

The Sabbath Day — A Sign

Rom 4:11 — Sign of circumcision

1 Cor 11:10 — Sign of authority on her head

Mt 24:3 — Sign of His coming

Gen 9:12 — Sign of the covenant

Gen 17:11 — Sign of the covenant

Isa 58:13,14; Eze 20:20; Psalm 118:24 — My Holy Day

The Sabbaths as a sign (Ex 31:13-18). The lengthiest commandment written in Ex 20:11 is remembering the Sabbath day, to keep it holy. It was already made holy in Creation. They had to keep it that way. The Sabbath day is the seventh day. It does not say to remember the Sabbath, but to remember the Sabbath day, to keep it holy (Ex 20:11; Isa 56:2,6,7; 58:13). My holy day. A day set apart. Ex 3:5 — The ground was not holy by nature, but was made holy by Divine presence; separated from commonplace.

Ex 20:8-11 — Remember the Sabbath day *to keep it holy*. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work ... (*to* — Ex 16:23; 20:10; *to* = when we His people rest as He Himself rested we are reconciled *to* Him; Isa 58:13-14. *to* — if it is a Sabbath *to* Him, then it would behoove us for it to be a Sabbath to us).

YHWH blessed the Sabbath day and made it holy. We are to keep it set apart forever. He made it holy. He set it apart. We, then, must keep it holy, set apart.

Rom 14:5-6 — The one who regards the Sabbath day as holy regards it for the Master's sake — is considerate of his Creator, and everyone who is not mindful or who does not regard the Sabbath day as holy is inconsiderate of his Creator. So the Sabbath is a memorial — to keep it holy *Remember* the Sabbath day. Keep it holy (Ex 20:11), and whoever keeps the day, keeps it for the Master's (Creator's) sake.

Ex 31:12-17 — you shall surely keep My Sabbaths, for this is a *sign* between Me and you throughout your generations that you may know that I am YHWH who sanctifies you [who makes you holy], therefore you are to keep the Sabbath, for it is set apart, holy to you. Whoever profanes it, does not keep it set apart [holy], that person shall be cut off, executed, condemned as a criminal, he shall surely be put to death..., but on the seventh day He set it apart from the rest of the days as a day of rest and made it holy and ceased from labor and rested and was refreshed.

Isa 56:2 — The Sign

1) Maintain justice and do what is right for my Salvation is about to come — close at hand, and My Righteousness will soon be revealed. This indicates His return to earth for His millennial reign. 2) Are those who enter into that reign with Him, but a man must lay hold of it — keep the Sabbath without desecrating or profaning it. Just as the Sabbath was commanded to be kept after the exodus from Egypt (Ex 20:8-11) as a sign of God's people who are sanctified (Ex 31:13,17). So also before the Son of Man returns to earth the Sabbath will once again be commanded to keep. Obedience to YHWH is summed up in keeping the Sabbath (Isa 56:4-7; Heb 4), holding fast to His covenants (Eph 2:12), covenants of promise (Isa 58:13; 66:23; Jer 17:21-27). It is up to us now to be so loyal to His covenants so that these promises can be kept by our God (Mt 19:27; Isa 49:8).

Isa 56:2 — *Desecrate* means to violate the sanctity of or set-apartness of the seventh day Sabbath as the day of rest which would be the sign of Israel's own belonging to God as a special possession. In the last days before His second coming *Sabbath day keeping* will once again be restored in Israel — the days immediately preceding His return. Mt 24:20 and Isa 56:1; 46:13; 51:5 all refer to His second coming. So the twelve tribes are raised up as a light to the nations for they are the sign of Mal 3:17-18 because they keep Ex 31:13,17 — the Sabbath day holy. They observe it for YHWH (Eze 20:12). God rested and where and when He rests His people rest also. There is no other way to keep the day that He regards as holy. Rom 14:5-6 is written by Paul based upon the Old Testament scriptures such as Isa 56. Remembering the earth in its making in 6 days; remembering the Creator who made all things for us, even the Sabbath (1 Cor 3:21-23; Mk 2:27). The Sabbath day is for man's spiritual,

mental and physical restoration.

Gen 3:3 — The rest day is the seventh day and can be no other day for it fell on the last day of the week that God made the earth, the work He had been doing. The ceasing or rest day — Sabbath — Shabbat — He made holy.

Therefore we, the creature, are to keep it holy (Neh 9:13-14; Ex 16). You made known to them your holy Sabbath. The Sabbath was holy *to God* but man was to honor *Him*, regard *Him*, consider *Him* by keeping it holy himself. And only they who keep the day holy, *regard the day*, are to be, themselves, made holy, sanctified as His very own people for His use. And that is the sign of it (Ex 31:13).

Keep means to preserve and maintain; to observe or fulfill; adhere to or not swerve from or violate, not neglect; keep a Sabbath day by resting; to watch over and defend from danger, harm, loss. The Sabbath day is the state of being kept — in custody of man. We are the keepers of the holiness of the Sabbath.

