

Are You Keeping the Sabbath?

Many people who argue and squabble over when the Sabbath is, fail to actually keep the Sabbath holy. They do not recognize that Yahweh placed restrictions on this particular day, and we are to obey what He has commanded.

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The Sabbath day is the very fourth commandment of Yahweh. The first four commandments show our love for Yahweh, while the last six commandments show our love for our neighbor. Modern Christianity usually focuses on the last six commandments, and that is a wonderful start. We should not stop here but rather seek to love Yahweh with our entire being as well. It's not just as simple as claiming him as master, ruler, or sovereign; we must make him the Master of our life, and this is accomplished by obeying all of His commandments, for this is how we show our love towards Him (1 John 5:3).

There are several ways we can indeed love Yahweh in reference to His holy Sabbath. They are found by studying the passages in Scripture which speak of the Sabbath day.

No Work

Yahweh has very clearly shown through the scriptures that we are not to work or labor on His Sabbath.

⁹Six days shalt thou labour, and do all thy work: ¹⁰But the seventh day *is* the Sabbath of Yahweh thy Almighty: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: [Exodus 20: 9-10]

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²Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to Yahweh: whosoever doeth work therein shall be put to death. [Exodus 35:1-2]

The word work should be carefully scrutinized so as for us to determine what exactly it is that Yahweh does not want us to do. We find a definition for the word work in Strong's Exhaustive Concordance.

H4399 / m^ola_ka_h / *mel-aw-kaw'* / From the same as H4397; properly *deputyship*, that is, ministry; generally *employment* (never servile) or work (abstractly or concretely); also *property* (as the result of *labor*):—business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work ([-man], -manship).

We see this word translated in such a way in the book of Jonah to show us that the Hebrew *melakah* does signify exactly what Mr. Strong has stated: employment.

⁸Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou... [Jonah 1:8]

We could thus translate the fourth commandment as to say "...you shall cease from your occupation..." We are to lay aside all manner of gainful employment on this day. We should consider it a wonderful thing that Yahweh does not require us to continually labor, day in and day out, but He rather gives us an escape from the cares of this life in His precious and sanctified Sabbath. The word Sabbath in and of itself has the meaning of a rest or intermission. Notice the following:

H7676 / shabba_th / *shab-bawth'* / Intensive from H7673; *intermission*, that is, (specifically) the *Sabbath*:— (+ every) Sabbath.

H7673 / sha_bath / *shaw-bath'* / A primitive root; to *repose*, that is, *desist* from exertion; used in many implied relations (causatively, figuratively or specifically):—(cause to, let, make to) cease, celebrate, cause (make) to fail, keep (Sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Technically speaking, the word Sabbath probably should not be in our Bibles. It is not correct to transliterate common nouns such as with the word *shabbath*. It should instead be properly translated as *intermission*. However, I do not think we will suffer any consequences by referring to Yahweh's seventh day intermission as the Sabbath.

We do find that Yahweh is very serious concerning His no working clause. The man in Numbers 15:32-36 must have not properly prepared for Yahweh's Sabbath or was trying to squeeze in a "little extra" for the upcoming week. Yahweh showed just how important His Sabbath was in commanding Moses and the congregation of Israel to stone the man to his very death. Each one of us should keep this in mind, just in case we feel a need to do something that really could be avoided on Yahweh's Sabbath. It is a matter of life or death.

Are You Keeping the Sabbath?

I receive a newsletter in the mail from time to time entitled *The Faith*. In one particular newsletter, the front page had a title on it which said, “KEEPING THE SABBATH, NECESSARY FOR SALVATION?” Under this heading was the following:

To achieve salvation, is it necessary to keep the Sabbath?

We might answer this with another question:

Will we be saved if we commit murder once each week? I think not.

