

The object of this article is to gain knowledge about the Sabbath day and how it brings salvation to the New Covenant follower. This teaching comes with a warning, “*reading the truth will set you free but is freedom the truth you seek*”? Many pastors and teachers write or preach about the Sabbath day and how we are to observe it or not according to Biblical instruction, but are they really portraying today’s scriptural understanding? In this investigation we want to learn how to walk in harmony with our Creator and along with that come His blessings. Let’s get started in Genesis with the creation of the Sabbath day.

### ➤ **Sabbath Creation**

Let’s start in Genesis 2:1, 2 and 3.

- **v1;** Thus the heavens<sup>H8064</sup> and the earth were finished, and all the host of them.
- **From Strong’s H8064; meaning;** shamayim (shaw-mah'-yim) dual of an unused singular shameh {shaw-meh'}; from an unused root meaning *to be lofty*; the sky (as aloft; the dual perhaps alluding to the *visible arch in which the clouds move*, as well as to the higher ether where the celestial bodies revolve). KJV: air, X astrologer, heaven (-s).
- **v2;** 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.
- **v3;** 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.

Here in chapter *two* we read about the creation of the earthly Sabbath day along with the heavens. (I.e. sky, clouds, and atmosphere) Now some may argue the point that the word heaven means universe, planetary bodies it can but not in this case? In Genesis 1, Alohym makes it quite clear His meaning of the word heavens, let’s read.

- **v8;** And God called the firmament **Heaven**. And the evening and the morning were the second day.(firmament, clouds, water meaning atmosphere)
- **v9;** And God said, Let the waters under the **heaven** be gathered together unto one place, and let the dry [land] appear: and it was so.

After reading verses *eight (8)* and *nine (9)*, can we come to the understanding that our Creator is only speaking about the earthly heaven and not about the celestial heavens. Let us get back to the creation of the Sabbath were we will find in non-canonical text as well as the New Testament that the Sabbath was established before the foundation of the world.

➤ ***Sabbath established in the Heavens First***

Many scholars depending of their theology believe that the first day of creation week is the same beginning day on man's calendar, (i.e. Gregorian calendar) this could not be further from the truth. Biblical scripture seems to state otherwise and the truth of the matter is conveniently covered up by man's traditions, calendar and religious doctrine.

In the Book of Jubilee's we read that the Sabbath day was created before man i.e. meaning the Sabbath was established first before any other creation day, let's read. (*Jubilee's 2:7*)

- *v7*; And they shall not carry out or bring in on that day from one house to another, for this is a holy and blessed day over all the days of jubilees ; *on it we observed the sabbath in heaven, before it was known to any mortal to observe the sabbath on it on the earth.*

Now moving to New Testament scripture, we read this same understanding in the Book of Hebrew's. Our primary focus for this understanding comes from chapter *four (4)* in verse *three (3)*. In fact Hebrews chapter *four* is dedicated to the understanding of the Sabbath day and entering into His rest. (*Hebrews 4:3*)

- *v3*; 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 ("conception") of the world.*

Now that we have read Hebrew's chapter *four (4)* verse *three (3)*, can you see the scriptural harmony between the New Testament and the Book of Jubilee's? Knowing this information would change the entire structure of man's calendar, but did it? In fact, I am going to show you in scripture that the daily and monthly sacrifices as described in Numbers chapter *twenty-eight (28)* also witnesses to the truth that the Sabbath day starts every year and season, let's read. (*Numbers 28:9-11*)

- *v9*; And *on the sabbath day* two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:
- *v10*; [This is] the burnt offering of *every sabbath*, beside the continual burnt offering, and his drink offering.
- *v11*; *And in the beginnings of your months* ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, *seven lambs of the first year* without spot;

Here the witness of truth is made real as all three of these scriptures talk about the Sabbath day. In verse *eleven (11)* we read plainly that the beginnings of your months (i.e. seasons) start with a Sabbath day. This truth is not reflected in any of man's created civil or religious calendars of today. In Alohym's cycles of time (i.e. calendar), there can be NO elements of man's calculations, holidays or religious traditions in it.