The seventh day is a memorial of our Father having made the heavens and earth in six days and then resting on the seventh. So man was to rest on the day when our Father rested. It should have been passed down from every generation to generation to children and children's children, but it wasn't. So our Father wanted it to go into Israel, His special possession so that they would emulate Him and rest on the seventh day and maintain its holiness. And through this remembrance that it is holy, man would then remember that it was He who brought all things about through His creative power and the He is that He is the Sovereign and Master of the universe. That is why we keep the Sabbath day holy. It is a sign of holiness or sanctification. Signifying that Israel (1 Pet 2:9) is holy, set apart for a special purpose to do a special thing. Israel is chosen for a special purpose in this age (Isa 49:6) and for all eternity (Rev 21:24). Israel is sanctified. The Sabbath signifies that Israel is set apart from all other people and other nations, tribes and tongues (Rev 5:9-10 — all Israel came out of them).

The Sabbath is a sign that the creative power of YHWH has been put forth a second time in the work of redemption. This time Yahshua has come and has redeemed a people (Titus 2:14) and set them apart, made them holy, above all people, nations, tongues and tribes of the earth for a special purpose and also throughout eternity they are set apart from the nations — that He would make a new creation, remaking man to conform to His image (Ps 8; Heb 2).

The Sabbath is a sign that YHWH has set a new man, a holy nation apart from the common nations and they have not forgotten to remember Him as their Creator (the world has forgotten to remember Him as their Creator) , a sign that they are the creation and the creation should regard the Creator.

Keeping the day *holy* means being separated from treating every day alike (Rom 14:5-6). Holy means consecrated, separated from the commonplace (Gen 2:3).

Ex 16:23,30 — The commandment to keep the Sabbath day — the Creator could not depend upon fallen man to be faithful to keep the Sabbath holy since it takes a whole nation of holy people to keep the day holy. *There is no rest for the wicked*, says the Lord. Neither is there any peace. So not until He had a people could He give direct command to keep it holy as He made it in the beginning when He made heaven and earth (Gen 2:1-3). The commandment is not to the Gentiles, but to Israel. It is a sign that Israel was sanctified and made holy as His very own set-apart people (Ex 31:13-14). The Sabbath was made holy and is holy to YHWH but not to common man. But if a nation keeps it holy it is a sign that they are His holy nation. He is not looking for individuals to keep it holy, but a nation, in all their dwellings (Lev 23:3 — *or wherever they live*, NIV). Eze 20:12,20 — But they desecrated His Sabbaths (Eze 20:13,21, 24; Lam 2:6; Lev 26:2,34-35; Jer 17:19-27; Neh 13:17-18). Desecrating the Sabbath is turning what is holy into common use and profaning it.

Eze 22:8,26 — The Sabbath is a major concern in Ezekiel because Israel's observance of the Sabbath was to serve as a sign that she was YHWH's holy nation. Rom 14:5-6 — Men could not distinguish between the holy and the common.

It is obvious that Lam 2:6 happened as a result of not regarding the day. The restoration of all things includes appointed feasts and Sabbaths.

Our Father wanted old Israel to keep His Sabbath day holy as a sign for the world to observe and emulate Him. But they would not keep the Sabbath day holy. They would not emulate Him in the six-day pattern of work and

one day of rest. So He instituted a new covenant for a new Israel so that *they* might produce the fruit of the Kingdom He had made them into. He said, *Surely, if I put My Spirit in their innermost parts and my law in their mind and heart, they will keep my Sabbaths so that all men would know that I made the heavens and the earth in six days and all men would regard their Creator as a pot its potter.* But as old Israel lost consideration for her Maker, the new Israel did the same and for 1900 years only the moon has shined, the light of the sun has not been seen. Acts 26:18 will be the witness of the twelve tribes and those sent out from her.

The Sabbath was made holy for man — set apart for him to rest on after his six days of labor. The Sabbath is not an institution. It is a day of rest for the people of God. It is meant for all mankind, but since there is no rest or peace for the wicked, God chose a holy nation out of all the earth to keep His Sabbath day holy as He had made it from the beginning to prove who His people are and who they are not — because it is a sign that it is He who set them apart. So the Sabbath does not have to be instituted or imposed upon a people who do not want to keep it holy. The Sabbath was originally made for man — it was the seventh day and naturally man would rest after six days of labor as He did in the beginning when He made heaven and earth. Man would remember the Sabbath when God rested on the seventh day. The Sabbath might have to be instituted for fallen man but not for the redeemed of YHWH. For they shall return and come with singing unto Zion where the Sabbath means *rest*. Where the Sabbath means the seventh day and the seventh day means the Sabbath, and the rest of YHWH means the Sabbath.

