the preparation for the Sabbath is important. The woman of the house makes sure she has everything she needs for the Sabbath. The meals for the Day should be prepared and ready to heat. As much preparation as can be done should be done on Friday. Ex 16: 22, 23 "And it came to pass, [that] on the sixth day they gathered twice as much bread, two omers for one [man]: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This [is that] which Yahweh hath said, To morrow [is] the rest of the holy Sabbath unto Yahweh: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

On Friday, which was in fact called "the day of preparation," the house had been carefully cleaned and the women had cooked all the dishes that were to be eaten on the Holy Day. . . . It was a

particular mark of a good housewife that she never forgot to fill the Sabbath lamp with oil nor supply the house with those hard, flat rounds of bread, with fish, dates, and figs. People would take a bath, particularly if like the tanners and leather-dressers, theirs was a dirty trade. As soon as the lamp was lit, they would sit down to a meal. . . . In some cases Psalm 91 was sung to bring in the Sabbath, which many believed was mankind's first song, sung by Adam to his Creator. (Daily Life in the Time of Jesus, p. 389.)

As the woman kneads her bread she prays for her family. She sets the table with the best of what she has, the candles are brought out. The meal she has planned is a special meal, one of her family's favorites and made with only the best ingredients. The house is spotless. Everyone has cleaned themselves up and is dressed in their Sabbath best, for a special guest will be joining them for this time period. The father has prepared a teaching for his children, for he is the priest of his home and responsible for teaching his children the ways of Yahweh. The New Testament teaches us that if we are to be in any kind of a leadership role our family must be in order according to Torah.

There is no bickering or strife on this day. You need to make a conscious decision to not yield to the temptation to enter into strife. There is only encouragement and love shown for one another. We don't use this time to catch up on chores, like laundry, cleaning our house, working on the car, or mowing the lawn. Everything that needs to be done should have been done before the onset of the Sabbath. We do not use this time to entertain ourselves with TV, video games, and the like. These are *our* pleasures, not His. We don't plan business strategies, or discuss the bills that are due, or what we are going to do with that tax refund. We don't complain about unfortunate situations; the problems we have at work, discord between family members, the check that bounced. There is no bad news on this day. It will keep for another 24 hours. There is only tranquility and peace.

We don't expect others to serve us on this day. There is nothing wrong with doing for others on this day. If you are making a sandwich and you think your spouse would like one, you can be a blessing and make it for him/her. But it should not be expected on the part of your spouse. Some people have understandings: I'll make the sandwich, you clean up the mess. That works for me.

There is no buying or selling on this day. There shouldn't be anything you need. It should have been gotten before the onset of the Sabbath. This includes going out to dinner on the Sabbath. That not only violates the commerce aspect but the service aspect. NO ONE should be expected to serve you during this time. Sometimes people get together to study and fellowship on the Sabbath. It would be inappropriate for one to stop at the store and pick up a cake. I may be extreme but I look at it as bringing sin into the camp.

Ne 10:31 "And [if] the people of the land bring ware or any victuals on the Sabbath day to sell, [that] we would not buy it of them on the Sabbath."

Ne 13:15 - 21 "In those days saw I in Judah [some] treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the Sabbath day: and I testified [against them] in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing [is] this that ye do, and profane the Sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the Sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do [so] again, I will lay hands on you. From that time forth came they no [more] on the Sabbath."

Amos 8:4 - 6 "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 5 Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? 6 That we may buy the poor for silver, and the needy for a pair of shoes; [yea], and sell the refuse of the wheat?"

Nothing of the outside world enters our dwelling on this day. It is His day. He should have our undivided attention. Our focus should be only on Him. Once again, I can't stress enough that it is our heart attitude toward the Sabbath that determines if we are truly keeping it. God's desire always was that Torah would be written on our hearts and that we would obey it out of love for Him. De 5:29 "O that there were such an heart in them, that they

would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" Can't you just hear the Fathers love for us in that Scripture?

De 30:10 - 15 "If thou shalt hearken unto the voice of Yahweh thy God, to keep His commandments and His statutes which are written in this book of the law, [and] if thou turn unto Yahweh thy God with **all thine heart**, and with all thy soul. 11 ¶ For this commandment which I command thee this day, it [is] not hidden from thee, neither [is] it far off. 12 It [is] not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither [is] it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word [is] very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Here He tells us that the Torah is not too hard for us to keep and it is not impossible for us to find out what is expected of us. Here are a few other Scriptures for you to look up: 1Ki 8:61, Job 22:22, Ps 37:31, Ps 40:8, Ps 119:11, Ps 119:34, Pr 3:1, Pr 4:4, Isa 51:7, Jer 31:33

