

Hashem finishes His instruction by teaching Moshe more about Shabbos.

**וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:**

“And Bnei Yisroel shall guard the Shabbos, to make the Shabbos for generations, it is an eternal covenant.” (Shmos 31:16).

Why did Hashem have to teach about Shabbos again when it was already stated in the Aseres Hadibros? How is it an eternal covenant when the breaking of Shabbos is death?

Hashem introduced Shabbos a couple of times to Moshe previous to this instruction. Hashem instructed Moshe that the manna would fall double on Fridays. (Ibid 16:5). He did not say explicitly why this would happen. Then on the sixth day of the week it did fall double. (Ibid 16:22). Moshe tells the people that the next day would be a day of rest for Hashem. (Ibid 16:23). “Notice! Because Hashem has given you the Shabbos, therefore on day six there will be double bread.” (Ibid 16:29).

From this segment it is not clear that the seventh day of the week is Shabbos every week. The pasuk says וַיְהִי בַיּוֹם הַשִּׁשִּׁי “And it was on the sixth day.” That could be from the sixth day of start of the manna and not necessarily day six of the week. *And it was* can make it sound like it was on day six, but it is not clear.

Then Hashem introduces Shabbos again by the Aseres Hadibros. There it says, “Because six days Hashem made the heavens and earth, the seas and all that is in them, and He rested on day seven.” (Ibid Shmos 20:11). Earlier, the Torah did hint at Shabbos. “On day seven the Lord finished His work that He did, and He rested on Day Seven from all His work that He did.” (Bereishis 2:2). In Bereishis the says of the week are not enumerated but it is days of Creation. Surely, before Adam was created on Day Six, and certainly before the sun and the moon were created on Day Four there were no “days” as we commonly think of them.

The Aseres Hadibros seem to reflect the wording in Bereishis. In Bereishis it says, “And the Lord blessed the seventh day and He sanctified it.” (Ibid 2:3). In Aseres Hadibros it says, “Therefore, Hashem blessed this Day of Shabbos and sanctified it.” (Shmos 20:11). Just like by Creation it was not the seventh day of the week, per se, but it was day seven, it can be read into the Aseres Hadibros that Shabbos does not come around every week. It is a special Shabbos day, the anniversary of the completion of the Creation of the world. Perhaps, it is Rosh Hashana, a day of rest.

In our parsha it sounds like this, too. “Guard the Shabbos...to make the Shabbos.” (Ibid 31:16). “It is between Me and between Bnei Yisroel...because six days Hashem made the heavens and the earth, and on the seventh day He rested and was refreshed.” (Ibid 31:17). The Torah again recalls that the rest days has to do with the creation of the world. Therefore, it can be read as, *because six days Hashem made the heavens and the earth, and on*

*Day Seven, He rested.* Meaning, this Day Seven is not the seventh day of the calendar week but a special Day Seven of Creation. It is a once-a-year celebration, a Rosh Hashana rest day.

“And Moshe told the people,” about the manna “eat it today, because it is a day of rest for Hashem.” (Ibid 16:25). Hashem instructed Moshe on Har Sinai, אַךְ אֶת-שַׁבְּתֹתַי תִּשְׁמְרוּ, “Additionally, they shall guard My Shabbos, because it is a sign between them and Me for generations.” (Ibid 31:13). Further, the punishment for working on this special day of rest is death. (Ibid 31:14). All of this makes it sound like Shabbos is some once-a-year special day of rest, memorial of Creation. How do we know it comes around every week?

The question can be made stronger. It says regarding Yom Kippur, שַׁבֹּת שַׁבְּתוֹן הִיא, שַׁבְּתוֹן לָכֶם וְעַנִּיתֶם אֶת-נַפְשֵׁיכֶם תְּקַח עוֹלָם: “Shabbos rest-day it is to you, you shall afflict your souls, an eternal statute.” (Vayikra 16:31). One could almost make the hekesh (connection) between this “Shabbos rest-day” and the ones we mentioned above. (Shmos 31:15). It also says, “Watch the Day of Shabbos to sanctify it.” (Devarim 5:12). Quite sounds like this is some special holiday.

To clarify, the Torah says, “Six days you shall labor and do all kinds of work. And on the seventh day, it is Shabbos to Hashem.” (Shmos 20:9-10). It also says, וַעֲשֶׂה יָמִים יְעֻשָׂה, “Six days you shall do your work and on the seventh day it is Shabbos rest-day.” (Ibid 31:15). It says the same on Moshe’s second trip up Har Sinai. (Ibid 35:2). These make it clear that a person works six days and then there is Shabbos. This is a cycle that repeats. Further, the Torah says, “And Bnei Yisroel ate this manna for forty years.” (Ibid 16:35). Clearly, if they ate it for forty-years then there was a cycle where it would fall for five days, then on the sixth day double, and then none at all on the seventh day. This is a weekly cycle about Shabbos. Shabbos, then, comes every week.

Additionally, the Torah says, “Speak to Bnei Yisroel and say to them these are the appointed times for Hashem.” (Vayikra 23:2). This is a list of the special holidays to Hashem. The first one is, “Six days you shall do your work and on the seventh day it is Shabbos rest-day.” (Ibid 23:3). Accordingly, this “Shabbos rest-day” is after six days of work, on a cycle. When teaching about the korbanos, the Torah goes from the daily tamid, (Bamidbar 28:3) to Shabbos (ibid 28:9) to Rosh Chodesh (ibid 28:11) and then to the chagim. From most to least. It also says, עֹלֹת שַׁבֹּת בְּשַׁבְּתוֹ, “The olah of each and every Shabbos.” (Ibid 28:10). That makes it clear that Shabbos is on a cycle, weekly not yearly.

For the most part, Shabbos is sanctified and kept because Hashem Created the world. It is a covenant that must be kept eternally. Just as Bnei Yisroel keeps Shabbos, so too, does Hashem weekly renew Creation, actively, keeping it going. There is also another reason for Shabbos. When Moshe conveys his version of the Aseres Hadibros in his final days, he says about Shabbos “And recall because you were laborers in the Land of Mitzrayim and Hashem, your Lord, took you out from there, with a strong hand and outstretched arm. Therefore, Hashem, your Lord, commands you to make the Day of Shabbos.” (Devarim 5:15). While this pasuk also makes it sound like some anniversary, it is unlikely to be the same day anniversary as Creation. Shabbos is not because of the *geula*. The *geula* is just another reason to keep the Shabbos, weekly.