In Eze 20:12-29 it says *Sabbaths* (Sabbath day, Sabbath years, to the year of jubilee). *But they utterly desecrated My Sabbaths.*

We know that this is why they went into Babylon and into Assyria. When Israel stopped keeping the Sabbath, it was the end of the sign that they were His people.

The early church also kept the Sabbath until their love vanished. When love vanishes, the light vanishes and when it did, they stopped keeping the Sabbath. So even new Israel stopped keeping the Sabbath. They swapped their God for another God, just as old Israel had forgotten that YHWH was their God who sanctified them. The Sabbath is a day of rest set aside — sanctified as a day of rest. If Israel would have remembered His Sabbaths, they would have been the light and salt of the earth, the fruit of the kingdom. But our Master said, *I'm going to take My kingdom away from you and give it to a people who will produce the fruit of it* (Mt 21:43; 5:14; Isa 49:6). But those to whom the kingdom was given failed also to be the light of the world so that salvation could reach the ends of the earth.

The commandment to keep the Sabbaths and to remember the Sabbath day to keep it holy is a command of eternal obligation or until eternity arrives — for no type ever ceases until the anti-type has come (Col 2:16-17). Be sure to read from the Greek text or do not read what is *applied* by the translator.

This substituting of Sunday for the Sabbath day is not a thing which the Catholic Church either denies or attempts to conceal. On the contrary, it frankly admits it and points to it with pride — as evidence of its power to change even the commandment of God.

This is an excerpt from a *Catholic catechism*, “The Convert's Catechism of Catholic Doctrine”, January 25, 1910, the apostolic blessing of Pope Pius X on this subject of the change of the Sabbath. This catechism says (Second edition, p. 50):

Question: Which is the Sabbath Day?

Answer: Saturday is the Sabbath Day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic Church in the council of Laodicea (AD 336) transferred the solemnity from Saturday to Sunday.

Rev 17:5 says that she is the mother of prostitutes, the Protestant church, which did not protest against her arrogance but goes along with her authority to change the Sabbath day to Sunday.

It is obvious that *the church* as a whole has fallen completely. 200 years after they had been rebuked for being lukewarm, the church in Laodicea had a council and decided to have the Sabbath on the same day that the world worshipped the sun god. Therefore they officially cut themselves off as God's

people. And we, who were raised in Christian churches inherited that day ourselves for we kept Sunday as the Sabbath day (i.e., thinking that one day in seven is all that really mattered).

The Sabbath day is holy to YHWH, set apart as a day of rest (Dt 5:13,14; Ex 16:23; Gen 2:3). We either keep it that way or we profane it. We must keep it holy for 50 years until Jubilee if there will be a Jubilee (Ex 20:8). *Keep* means to maintain and protect it. Rom 14:6. Whoever regards the day regards it for YHWH.

From new moon to new moon and from Sabbath to Sabbath all mankind will come to bow down before Me says YHWH (Isa 66:23). It finally goes back to all nations — all mankind. In the next age all will *keep* the Sabbath day holy as well as the appointed feasts (Col 2:17). These are shadows of things to come. All nations will keep the Sabbaths and feasts. (In this age, you are lost if you are not in Israel — not able to keep the feasts and the Sabbath day holy as the sign or YHWH sanctifying His special people (Mal 3:16 - 4:3). In the next age, you are lost also if you do not keep the feasts and Sabbaths (Zech 14:17-19).

The Male Child

Rev 14 — This is the Male Child. The Male Child must have a loud voice. What if you sent someone out and no one could hear their message? (Our Master spoke to multitudes in His own natural human voice.)

Rev 14:6-7 is the ministry of the Male Child. Not to preach a gospel to baptize them into the Edah in this present age, but to fear God and escape the coming wrath (Zech 14:16). That is what the nations should have been doing all along — fearing God, honoring their Creator (Rom 2:15; 1:18). (But they learned in public schools that God did not create everything but it all happened with a big bang.) But Ps 19:1-6 and Rom 1:20.

Those who receive the eternal gospel escape the world and the mark of the beast, which the rest of the world takes (Rev 14:9-11). Those who escape will populate the nations in the next age and begin worshipping the true God (verse 7). The Male Child and all who overcome will rule the nations (Rev 2:26-29; 5:10;20:4; 3:20-22).

God makes one last appeal to man to remember Him who created all things (Rev 14:6-7) because He does not desire anyone to perish. Our God is so gracious that He gives all those who have ears to hear and respond to the Male Child a place in the nations in the coming age who also have a chance to be added to Messiah then. These people have resisted all manner of compromise in their last days. Never before in history will it have been so wicked and these people who listen to the angels (messengers) will be worthy of the nations in the next age and not die like the others who lived in more moderate times.

Lam 2:6 — And He has thrown down His dwelling place like a shed in a garden. He has destroyed the places of His festivals. YHWH has caused Zion to forget her appointed feasts and her Sabbaths...