The Commandment prohibiting murder is one of the same Ten Commandments which requires keeping the Sabbath; the seventh day of the week (Exodus 20:2-17)

For salvation, we must repent of our sins and obey our Maker. The Law and the Ten Commandments tell us what sin is. (I John 3:4)

On acceptance of the propitiatory free gift, we are to sin not, for:

“The wages of sin is death; but the gift of Yahweh is eternal life through Yeshua the Messiah our Savior” (Romans 6:23)

By: Elder George Kinney

This writing was very straight and to the point. It made me examine my life once again to “brush up” on any points involved in keeping the Sabbath. There are several points or spheres involved in obedience to this commandment. We find in scripture just what Yahweh considers work; work which is unlawful on the Sabbath day.

No Buying or Selling

According to the approved examples in the book of Nehemiah, buying and selling was prohibited on Yahweh’s Sabbath.

²⁹They [the people of Israel] clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in the Almighty’s law, which was given by Moses the servant of the Almighty, and to observe and do all the commandments of Yahweh our Sovereign, and his judgments and his statutes; ³⁰And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: ³¹And *if* the people of the land bring ware or any victuals on the Sabbath day to sell, *that* we would not buy it of them on the Sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt. [Nehemiah 10:29-30]

¹⁵In those days saw I in Judah *some* treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the Sabbath day: and I testified *against them* in the day wherein they sold victuals. ¹⁶There dwelt

men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. ¹⁷Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the Sabbath day? ¹⁸Did not your fathers thus, and did not our Almighty bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. ¹⁹And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day. ²⁰So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. ²¹Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they *no more* on the Sabbath. [Nehemiah 13:15-21]

Any purchases we have need of should be done prior to the Sabbath, so as for us to not profane Yahweh's Sabbath.

No Cooking

Although there are some "Sabbath keeping" groups who "okay" cooking on the seventh day, Yahweh outright condemns it in the very first documented Sabbath instructions given to the children of Israel.

Then said Yahweh unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. [Exodus 16:4-5]

Not only were the children of Israel to not gather up food on the Sabbath, they were also not allowed to prepare or you could say cook, on the Sabbath. A few verses down in the chapter show us what exactly is meant by cooking.

And he said unto them, This is that which Yahweh hath said, To morrow is the rest of the holy Sabbath unto Yahweh: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. [Exodus 16:23]

All baking and seething was to be done prior to the seventh day Sabbath. Both bake and seethe are defined by SEC as follows:

BAKE = H644 / a_pha_h / *aw-fan'* / A primitive root; to *cook*, especially to *bake*:—bake, (-r, [-meats]).

SEETHE = H1310 / ba_shal / *baw-shal'* / A primitive root; properly to *boil* up; hence to *be done* in cooking; figuratively to *ripen*:—bake, boil, bring forth, is ripe, roast, seethe, sod (be sodden).

Notice that in the morning Yahweh's declaration was to eat the food they had already prepared (Ex. 16:25). Yahweh said nothing about preparing the food on the seventh day for it had been prepared previously on the day of preparation, the sixth day.

Seeing that Moses definitely did not say for Israel to prepare anything on the Sabbath, and preparing food is identified in the passage as baking and seething; nothing was to be baked or seethed on the Sabbath. A detailed examination of the Hebrew words bake and seethe will show that applying heat to food is constituted as food preparation. This would include warming up leftovers. You may not be applying heat to this meal for the first time, but you are still applying heat to the food. My wife and I for a time in our walk with Yahweh did "okay" warming up food on the Sabbath, but further scrutiny of the Scriptures has led us to believe otherwise. You may wonder, "How can I ever do that!?" However the answer is simply, just realize that Yahweh does not want it done, and love Him with all your heart, mind, soul, and strength. My wife and I threw away our microwave, and that helped abundantly. Without the quick-heat of the microwave, our heating up leftovers on Sabbath vanished. One might also consider that eating raw food (fruits, vegetables, etc.) on the Sabbath is an alternative, and a very tasty and healthy alternative at that!

The giving of a day of preparation by Yahweh was also understood by first century believers in Yahweh. The day before the Sabbath was termed the day of the preparation.

