

# Getting Started

## Lifestyle Pattern 1: Shabbat (Sabbath)

For those of you who might not be observing Shabbat (Sabbath) at this time, the first and main thing is to start observing Shabbat (Sabbath). Sabbath (Shabbat) starts at sundown on Friday evening and ends at sundown on Saturday evening. So as you can see, the days according to Scripture run from sundown to sundown.

Please refer to:

Bereshith (Genesis) 1:5, 8, 13, 19, 23, and 31

And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day.

And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

And there came to be evening and there came to be morning, the third day.

And there came to be evening and there came to be morning, the fourth day.

And there came to be evening and there came to be morning, the fifth day.

And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

During Shabbat (Sabbath) one should perform no servile work (e.g., mowing your lawn, going to work, normal everyday activities that can be performed on the other days of the week), exchanging of money or purchasing of items, and indulging in revelry and festivities, but one should be at rest, studying Scripture and guarding the Shabbat (Sabbath) which Yahuah/Yahweh has made Kadosh.

Please see:

Shemoth (Exodus) 20: 8-11

“Remember the Sabbath day, to set it apart.

“Six days you labour, and shall do all your work,

but the seventh day is a Sabbath of יהוה your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

“For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore יהוה blessed the Sabbath day and set it apart.

Ib'rim (Hebrews) 4: 1-11

Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it.

For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it.

For we who have believed do enter into that rest, as He has said, “As I swore in My wrath, if they shall enter into My rest...” And yet His works have come into being from the foundation of the world.

For somewhere He has said thus about the seventh day, “And Elohim rested on the seventh day from all His works,”

and in this again, “If they shall enter into My rest...”

Since then it remains for some to enter into it, and those who formerly received the Good News did not enter in because of disobedience,  
He again defines a certain day, "Today," saying through Dawid so much later, as it has been said, "Today, if you hear His voice, do not harden your hearts."  
For if Yehoshua had given them rest, He would not have spoken of another day after that.  
So there remains a Sabbath-keeping for the people of Elohim.  
For the one, having entered into His rest, has himself also rested from his works, as Elohim *rested* from His own.  
Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.

Not having other Believers with whom to fellowship should not be used as an excuse not to observe Shabbat (Sabbath).

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