In Heb 2:11 we see that it is our Master Yahshua who sanctifies us. Keeping the Sabbath is a sign that there is One who is sanctifying us. Heb 2:10-11 — We are of the same family as Him. We have the same Father. If we keep the Sabbath holy, He will also make us holy. It goes hand in hand. We can do everything else to make ourselves holy, but if we never keep the Sabbath holy, it negates everything else because the Sabbath is the sign that it is He who is making us holy and not ourselves. If you break this one commandment, you have broken them all.

There are six billion people on the earth. But who are keeping the Sabbath in the Spirit, not under the law? Every one of those people should be keeping the Sabbath, honoring their Creator if it were not for 1 Jn 5:19. We have been set free to keep the commandments (Rom 8:4). There is only one peculiar, distinct, holy nation that is keeping the Sabbath, honoring their Creator: the twelve tribes, the nation of Israel, who will rule the universe.

He is the One who makes us holy (Ps 100:3; Eph 2:10). *Holy* comes from the word *whole*. He makes us spiritually whole and complete — a spiritual people, true men and women who know what our purpose is. *Holy* is not anything mystical, but for His special use as the 12-tribed nation of Israel. There are six tribes now (if they endure and are not aborted). There will be seven, then eight, etc., until we have twelve and then representatives from all twelve tribes will come together and break bread and the race can begin — keeping the Sabbaths and appointed feasts until the year of Jubilee.

Israel has never kept the Sabbaths holy, or the appointed feasts (Lam 2:6), until the year of Jubilee. Ex 35:3 —*You are to kindle no fire on the Sabbath day.* There was no need for them to kindle a fire since they were eating manna prepared the day before. The labor over a hot fire all day long on the Sabbath would afford no Sabbath for them.

For us, all the kindling should be gathered on preparation day. Also the fuel we would burn or logs stacked neatly by the fireplace or stove for *warmth*. If it is a fireplace, have it all ready to light with the minimum of work involved, for this day is the Sabbath of “sabbatizing” or Sabbath of rest.

Holy — whole — set apart and dedicated. Isa 49:26; 57:15 — His Name is holy. Whole and complete — beyond reproach also (Isa 54:15-17). Israel is whole and complete, a spiritual nation, a holy nation (1 Pet 2:9). A holy nation is whole and complete. Israel is Israel only as a completed whole. Israel is a name given to the twelve tribes collectively.

Sabbath Eve we remember Him as our Creator.

First Day Eve we remember Him as our Redeemer.

The Sabbath is a sign of what Messiah is to us. It is a memorial of our rest in Him. It is something we keep as a memorial of our rest — from past sins because our past sins are forgiven; our present sins are forgiven as we confess them; and our future sins will be forgiven if we do confess them so that we will not experience any type of death — because we have a High Priest. So that is our rest in Him — the rest of those who believe. Heb 10:19; 1 Jn 1:9 —*If we confess our sin He is faithful and righteous to forgive us and to cleanse us from all unrighteousness.* But if we do not confess, we cannot depend on Him to be faithful and he would not be righteous to forgive us. Confession comes from the heart. If not, there is no forgiveness of sins and one must die for his own sins (Rom 6:23).

Heb 4 — The day of rest is a sign that we are forgiven. That is what Heb 4 talks about. We enter into His rest because we *believe, have faith, trust*. He is our Sanctifier, the One who sets us apart as holy. The Sabbath in Heb 4 means *rest*. It is the sign that the creative power of Messiah is in us.

We can come to rest because His creative power is in us, making us into new creatures (2 Cor 5:17; Eph 3:16,17; Rom 8:11).

Keeping the Sabbath in Heb 4:3 means rest — physical as well as spiritual and mental rest. There is no rest for the wicked — if you have a bad conscience, you cannot rest. You will be roaming around looking for something to do because you are *bored to death* and you will find something to do and will wind up not keeping the day holy — not regarding the day.

Heb 4:10-11 —*Let us do everything we must to enter that rest.* In the time this was written, Israel was becoming apostate — falling away in many ways.

So, the Sabbath becomes, to the believer in Messiah, a symbol of all that the gospel contains for him. Those who have believed in the gospel enter that rest.

The Sabbath begins at sunset and ends at sunset.

Twilight Time

First Day Eve

On the end of the Sabbath day, before the breaking of bread, we should not wait until the first star to be gathered together in fellowship and singing and dancing. The band is already playing even before the sun goes down so we can have that holy assembly (Lev 23:3). Let us *be gathered together* in a holy gathering preparing for the love feast (Eph 5:18-20). Then when the first star does appear, all will be receptive for the prophets' words, which will take us into the breaking of bread.

The time between the lights — sun and first star — will give us enough time for the celebration of fellowshiping, singing, and dancing, then prophesying at the first star. Do not wait until sundown to get ready to go to the holy gathering, but go while the sun is still up. Be there no later than sundown. This should help us to not violate the holy gathering.