And now when the even was come, because it was the preparation, that is, the day before the Sabbath... [Mark 15:42]

The obvious reason for the day before the Sabbath being termed the preparation is that all food was prepared prior to the Sabbath.

I should point out that some people believe Exodus 35:2's use of "kindle a fire" is in reference to cooking. This may very well be the case, but we do not find this in the immediate context. This is not to say we cannot go to another context involved with the Sabbath, such as Exodus 16 and make this conclusion. It should be noted that the word *kindle* can have the meaning of starting a fire, not keeping it going. I once heard an individual say that if someone was going to keep the Sabbath properly, they must not have a fire going in their house, even in sub-zero weather. I felt that this was absurd and that Yahweh would never place his people in a life-threatening position. As I said to some extent before, from such verses as Exodus 22:6, Psalms 106:18, Jeremiah 44:6, and Ezekiel 20:47-48, we learn that the word *kindle* can mean "to start a fire".

No Unnecessary Traveling

Not only do we learn that we are to gather and prepare our food for the Sabbath on the sixth day, but we also learn that any traveling to do so is prohibited.

²⁹See, for that Yahweh hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. [Exodus 16:29]

A very literal understanding of this verse has caused some to believe that they are not allowed to leave their respective houses on the Sabbath day. I feel this interpretation is unwarranted seeing that the context shows that it was what the Israelites were traveling for that was the problem. In other words, one should not begin or travel to a vacation spot on

the Sabbath, whereas one would be allowed to travel to their place of worship or visit someone sick and shut in on the Sabbath. We find that in the first century, there was what was known as a Sabbath day's journey.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. [Acts 1:12]

Although there is not a pin-pointed law concerning this limited journey we should realize that this example in Acts is approved and that it is more than likely a representation of what the Israelites of that day practiced. When examining the limit given in Acts 1:12, that is from Jerusalem to Mount Olivet, we find that this was approximately $\frac{3}{4}$ of a mile; the distance it took for the majority of the people of that time to attend the holy convocation (synagogue).

I feel that the spirit of the law would teach us that we could go a much greater distance than $\frac{3}{4}$ of a mile to attend a Sabbath fellowship with believers of a like and precious faith. After all, Yahweh tells us through His word that we are to not forsake the assembling of ourselves together for exhortation and comfort (Hebrews 10:25). The furthest I've ever driven to attend a holy convocation on the Sabbath was about one hour and fifteen minutes one way, and I probably would not exceed that time period, unless I did not have children. Longer travel can become tiresome, which is something we should not expose ourselves to on Yahweh's Sabbath. Everyone should consider Yahweh's word and pray for guidance if your place of worship is one of a great distance. If you feel it is, you could simply either start your own worship in your home, or either make the journey on the day of preparation, and stay with one of the families of the assembly overnight so as to be able to attend Sabbath services the following day. Yahweh will honor our willingness to be obedient to this aspect of His fourth commandment.

A Holy Convocation

I once had a discussion with an individual who believed that the Sabbath under the old covenant was simply a day of rest, and that a worship service was somehow a later invention, along with a synagogue, during new covenant times. He failed to realize what Yahweh stated in Leviticus 23:3.

³Six days shall work be done: but the seventh day *is* the Sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the Sabbath of Yahweh in all your dwellings.

The words holy convocation are defined by SEC as follows:

H6944 / qo_desh / *ko'-desh* / From H6942; a *sacred* place or thing; rarely abstractly *sanctity*:—consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

H4744 / miqra_ / *mik-ran'* / From H7121; something *called* out, that is, a public *meeting* (the act, the persons, or the place); also a *rehearsal*:—assembly, calling, convocation, reading.

Thus the phrase holy convocation could have just as easily been translated as a sacred public meeting. This is to be held with believers in the Messiah, and at this meeting we should all see that we praise and thank Yahweh, and meditate on His word. Ezekiel 46:3 also shows that meetings are to be held on Sabbath.

³Likewise the people of the land shall worship at the door of this gate before Yahweh in the Sabbaths and in the new moons.