Now, there are certain things that need to be done; taking care of babies, animals, and the elderly. Those who cannot fend for themselves need to be cared for. And emergencies arise, affectionately known as "an ox in the ditch." Lu 14:5 "And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" If someone becomes sick on the Sabbath you get them the medical attention they need whether that means a trip to the pharmacy or an appointment with a doctor. But here again, our heart attitude comes into play. Do we look for everything to be an ox in the ditch? And sometimes it can be a hard decision. A friend calls on Thursday evening and asks if you can help him move on Saturday. What do you do? Is it an ox in the ditch? No. You need to make those around you aware that you have decided to keep the Sabbath. Instruct them in the ways of Sabbath and ask them to respect your decision. They cannot respect it if they do not know about it. But also be strong when they do ask you to do things that would violate the Sabbath, gently reminding them of the guidelines that you previously laid down.

Now, the Church has taught us that Yeshua came to fulfill the law and that we are no longer bound by it. That the word "fulfill" in Matt 5:17 means that we are no longer obligated to it, like a mortgage that we just made the last payment on. But this word "fulfill" does not mean that as you can see in Strong's Concordance.

Matt 5:17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.  
Fulfill

4137 pleroo pleroo {play-ro'-o}  
from 4134; TDNT - 6:286,867; v  
AV - fulfil 51, fill 19, be full 7, complete 2, end 2, misc 9; 90

- 1) to make full, to fill up, i.e. to fill to the full
  - 1a) to cause to abound, to furnish or supply liberally
    - 1a1) I abound, I am liberally supplied
- 2) to render full, i.e. to complete
  - 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim
  - 2b) to consummate: a number
    - 2b1) to make complete in every particular, to render perfect
    - 2b2) to carry through to the end, to accomplish, carry out, (some undertaking)
  - 2c) to carry into effect, bring to realization, realize
    - 2c1) of matters of duty: to perform, execute
    - 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish
    - 2c3) **to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment.**

None of these definitions tell me that he fulfilled it in such a way that my obligation to it has been satisfied. And notice the fourth definition. It says that we should obey the Law. He goes on to say that till heaven and earth

pass away not one jot or tittle would pass from the law till all was fulfilled. Has all been fulfilled? I would say not. Has the tribulation taken place? Has there been a resurrection of the dead? Has Satan been bound? Are we now living in the Millennial Kingdom? No, not all has been fulfilled so how could the law pass away?

We get much more light on what he meant when we learn that destroying the law and fulfilling the law is a Hebrew idiom - a figure of speech. The Rabbis still use it today. To destroy the law means to misinterpret it. To fulfill the law means to interpret it correctly. It was prophesied that he would do just that. Isa 42:21 say that he will come to magnify the Torah not do away with it. Furthermore, Isa 42:4 states that he will bring the Torah to the Gentiles. "He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles (gentiles) shall wait for his Torah."

Yeshua was the Torah personified. (John 1:14) He came to live it perfectly and to correct the mistakes that the Jewish leadership were walking in at that time. He did not break one Law. Acts 6:13, 14 prove this. "And set up **false** witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, **and shall change the customs which Moses delivered us.**" If in fact he was making changes in Torah they would not have had to come up with false witnesses to say so. Yeshua upheld Torah at every turn. If he didn't he would have been disqualified as the Messiah. Take the time to look up at least some of these Scriptures: Mt 8:4, Mt 15:9, Mt 19:16 – 20, Mt 28:18-20, Mr 2:2, Mr 16:20, Lu 11:28, Joh 5:24, Joh 7:49, Joh 8:31, Joh 8:55, Joh 14:15, Joh 14:21-24, Joh 15:10

Joh 17:6 "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." If he lived a life of Torah, shouldn't we? 1Jo 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Yeshua was asked what was the greatest commandment. His answer revealed that there are two. Mt. 22: 36 "... Thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second [is] like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets." Look what Friberg says about the word "hang".

Friberg's Lexicon

kremannumi {krem-an'-noo-mee}

verb ind pres pass 3rd per sing [Fri] kremannumi mid. kremamai»

1aor. ἐκρέμασα( pass. ἐκρεμάσθην (1) trans. (a) lit. hang something or someone on something (AC 5.30); (b) pass. be hung on (MT 18.6); abs. of crucifixion be hanged (LU 23.39); (2) intrans. mid. hang on, be suspended from (AC 28.4); **fig. of laws and principles depend on (MT 22.40).**

The word "hang" in this verse is more correctly translated "depends upon". So, keeping these two great commandments depends on us keeping the rest of the Law. The rest of the Torah teaches us *how* to love our God and *how* to love our neighbor, so if we keep the rest of the Torah we have accomplished keeping the two great commandments. Josh 22:5, Ro 13:8, Ro 13:10