The Sabbath is made for man — a day for him to even love his wife on, a day to be with your family at rest with one another.

Gen 1:5; Lev 23:32; Dt 16:5-6.

Friday night at sundown is the dividing line between life and death. (Like you see in Num 15:32, this man did not do what he should have done on preparation day. If he had done this in ignorance he could have been forgiven for it, but he knew it was preparation day, so they judged him: they put him aside in a certain place and the Edah came together and judged him and then they laid hands on him and then stoned him to death.) The hours between sunset and sunset are a holy time, set apart for us to be a sign that it is YHWH who sanctifies us, that we are His people.

Ex 20:11 — If you are holy, it means you are set apart for a special purpose. It is like this chair. It is set apart for a special purpose — for people to sit on. The Sabbath is holy; we are holy, set apart to be used for a special purpose. And we are being *kept* holy. If you used this chair for something to stand on or for a sawhorse, etc., it would not be any good anymore for people to sit on. It is like it says in Isa 58:13 — it would be like using the Sabbath for your own pleasure. The Sabbath *is* made for man, but not for your vain amusement. He commanded us to keep it holy. If we keep it holy we will be obeying His commandment. *Holy* means sound, perfect, whole. If that chair is to be kept holy, so to speak, it is to be used for its purpose. It is kept holy so it can be used for the purpose it is designed to be used for. We are to keep ourselves holy. We are the temple of His Spirit. We are to be used for His purpose only (1 Cor 6:20; Rom 12:1).

Sabbath Eve

The Sabbath is a day on which we gather at twilight or before (Lev 23:3). This is where we need judgment. There are six days for work, but on the seventh day there is a Sabbath of complete rest, a day of sacred assembly, a holy convocation, a gathering for a specific purpose to glorify our Creator. You do not have to do any work wherever you live. So when do we gather on the Sabbath? It may mean like tonight (before the breaking of bread). Before the first star comes out — gathering before the Sabbath is over and the first day begins — gathering every week at twilight or before, working it out to get here before sundown. We will have to work this out.

We do know that it is a holy gathering. We gather on that day to remember our Creator (*remember your Creator in the days of your youth*) who created the heavens and earth. It is for us and our guests to honor the Creator and so that our guests would know that we honor the One who brought us and everything into being.

It is a holy time — His appointed time. He promises that if we gather when He tells us to, then He will meet us there. He will be with us and will make sure that we have grace and power is upon us and the prophets will speak; we will hear from Him and know what His will is — know what He wants us to do on the earth *Moed* — appointed times. The new moon is one of His appointed times. We are going to gather then and He is going to speak and we will rejoice, celebrate, sing, dance, prophesy, and then those who are there will go back to their clans and tell them about everything that was spoken. We will gather right before the new moon when there is no moon and then when we see the very first faint outline of the new moon we will blow the *yobel* and praise and worship and glorify our Father in heaven and Yahshua. Daniel Cleveland is going to rejoice, jumping up and down, praising our Creator. We have to sing loud. We are going to try to outdo the angels whose *whole occupation* is to praise. We will be set free because our conscience will not be holding us back.

The Sabbath is a holy time, a holy gathering. Preparations are made and the holy day begins. Friday was the preparation day. The holy day is to begin with remembering the Sabbath because it is a sign that he created us and we are being sanctified by Him. Who is our Creator? Yahshua. Col 1:15,16; Jn 1:1-3; Gen 2:1-3 speaks about Yahshua. The very Creator of the universe came and took on death so we would not have to die.

Ex 16:22,23; Num 15:22-36 — There is a difference between intentional and unintentional sin. Intentional sins are not forgiven. If anyone is rebellious in God's house he cannot be there. If he is deliberately disobeying, there is no sacrifice for it. So the man who broke the Sabbath had no regard for God who created heavens and earth. He is not worthy of the nations, because he broke the Sabbath (Num 15:32-36). The man was a creature of the Creator. The man was the clay and the Creator was the potter. Can the pot say to the potter, "I have no need for you?" If he does, he deserves nothing but to be destroyed.

The Sabbath is no ordinary day, as we as a people are no ordinary people (1 Pet 2:9). We are set apart for a special purpose: to glorify the One who sanctifies us. Heb 13:15 — the fruit of our lips is to praise His Name. We were chosen for the purpose of declaring His excellencies. Whoever is in Messiah will do this because he is in Messiah. Those who are outside of Messiah cannot do this. These people in 1 Pt 2:9 are set apart. They are royal because out of six billion they are the only ones being sanctified by Him and recognize that He is doing that and that He is the Creator.

We are not saved by keeping the Sabbath, but those who *are* saved (have their sins atoned for) will keep the Sabbath. We are not saved by keeping the Sabbath any more than one can be saved by loving his brother, but those who are saved do love their brothers. Just because we are His we obey His commands — because we are set apart to do His will and purpose. Jn 14:21 — We have His commandments. If we keep them, we love Him and He and His Father love us and He will disclose Himself to us. Israel has His commandments. We have His commandments. If we do not keep them, we will experience a death. We will still have a death to go through to purge us from that obstinacy, disobedience (Heb 3:10). When you sin, you taste death. You know that you are not a pure vessel and that our Father cannot use you. There is no way you can go on without confessing it (1 Jn 2:4-5).