A good New Covenant example of this is found in the book of Acts 13:42-44; here we find believers in the Messiah worshiping together on the Sabbath, as well as witnessing to those wanting to hear the preaching of the kingdom of Yahweh.

⁴²And as they went out, they besought that these words might be spoken to them the next Sabbath. ⁴³Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of [the] Almighty. ⁴⁴And the next Sabbath almost the whole city was gathered together to hear the word of [the] Almighty.

I have found that in worshiping on the Sabbath one can let go of all the cares and worries he may face in the world today, and join other true worshipers in praising and uplifting Yahweh for his grace and his mercy, and for His gift of Yeshua the Messiah.

Laboring Six Days

Most ministers would not place a heading as this under proper Sabbath observance, but I have for the following reason. One cannot appreciate Yahweh's Sabbath, and really not be allowed to keep Yahweh's Sabbath unless he has given attention to six days of labor before the Sabbath. Yahweh does not want His children to be lazy gluttons, sitting around and doing nothing all week long. It is these sorts of people [men] who do not provide for their household, as says the Apostle Paul:

⁸But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. [I Timothy 5:8]

Yahweh very plainly says in His law that we have six days of labor and one day of rest. Now obviously there are other Sabbaths that Yahweh gives in addition to His normal one day of rest, and there are a few times in the year when we will not have six days of labor; the exception however does not invalidate the rule. As a rule we should work six days and then rest the seventh.

I have found that the more I work during the six working days, the more I appreciate the rest of the holy Sabbath of Yahweh. Furthermore, a family or nation cannot properly operate without everyone giving to the community in work and labor.

Yahweh's Blessings and Cursings

Yahweh has a great promise for those who will lay aside their daily activities and choose to love Yahweh in the area of Sabbath keeping.

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If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, *and* the holy of Yahweh honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: then shalt thou delight thyself in Yahweh; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Yahweh hath spoken it. [Isaiah 53:13-14]

There are numerous individuals, those who believe in the perpetuation of Yahweh's Sabbath, and those who do not, who for some reason do not realize the necessity of scrupulously observing Yahweh's day as sacred and holy. Although we should not simply observe Yahweh's Sabbath because it is required or because Yahweh will bless us if we do so, Yahweh does require it, and a blessing does in fact follow. I challenge anyone out there who has not been faithful in a Sabbath observance to try Yahweh for what He has said. Just see if He pours out an abundant blessing for obeying His word. Most preachers would give a hearty "Amen!" to what I have just said, if it was in reference to something as paying tithes; "Give, and be blessed!" they say. You will in fact be blessed because of faithful giving, but you will also be blessed because of faithful Sabbath keeping.

There are also promises Yahweh gives for one who despises His word, and that is a cursing for not upholding His Sabbath instructions. We learn this principle in Jeremiah 17:27.

But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Yahweh did, however, promise that if they would hearken unto His law and bring no burden in the gates of Jerusalem on the Sabbath, there would be kings and princes riding on horses entering Jerusalem, and the city would remain forever.

Let us remember that we should hallow Yahweh's Sabbath, and follow diligently the restrictions which are laid out so perfectly in the His word; turning neither to the left or the right, but following the narrow path and keeping His fourth commandment.

And they [the women who beheld the Messiah's body] returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment. [Luke 23:56]

Traditions of Men: Is this a Violation?

We have briefly covered the Sabbath restrictions Yahweh has laid out in His holy word; there are, however, some restrictions which people of today, and first century Pharisees, place upon the Sabbath that are scripturally erroneous. Yeshua made it very plain: if we attempt to teach a commandment of man as a holy doctrine our worship is in vain.

And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is

written, This people honoreth me with their lips, But their heart is far from me. But in vain do they worship me, Teaching *as their* doctrines the precepts of men. Ye leave the commandment of [the Almighty, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of [the] Almighty, that ye may keep your tradition. [Mark 7:5-8]

We must be careful to not become Pharisaical in our Sabbath keeping or this passage in the book of Mark will apply to us.