### ➤ *Sabbath obedience required*

In the ending statement of the last section, I state that Alohym's calendar can have any element of man's calculations, holidays or religious traditions associated with it. Many will argue that the Holy Days associated with Alohym's calendar are religious holidays but are they really? The word religion is a manmade word which only shows up in the New Testament translated from the Greek #G2356, G2357- which means "ritual"; the root word "pious" means; *having or showing a dutiful spirit of reverence for God or an earnest wish to fulfill religious obligations.*

Our Father in Heaven is looking for a relationship (*a spirit of reverence to Him, i.e. love*) to those whom He calls offering them a chance for son ship in His kingdom. Being a son of your earthly father is not religion it's a relationship, Alohym's cycles of time point us to having a relationship with our Creator and learning how to worship Him in love. Let's read what Exodus chapter *thirty-one* has to say about obedience to the Sabbath day. (*Exodus 31:13, 15, 16, 17*)

- *v13*; Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.
- *v15*; 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.
- *v16*; Wherefore the children of Israel shall keep the **sabbath**, to **observe** the **sabbath** throughout their generations, [for] a perpetual covenant.
- *v17*; It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

In the above verses, Alohym makes a perpetual covenant with Israel in observance to His Sabbath days. Now through that observance and obedience Alohym states it is sign or a mark between you and Him throughout your generations. The seventh day observance points us back to our rest in Messiah every week, season and year.

## Is the Sabbath your End Gathering Sign?

Moving forward to the New Testament in Hebrew's chapter *four* the author expounds on the Sabbath day and entering into His rest. As we read through chapter four you will see the same pattern of Sabbath observance as given to Israel in entering into His rest, starting in verse one. (*Hebrews 4:1*)

- *v1*; 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.
- *v2*; 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].
- *v3*; *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.
- *v4*; 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.*
- *v5*; And in this [place] again, *If they shall enter into my rest.*
- *v6*; Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached<sup>G2097</sup> *entered not in because of unbelief:*

Plainly stated the Sabbath day is a very important day to our Alohym. Now knowing how important this day is to our Heavenly Father what importance does it have to your life? In verse six, I underlined the last words in this scripture "unbelief". The word translated from the Greek is Strong's G543 meaning; apeitheia - ap-i'-thi-ah from G545 (*unpersuadable*); disbelief (obstinate and rebellious). *KJV: disobedience, unbelief.* As a follower in Messiah, do you want to be known as an unpersuadable disobedient son of Alohym or a follower of the one that gave his life for you so that your sins could be forgiven? (*Verse 7*)

- *v7*; Again, *he limiteth*<sup>G3724</sup> *a certain day*, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

In verse seven there needs to be a clarification on the word "limiteth", Strong's G3724 meaning; "to mark or bound, i.e. to appoint". Let's now replace the word "limiteth" with "to appoint" and the scripture flows much better, v7; "*Again, he appointed a certain day*".

- *v8*; For if *Jesus had given them rest*, then would he not afterward have spoken of another day.
- *v9*; There remaineth *therefore a rest to the people of God*.

Here in verse nine (9), the word "rest"<sup>G4520</sup> has been given a different meaning in the Greek then the previous above scripture, let's read the difference from the Basic Scriptural Analyzer.

interlinear						
Hebrews 4:9						
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing	
AV There remaineth therefore a rest to the people of God.						
ΑΡΑ	ΑΠΟΛΕΙΠΕΤΑΙ	ΣΑΒΒΑΤΙΣΜΟΣ	ΤΩ	ΛΑΩ	ΤΟΥ	ΘΕΟΥ
ara	apoleipetai	sabbatismos	tō	laō	tou	theou
CONSEQUENTLY	IS-beING-FROM-LACKED	SABBATHism	to-THE	PEOPLE	OF-THE	God
	is-being-left	sabbatism				
G686	G620	G4520	G3588	G2992	G3588	G2316
Part	vi Pres Pas 3 Sg	n_ Nom Sg m	t_ Dat Sg m	n_ Dat Sg m	t_ Gen Sg m	n_ Gen Sg m

Here is the Strong's meaning for G4520, sabbatismos - sab-bat-is-mos.' from a derivative of G4521; a "sabbatism", *i.e. (figuratively) the repose (being at rest) of Christianity (as a type of heaven)*. *KJV: rest*. G4521: sabbaton - sab'-bat-on of Hebrew origin (H7676); the Sabbath (i.e. Shabbat)

Why is it that the translators inserted the word "rest" instead of "Sabbath"? Most covenant followers need to understand that scripture maybe the inspired Word of Alohym but that doesn't mean the translators are as this is evident in the scripture above. Now for the most part Christianity has renounced the Sabbath day and it is no wonder the translator inserted "rest" instead of Sabbath because of their theological ideology.