A Sign

A sign is an attesting mark. Like if I test this light out to see if it goes on. If it were properly wired to the source (who in this case is our Father and Yahshua) and I push this button, the light goes on. If the light does not go on, it means it is not wired to the right source; the lamp was not being used for what it was set apart for — to show the light as the sign. The light is the attestation that the lamp is connected to the source.

A sign is a seal for public display like a banner or signal to recognize who God's people are and who are not (Mal 3:18). It is a distinguishing mark — like love is a mark, a sign for everyone to know you are disciples. Keeping the Sabbath is a sign that the nation is connected to the God of heaven and He is the King over that nation.

It seems that as we go into this we can ascertain through our Father's Spirit what our Father's will is. Maybe we should gather a little bit earlier before the first day begins and bring in the first day in our Master's atoning sacrifice — extol His wonders. Don't be afraid to come early (Ps 19:1-4). To me that is exciting — that we are His people of all the six billion people on the earth, we are His special possession. Israel was in the old covenant, it did not produce the light. Israel was in the new covenant, it did not produce the light. That light, Rev 2:5 says, dimmed because love dimmed, waned, and so it went out. In the last days, love has to be ignited. When love comes forth, the light shines. The first church's light dimmed and then a false light took over. That false light is Christianity with all its divisions. So their *light* is a big lie. Messiah cannot be divided. So He has promised that through the seed (Rom 9:29) to bring the remnant. Rom 9:27.

The Sabbath is a day we remember. It is not instituted nor was it ever instituted. Remember the Sabbath day is not imposed upon the believer. Whoever believes has entered that rest. Sabbath means rest. Originally the Sabbath was blessed and made holy for the benefit of man. It was the day that was blessed and made holy (set apart) for rest. The day can never be taken from the Sabbath and the Sabbath can never be taken from the day that YHWH blessed. They cannot be separated. They are one.

Today the Catholic Church has instituted many things. Even the church today is an institution. It is an institute — has been instituted by man's authority. It is institutionalized. It is given the character of an institution. It has been incorporated into a system of organized and often highly formalized service. Where the sacraments are institutional — designed to create good will and prestige.

To institute the Sabbath rest is to formalize it into a ritual you observe instead of a day you rest from all your labors.

It is one thing to begin a race and it is quite another to finish. It is one thing to enter into rest — the Sabbath — but another to maintain that rest undisturbed by a guilty conscience until the Eighth Day begins.

Yahshua my Master, my King and Deliverer. You own me — my body is yours — I give it as a living sacrifice. I

know that if I taste death it is because I did not strive to enter your rest. Week by week, month after month, year after year. I did not enter your rest. I can only enter the Sabbath rest after I die to self and live for You. If I taste death now to myself, only then will I be able to enter into Your rest — You tasted death for all men. If I obey your word I will not taste death but I must taste death to my own desires to enter into where You are. If I enter Your rest it will be because I suffer in the flesh as You did to overcome death for me. How long does Your rest last — that I should enter after it is all gone.

Jehu: Our Master is the sovereign of the Sabbath who saved us and brought us into the Sabbath so that we can keep that sign once a week that he saved us and is sanctifying us.

Meshulem: The world will never know we are the people of God if we don't keep the Sabbath. We love one another because we keep his commandments; that is why we keep the Sabbath. So the world will know that it's by His power that we keep our unity. The nations are going to see it is a sign between Him and us. Not only the Sabbath day, but as a result of the Sabbath day we will keep the Sabbath year. If we can do this, the nations will ask how we do it. It's because we trust in our Creator.

N'su: I'm thankful we can honor our Father by honoring the Sabbath. It proves that we are sanctified and being made whole by him. And so we can go in and eat a loaf that is complete. I'm thankful for that completeness of our Father in us.

Caleb David: Our Father brought His people out of Egypt. He wanted them to be separate, a holy nation set apart. But Israel always fell away — they wanted to be like the world. They wanted a king, but our Father wanted to be king. He gave them a sign to be this distinct people. Christianity made a sign that they went back into the world to worship the sun god like the Egyptians did. The sign that they went back to Egypt officially, when they met at Laodicea and made Sunday the Sabbath.

I'm thankful for the revelation of the Ruach Ha Kodesh. When you say the name of the Holy Spirit, you have to take your time and say it slowly so you do not jumble it up. We need to sanctify our Master's Name like that, too.

That I would say, *the Master Yahshua*, not just, *Yahshua* like a common brother. Because He is our King; our Master Yahshua, Messiah Yahshua.

