

# Deliverance Is a Decision

## Part One: Jesus Healing on Shabbat

Shabbat, the Sabbath, is known as the day of rest. “Shabbat” is the Hebrew term for “Sabbath,” but the word “Shabbat” is derived from the Hebrew verb “shavat,” which means “to cease from doing, to desist from labor, to rest”. This deeper understanding gives us a new perspective on its use in the Bible.

“Shabbat” first appears in the Bible is in Genesis 2:2–3:

*and He rested on the seventh day from all of 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.*

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On the seventh day, the Sabbath, we see God celebrating the “Shabbat” by resting. He ceased from doing His work and celebrated, and humanity followed suit.



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The second place the word Shabbat appears in Scripture is deeply significant, especially when applying hermeneutical rules of interpretation and concise biblical exegesis. It comes from an unexpected source: Pharaoh.

*And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens (Exod. 5:5).*

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Pharaoh reveals a supernatural truth hidden in the text. When Pharaoh says, “Ye make them rest from their burdens,” the Hebrew word “tashbitu” is used— derived from the same root as “Shabbat.” When Moses demands that the Israelites be allowed to serve God, Pharaoh refuses and accuses Moses of making the people “Shabbat” from their labors. In this context, Shabbat is linked to being released from oppressive work. This redefines the character and nature of Shabbat—not merely as a day of rest, but as a symbol of deliverance from captivity and liberation from bondage.

We see the term Shabbat again in Mark 2:27 where Jesus says:

*The Sabbath was made for man, not man for the Sabbath (Mark 2:27).*

God created the Sabbath for our rest—both physical and spiritual. The command to keep Shabbat is sacred, with only a few exceptions in Jewish law. One of those is the laws of pikuach nephesh: the preservation of life, which allows the Sabbath to be set aside when a life is at risk. In Hebrew, the word nephesh refers to both “soul” and “life”, the whole person— spirit, soul and body. It is not the same as chaim (life in the general sense), but rather a deeper, more specific kind of life that pertains to the soul’s ability to fuel the fire of our “true self,” which is intricately tied to our God-given purpose. This deeper sense of life is what Jesus engages with when He heals on the Sabbath. In doing so, He is not just healing physical ailments but is also “saving a life” in its fullest, spiritual sense.

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Shabbat is more than rest—it's a sacred reminder of God's rhythm and relationship with His people. As we turn to Part Two, we'll see how Jesus, in healing on the Sabbath, wasn't breaking it—but fulfilling its deepest purpose: to bring restoration and life.

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