Notice the verses that reveal that the Apostles and the early church kept the Torah. Keep in mind that if they had abandoned the Law they would not have been permitted in the synagogue much less been asked to speak. Also take note of what day they worshiped and remember to substitute Law or Torah for "word": Acts 13:15, Acts 13:43, 44, Acts 21:23, 24, Acts 24:14, 1Cor 11:2, Luke 23:56, Acts 6:2, Acts 15:21 (Even the Acts 15 Council supported keeping Torah), Acts 21:20, Acts 22:12, Rom 2:13, Rom 3:31, Col 2:16, 17 (notice the words "which are a shadow". This is present tense. If you are using an NIV you will see that they substituted the word "were" for "are" and they admit in their preface that they translate according to their doctrine, which of course is that the law has been done away with. But Paul had not such doctrine.) 1Cor 7:19, 1Jo 2:3, 4 1Jo 3:22, 1Jo 3:24, 1Jo 5:2, 3, 2Jo 1:6, Rev 12:17, Rev 14:12, Rev 22:14. There are so many more that reveal that neither the Messiah, Apostles, nor the early church abandoned the Law or the Sabbath.

Following are Scriptures which I have dubbed "The Church's Favorite Scriptures" The church tries real hard to do away with the Torah but it wants to claim all the blessing of the Torah and when they fall short of those blessings the leadership always wants to blame it on the disobedience of the people. They have Scriptures that they cling to for these blessings and excuses but they always fall short of finishing the section. Here are a few examples:

Pr 29:18 “Where [there is] no vision, the people perish:” (O, BUT READ ON) “but he that keepeth the Torah, happy [is] he.”

Ho 4:6 “My people are destroyed for lack of knowledge:” (THEY NEVER TELL YOU WHAT KNOWLEDGE THEY LACK) “... seeing thou hast forgotten the Torah of thy God, I will also forget thy children.”

De 28:13 “And Yahweh shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath;” (THERE SEEMS TO BE A STIPULATION) “if that thou hearken unto the commandments of Yahweh thy God, which I command thee this day, to observe and to do [them].”

2Chr 7:14-17 “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” (HMM, A STIPULATION HERE ,TOO! ) “17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments...”

Hos 5:6, 7 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” (BUT THE FOLLOWING IS ALWAYS IGNORED) “7 But they like men have transgressed the covenant: there have they dealt treacherously against me.”

Gen 14:18-20 “And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God. 19 And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” (THE CHURCH USES THIS TO SUPPORT THE TITHE BEING BEFORE THE LAW, THEREFORE IT STILL APPLIES. THE SABBATH WAS ESTABLISHED BEFORE THE TITHE, SO WHY IS IT THAT IT NO LONGER APPLIES?)

Is 1:18 “Come now, and let us reason together, saith Yahweh: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land.” (IT SEEMS THAT OBEDIENCE IS REQUIRED HERE.)

Mal. 4: 1 “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Yahweh of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do [this], saith Yahweh of hosts.” (THEY ALWAYS STOP HERE.) “4 ¶ Remember ye the Torah of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments.”

As Christians we have always been taught that sin means to miss the mark. I find it interesting that the root word of Torah means to hit the mark. What does the Bible say sin is? 1John 3:4 “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” It doesn’t get any clearer than that!

Having the Torah written on our heart means that we desire, above anything else on this earth, to know Him and to obey His commandments. We recognize that He is a loving Father and that He always has our best interests at heart. We trust Him. Our lifestyle should show the evidence of the writing on our hearts.

But it is not automatically written on our hearts. It is an action we take. We must take the appropriate steps to have Torah written on our hearts. Yeshua said in Joh 14:26 “But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” He can’t bring to your remembrance what you have not heard or read. Study is the key and the Word attests to that. Consider these Scriptures: Pr 14:15 “The simple believeth every word: but the prudent [man] looketh well to his going.” The simple minded person just believes what he is told, but the prudent looks into the matter to see if it is true. Then there were the Bereans in Acts: Ac 17:11 “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” We must study to find the answers otherwise we just pour out uneducated opinions and preconceived misconceptions. Here are just a few other verses of support: Pr 16:23, Pr 18:15, Pr 23:12, Pr 25:2, 2Tim 2:15

The Sabbath is our quality time with our Father. We immerse ourselves in the light of His wisdom which is His word. We receive revelation through the power of His Holy Spirit. The excitement level rises as we gain insight into His awesome greatness. We fall more deeply in love with Him; develop a greater appreciation for Him and what He has done. Our keeping the Sabbath is a sign that we are His children and that He is our loving Father. The Sabbath is truly a delight.