It is indicated by several resources that the Book of Hebrews was written about or around 65A.D, 33 years after Messiah was crucified. Yet as you will read in Hebrews chapter four (4), the "rest" being talked about is the Sabbath day of rest and not some theological Christian type of heaven. So by inserting the word Sabbath instead of "rest" here in Hebrews 4:9 would indicate that after the death of Messiah the 4<sup>th</sup> commandment was still being kept by His disciples. So if we revise Hebrews 4:9 to what it was intended to say it would go like this *"There remaineth therefore a Sabbath to the people of Alohym"*. Let's finish out Hebrews chapter four (4) in reference to the Sabbath rest.

- *v10*; For he that is *entered into his rest*, he also hath ceased from his own works, as God [did] from his.
- *v11*; Let us labour therefore *to enter into that rest*, *lest any man fall after the same example of unbelief*.
- *v12*; For the word of God quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.

Here in Hebrew's the gospel was preached to all people, but to a certain group, *the word did not profit them because they had unbelief*. Could we say that it takes belief to do the Sabbath day? In verse *four*, he referring to Messiah preaches on the (seventh) Sabbath day and expounds that the Sabbath day is His rest day and to enter into it. The question then becomes why do many not enter into the knowledge and rest of our Messiah, isn't it a sign of belief?

As a follower how can we love Him though He loved us first if we obey the other nine commandments without obedience to the Sabbath day? The observance of the Sabbath day requires more the just faith, it takes action (*works*) both physically and spiritually to observe it. Many believers today claim that because of the works of the cross the Ten Commandments were done away with and use the grace and mercy excuse to do their own thing. Grace has never been a defense for breaking Alohym's laws.

If we look into the writings of Paul he expounds in Romans chapter six about the workings of sin and grace. Paul (Shaul) states shall we continue in sin that grace may abound, God forbid. (*Short version – Romans 6:1-2, 6:15*) Before moving on let's read about Alohym's love as stated in 1 John 5:3, let's read.

- *v3*; For this is the love of God, that we keep his commandments: and his commandments are not grievous.
- *v4*: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] *our faith*.

First John clearly states that the *love of Alohym is keeping his commandments* and that His commandments are not burdensome. Here in verse four (4) scripture states, if we are born of Alohym, (in the spirit) that *our faith* will give us the victory over this world.

*Question*; why do many not believe in the Sabbath day? Unfortunately the answer could be as simple as unbelief, or a simple lack of knowledge and understanding. Others may fall under the legalism argument or just find the Sabbath day burdensome to there life style. Whatever the circumstances maybe that keeps you from observing the fourth commandment is showing Alohym that creation at this moment is more important than the Creator. So if this is the state you find yourself in, baptized and born from above this simply means you are a sinning saint having to walk out your faith like all of us perfecting our obedient in love to our Heavenly Father. So, look to the Yahusha (*Messiah*) to be the author and finisher of your faith. (*Hebrews 12:2*)

*Question*; what if you come to the knowledge that the observance of the seventh day Sabbath was not on Saturday? If this were the case what measures would you take to insure your

obedience to our Creator? Have you ever pondered the possible ramifications of this change, here are just a few examples.

- Loss of income
- Loss of Job
- Loss of Education
- Loss of Family or Friends

If the above list although short comes before Alohym then what you are ultimately expressing to Him is that *money, education* and *family* come first before Him. I know that may sound harsh but it is the fact of the matter and as a result every other commandment is broken, "*there will be No other Gods before me*", and so on.

### ➤ *Walking Together in Agreement?*

Is there a qualifier for walking together in harmony with our Messiah? Let's read what the Book of Amos has to say about walking together with Alohym. (Amos 3:1 thru 3)

- *v1*; Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,
- *v2*; You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.
- *v3*; *Can two walk together, except they be agreed?*

Here in Amos chapter *three* is the answer to the question and made very clear, if we cannot walk together then we do not agree! So in retrospect walking with the Messiah in His rest is keeping the Sabbath day.

Alohym, states in scripture He knows the beginning from the end, the Aleph/Tav or Alpha/Omega. Our Heavenly Father knew the day would come when things would be so out of kilter that the weekly Sabbaths and annual festival days would not be observed correctly.