Ha-Emeq: The Sabbath is a sign that we are His people. It's like we have that sign outside that says we are closed for the Sabbath — Shabbat Shalom. Welcome. It's a friendly sign, but it makes it clear — you are welcome, but we are resting. And how Yoneq related it to Hebrews 4 — the only way you can enter His rest is if you believe. And we believe so we can rest. When people come they don't see people keeping the Sabbath, they see people at rest, keeping it holy. That's why the only place on the earth where people are keeping the Sabbath day holy in the Spirit is here. Because there are Seventh Day Adventists all over who keep the law of the Sabbath, but they don't really have rest. Because there is no rest for the godless, wicked lawless ones. Rest has come to His people because they believe. We can really keep the Sabbath, and it is a sign. I'm thankful for His blood that makes us a people who can rest. When I first heard about the Sabbath I liked it. But just no working on Saturday doesn't mean you keep the Sabbath holy. I'm thankful we had to come into the true spirit of the Sabbath. In old Israel you would think they would have wanted to keep the Sabbath because it's so good, but there is something in a man who has a bad conscience and the thought of not working the whole day aggravates him.

[Breaking of Bread starts here.]

Meshulem: Yahshua didn't leave His creation alone in its mess, but came and suffered because He loved His creation and wanted to deliver us from death. All the earth one day will know that Yahshua had the victory.

Ben Chesed: I want to proclaim tonight that Yahshua is the victorious one. I am thankful to belong to Him who made everything and is restoring everything. He reveals these things about the Sabbath because we are His people. I want to keep this commandment. It's much more than do and don't; it is remembering our Creator.

All nations, people, tongues, tribes (Rev 5:9) have to come into Israel to be saved. There is going to be a representative of every tribe of Israel, even a remnant of the natural seed of Israel will come in. Yochanan, you

have a big job to do in Africa — how many tribes are there in Africa?

Our Father has not been able to obtain what He always desired for us as a people. In old Israel and even in the first Edah they never attained to it. But in Yahshua we are going to be able to come to what He has always wanted. In 1 Pet 2:8 —*for they stumble because they were disobedient to the word*— they had the laws, the commandments, the ordinances and they were disobedient. So, to doom they were appointed. Then the light went out — they didn't accomplish what our Father wanted. But then it says, *But you are a chosen race, a royal priesthood, a people for God's own possession that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.* It is wonderful we are hearing the word, knowing what our Father wants so we can declare He is saving us. I want to walk in his victory so all of His enemies could be put under His feet and use us the way he wants to use us.

Kepha: The ones who enter and keep the Sabbath have life. There is a dividing line. Moses said, *Whoever is for YHWH, come across the line.* We all cross this line. I'm thankful we can keep the Sabbath because He saved us.

The Story of Ruth

Ha-Emeq told the story of Naomi, Ruth, and Boaz in the time when our Father was the king of Israel and everyone did what was right in their own eyes. A man named Elimelech (God is our king) lived in Jerusalem. He had two boys and a wife — a really nice, pleasant wife — Naomi. Then a famine came to the land and they walked to Moab. He got a house, but soon Elimelech died. Naomi was left all by herself with her sons. She told them to find wives there in Moab even though Israelites shouldn't marry outsiders, because there was no one else for them to marry. She said go find nice girls. So they found two nice girls and they agreed to have their hair shaved off and be put in a room for a month — what you had to do if you wanted to come into Israel, to make sure you weren't contaminated with anything. Then they got married. They were such good wives.

The boys didn't like it in Moab, though — they liked Israel. Their names meant *sickly* and *pinning away with sadness*. They got sicker and sadder until they both died after being married for ten years with no children. So there was Naomi and the two girls.

Then Naomi heard that it was going well in Israel. So she got Ruth and Orpah to go. They had always dreamed to see that land where the true God is. Then Naomi said, go back to your people. Israel doesn't really like girls from Moab. She knew it wouldn't be easy for them. Who would they marry? They had to marry the closest relative. They cried, but said they would stay with her. Then she sent them again and Orpah cried and said goodbye, but Ruth clung to her.

In Israel people gossiped, *Who is that foreign girl?* She loved the God of Israel. She was really energetic. No matter what she did, she was really diligent. Naomi sent her to glean grain from the fields of her relative, Boaz. Boaz would come in and say to the men, "May YHWH be with you today." And they would say, "And may he bless you, Boaz."

Boaz asked the men, "Who is that girl? She is not just a foreigner in our land; she loves our God, too. Be nice to her. Leave some extra grain so she can get it." He told Ruth, "I've heard all about your kindness and how you love Israel. May you be rewarded." He told the men to give her something to eat. (Ruth saved some for Naomi.) The people loved Boaz, he was such a good man. Ruth did too. She loved his God more than anything. Then Naomi sent her to Boaz and he took her for his wife. May YHWH make Ruth just like Rachel and Leah, both of whom built the house of Israel. Through the children that you have, may the Lord bless you. And she had a boy — that meant there was a son in the line of Elimelech and Boaz. Ruth was better to Naomi than seven sons. This one Ruth was better than seven sons because she loved Naomi and was loyal and clung to her and to her God. They had a son, Obed, who was the father of Jesse, who was the father of David. Ruth was a Moabite girl, but she was loyal and clung to Israel, even though she came out of a land of many gods.