There are several root causes that are stated in scripture for man's short coming in obeying our heavenly Father, our adversary (Satan), the traditions of men and of course of own iniquity. Lucifer now called Satan is still a son of Alohym, i.e. created by Alohym; Satan is still subjected to the Fathers word and what the Father allows Satan to do on this Earth. [*See a great example of this in the Book of Job, starting in Job 1:6*]

As a personal study, read Isaiah fourteen (14) and Daniel seven (7) as to what scripture states about our adversary Satan and what his intentions are regarding Alohym's appointed times. (*Isaiah 14:11 - 14*), (*Daniel 7:25*)

What you will read explains clearly that Satan's intentions are to ascend his throne above the stars of Alohym. In Luke 10:19, Yahusha states that *"He saw Satan fall like lightning to the Earth"*. Earth is where Satan was cast down too; the *"son of the morning"* is now the *"power of darkness"* which could easily mean that Satan starts his day with darkness, evening (twilight) or at night, sound familiar?

Yahusha Messiah states in the New Testament many times how following the traditions of men replaces the commandment of Alohym. You may want to read a couple of these scripture again as a personal study, Mark 7:8, 9, 13 and the only one I am going to state here is in Colossians, let's read.

- Colossians 2:8; Beware lest any man spoil you through philosophy and vain deceit, after the **tradition** of men, after the rudiments of the world, and not after Christ

Plainly stated; having love for the Father is embracing His truth, so if you choose not to hear and change based on truth then do not be surprised at the outcome! Embracing the truth is walking away from man's religious system and into relationship with our Messiah and Heavenly Father, this is love.

Our Father in Heaven is calling a bride for His son, one that is obedient and listens to His voice? Now John 14:15 states, *"if ye love me keep my commandments"*, in fact; *twenty-two* scriptures through-out the Bible state *"keep my commandments"*, and isn't the Sabbath day the 4<sup>th</sup> commandment? Being a follower can lead to hard choices. Choices that will not popular according to this world's standard, but are you running a popularity contest to be in the world or are you trying to be obedient to our Creator?

The New Testament torah or law of love is doing all the commandments of Alohym through the spirit because the law is spiritual. Even though we are in the flush, the spiritual aspect is the joy of peace in loving our Heavenly Forefather His way. Obedience to all of Alohym's commandments should be carried out through faith and works (*action*) driven by love for the Creator, through the set apart spirit of Alohym.

➤ *Fate of the Saved*

What did our Messiah have to say about the fate of the saved and entering into His house, let's read Luke chapter *thirteen* starting in verse *twenty-three*. (Luke 13:23-28)

- *v23*; Then said one unto him, Lord, *are there few that be saved?* And he said unto them,
- *v24*; Strive to enter in at the *strait*<sup>G4728</sup> *gate*: for many, I say unto you, will seek to enter in, and shall not be able. [**Editor's note**: Strong's G4728 means; *narrow*]
- *v25*; When once the master of the house is risen up, and hath shut to the door, [*and you stood away and began to knock at the door*] *and ye begin to stand without, and to knock at the door,* saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: [**Blue better rendering**]
- *v26*; Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
- *v27*; But he shall say, I tell you, I know you not whence ye are; depart from me, all [ye] *workers of iniquity*.
- *v28*; *There shall be weeping and gnashing of teeth*, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you [yourselves] thrust out.

In verse *twenty-four* (24) Messiah makes it quite clear that those whom enter by way of the narrow gate will be saved but not many will be able too. Here in verses *twenty-six* (26) and *twenty-seven* (27) there are those stating they ate, drank and listened to the teaching in His presents but the master's replied and stated he never knew them and called them workers of iniquity.

Before moving forward let's investigate the key words "*Strait*" as presented in verse *twenty-four* and the words "*workers of iniquity*" in verse *twenty-seven*. What we are looking for is scripture to interpret the meanings of these words so let's get started with Matthew chapter *seven*. (*Matthew 7:13-14*)

- *v13*; Enter ye in at the *strait*<sup>G4728</sup> *gate*: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:
- *v14*; Because *strait*<sup>G4728</sup> *[is] the gate,* *and narrow*<sup>G2346</sup> [is] the way, which leadeth unto life, and few there be that find it.

Here in Matthew 7:13 we read that the strait gate is the way to enter into Alohym's kingdom, but in verse *fourteen* we have both the words *strait* and *narrow* and these words have different meanings in the Strong's, let's investigate.