Yoneq — It gives a picture of joining oneself to Israel, a picture of baptism. Without that kind of heart you cannot be baptized. Also in marriage. Without that kind of heart there is no marriage. It is the only type of marriage that can last. It is the only type of baptism that can last. This story forever stands as what true baptism is. Any

less than what Ruth said to Naomi, and you are not a part of Israel. We need to present the good news to the extent that people could hear it and make a decision like that that would be enduring.

Derushah: She expressed her thanks because she had read this story today and prayed for more revelation about it. She saw that our Father saw Ruth's heart and even though she was a foreigner, her heart was for Him and so he could bless her. Derushah was thankful that even though she came from a land of many other gods, she could come to this land of the true God.

That's why you're called *Derushah*. Sought out. Absolutely necessary. Each and every one of us were sought out and necessary. His eyes looked to and for all over the earth for us.

That story happened more than three millennia ago. David lived 3000 years ago. Three generations after we become a nation, 50 years or so ... Boaz, Obed, Jesse, David — three generations — they were the stem. Just like us, 3000 years ago. And here we are talking about it and our heart is thrilled at how our Father works everything out according to His will — that that relative didn't choose that field (and Ruth with it). Now we know a little more about Ruth and Boaz and Naomi. And they are waiting for us. Looking at our overcoming lives.

It is amazing that everyone in here was called and chosen. There's the called, the chosen, and the faithful. In the stone are the people who are taken up with him (Rev 17:14), those who were perfected in unity. They are called the called. We responded to the good news so we are the chosen and now we need to endure so we can be faithful. Everyone who listens to the good news is called to salvation. Many are called, few are chosen.

And then those who endure in the land are the faithful. The rich young ruler was called, but he heard the terms of peace with God and it was too much for him. He left with his head hung low. He was called, but wasn't chosen. We heard the call, heard the terms of peace, and when the king was far away we had to surrender. And we're the chosen now.

That's why Bakhirah bears that name — chosen. Because she was called to hear His word and heard it for several months until it went into her heart and mind and then she finally responded — because she was chosen. And now she is enduring in the land, loving her brothers and sisters. And we must do this all the way until the very end, even in the wilderness. Get out every wrinkle, so that when Yahshua returns we won't shrink back in any way, but we could be part of that stone. Satan is going to try to blow Yahshua out of the sky. But Yahshua is the greatest power on the face of the earth. His spirit is going to grow and grow in us — we will be kings in the next age with Yahshua. We made the very same choice that Ruth made — no different, no less. (When the love of Yahshua is perfectly revealed in her heart.)

It was better that Orpah went back when she did. She cried, she said she didn't want to go back, but when she was urged to go, she went. She seemed sincere, but she could be talked out of it. But it was different when Elijah tried to send Elisha back. He said, "Go, go," but Elisha held on to him and said I'm not going anywhere. That is like Ruth. Orpah would have left later anyway, because she could be talked out of it.

It is the eternal word and you can talk about it forever and ever. You could never exhaust the revelation that is in the Word. I guess we will never stop talking about the word. It is all for our benefit, all to encourage us to overcome (Rom 15:4). Through the encouragement of the Scriptures we might have hope. It is wonderful to see the new believers reading the word. They love it. You don't have to convince them to read the Bible.

It is so wonderful how Neshifat is so polite and respectful. She bows to you. I want to be like that. Just think how absolutely delicious the first fruits are. The harvest is going to be just like the first fruits. Our Master was the first fruit. We are going to be just like Him.

Talmedah: I was thankful to hear how we need to sanctify our Master's name. When I was baptized, I came to know Yahshua, but now every day I'm coming to know His character through my brothers and sisters. One of our guests couldn't understand why we made such a big deal about the name Yahshua why it mattered that it wasn't *Jesus*. But it is a name that has a reality behind it, because He had done and is doing something in us. So His name is precious to us.

Kepha: Ruth had the qualities of a disciple, how she loved the people of our Father, her loyalty and diligence. And the men who worked in Boaz's field, they were sons, not slaves; they all had one God. I want to follow these examples that the stories bring to us. They show us the character of our Father. Mary Martha has a wonderful friend in Island Pond. She is always pleasant — gives you pleasure when you talk

to her. She gives other people pleasure because she is so pleasant. Pleasant — pleasing to the Father. There is someone who is pleasant here. She will always be known as pleasant. From now on we'll call her *Naomi*.
[This name was given to our wonderful, sweet, loving, pleasant sister, Maria — Naomi.]