- *Strait*

G4728; stenos [sten-os'] probably from the base of G2476; *narrow* (from obstacles standing close about). *KJV*: *strait*. G2476 meaning; histemi [his'-tay-mee] a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); *to stand* (transitively or intransitively), used in various applications (literally or figuratively). Compare G5087.

*KJV*: abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

- *Narrow*

G2346; thlibo [thlee'-bo] akin to the base of G5147; *to crowd* (literally or figuratively). [G5147 meaning; *a path*] *KJV*: afflict, narrow, throng, to suffer tribulation, trouble.

What if we changed the word “*strait to covenant*” and the word “*narrow to tribulation*”, would these scriptures get your attention or stand out a little but more? In fact let’s investigate the word “*covenant*” in the New Testament and see if there is a connection between the words *strait* and *covenant*.

The Strong’s G1242 meaning; *covenant* diatheke [dee-ath-ay'-kay] from G1303; properly, a disposition, i.e. (specially) *a contract* (especially a derisory will). *KJV*: covenant, testament. G1303; diatithemai [dee-at-ith'-em-ahee] middle voice from G1223 and G5087; to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest). *KJV*: appoint, make, testator.

Notice that in both words G4728 “*strait*” and G1242 “*covenant*” have a comparable root word G5087 meaning: tithemi, Grk#:5087 τιθημι / tith-ay-mee (*verb*): Lay *Freq*: 96 derived for the Hebrew words;

**Heb#:**3322 לָצַח / ya-tsag (*verb*):--to place permanently. *KJV*: establish, leave, make, present, put, set or stay.

**Heb#:**5414 נָתַן / na-tan (*verb*): -- to give. *KJV*: add, apply, appoint, ascribe, assign, X avenge, X be ((healed)), bestow, bring (forth, hither), cast, cause, charge, come, commit, consider, count

**Heb#:**7760 שִׁם / sim (*verb*): -- to put. *KJV*: Place— appoint, bring, call (a name), care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap

Now after reviewing all the evidence and meanings of the key words above that “*strait (covenant)* is the gate” and narrow (to *suffer tribulation*, be *afflicted* or *having trouble*) is the

way that leads to life. *Question*; where in scripture does it say that keeping the Sabbath day would be easy or convenient? Alohym says in Matthew chapter *eleven* (11) that “*my yoke [is] easy and my burden (load) is light*”, but that still means you have a burden to carry.

Now let’s look at the scriptural intent of the words “*workers of iniquity*”. The word “iniquity” is used 278 times in the Bible and is Strong’s # H5766 meaning; evil, the root word H5765 means; *to distort* (morally). In the King James Bible these are the words associated with iniquity (perverseness, unjust, unrighteousness (-ly); wicked (-ness)).

In the Hebrew text the word (“oun” - Ayin, Vaw, Nun עון) is translated into the English word “depravity” or “Iniquity” meaning “*the state or instance or moral corruption*”. Now Iniquity as stated in scripture has everything to do with sin and sins in one’s personal life and is also linked to generational curses. In 2 Samuel 22, David speaks on iniquity and states that “he kept himself from his iniquity”.

Since this study is about the Sabbath we are not going to proceed any further with the all-encompassing issues on iniquity and sin, other than to say iniquity has to be dealt with before entering Alohym’s Kingdom.

So let’s re-write Luke chapter *thirteen* verse *twenty-seven* for easier reading.

- [Revised] *v27*; But he shall say, I tell you, I know you not whence ye are; depart from me, all [ye] workers (*laborers or teachers*) of iniquity (*of moral corruption*).

In conclusion, is the Sabbath day your end-gathering sign? Just as Israel had to be retaught the sign of the Sabbath after leaving Egypt so is it today with the new birthing of Messiah’s disciples in the wilderness around the world. This is the proving ground of obedience along with all the other commandments of Alohym as we are to love Him as He wants us too.

I will leave you with this scripture from the apostle John which makes life quite clear, let’s read.

- 1 John 2:15; Love not the world, neither the things [that are] in the world. If any man loves the world, the love of the Father is not in him.

Brethren, out of love make the Sabbath your sign as our Heavenly Father instructed us from the beginning and reclaim your inheritance promised to you in scripture.

May Grace and Peace be with you all ecclesia

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