Healing

The Pharisees and religious leaders of Yeshua's day were so "out to get him" that even the act of healing a man of an infirmity was looked at by them as an abrogation of the Sabbath.

And it came to pass on another Sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Yeshua said unto them, I ask you, Is it lawful on the Sabbath to do good, or to do harm? to save a life, or to destroy it? [Luke 6:6-9]

The Messiah's last question here is obviously meant to show the Pharisees that Yahweh does not forbid the act of healing on the Sabbath day. Even after healing a woman of an infirmity she had been plagued with for eighteen years, Yeshua made this statement to the ruler of the synagogue and the people of like mind.

And ought not this woman, being a daughter of Abraham, whom [an] adversary had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the Sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him. [Luke 13:16-17]

The Scriptures even show in Deuteronomy 5:12-15 that Yahweh released the Israelites from their Egyptian captors on the Sabbath day. In reality, what greater day would their be to be released from a physical, mental, or spiritual bond.

What these acts of healing teach us is that emergency services such as hospitals, ambulances, fire stations, etc. are not considered unlawful on the Sabbath. In turn there may also be some emergency purchases that would need to be made. Now, I do believe that if everyone would keep the Sabbath holy, it would lessen the need for emergencies on the Sabbath. However, we learn from the Messiah himself that if someone is in need of healing, the Sabbath does not have to be waited out before the service can be performed.

Necessary Acts of Kindness

We should also realize that Yahweh does not forbid our acts of kindness on His holy Sabbath. For instance:

And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the Sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the Sabbath day. [Mark 12:10-12]

I have had instances where an animal of mine, sheep or goat, may have gotten entangled in a fence or barbed-wire. I have heard the animal crying for help on the Sabbath. I definitely did not wait for the Sabbath to be over before I went to help the animal; Yahweh would not consider *that* act proper Sabbath observance. How much more precious then, is the life of a human being.

Take for instance what happened to me and a fellow brother. We had partaken in a meeting on the preparation day to a Sabbath. The meeting lasted into the Sabbath, i.e. past dark. We had good fellowship and did not leave services until about 11:00 p.m. As we approached our car the battery had somehow died; the lights were not left on, but the battery was not going to help us in anyway. The elder of the assembly there did not make us stay in the assembly overnight and wait till the following evening to leave. He rather found a set of jumper-cables, jumped our car and we left to our motel. This was in no way a breaking of Yahweh's Sabbath.

What we learn here is that we are able to perform necessary acts of kindness on Yahweh's Sabbath. Those who teach otherwise are simply trying to do things their way instead of Yahweh's way.

The Grain-Field Incident

The account of the Messiah and His disciples meeting up with the Pharisees in the grain-fields has been a much controversial incident amongst many biblical students.

Many have used this story to validate an abrogation of the Sabbath, but nothing could be further from the truth. Even for those who believe the Sabbath was abolished under the New Covenant, the grain-field incident took place under the Old Covenant. Thus these people are left to conclude that the Messiah indeed did sin, and He was not the lamb without spot [sin] to be wounded for our transgressions (Isaiah 53). This point alone is sufficient enough to prove that the passage does not have the Messiah involved in a transgression of the law; but what of the passage itself?

As the Pharisees approached the Messiah, they saw the disciples plucking grain, and it was on the Sabbath. Thus they ask Yeshua why His disciples did that which was unlawful on the Sabbath. Yeshua replies:

But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of [the] Almighty, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is sovereign of the Sabbath. [Matthew 12:3-8]

For starters, we should note that one of the last statements the Messiah made here was that his disciples were guiltless, not guilty.

Secondly, He clearly goes for support from the Scriptures in pleading His case with the Pharisees. Two Scriptural examples are given, which are comparable to the situation at hand.

David, in I Samuel 21:1-6, ate bread which was only to be eaten by the priests. However, in David's situation, Abimelech the priest assumed David was in a dyer's need for food, thus he gave him that which was holy, and no sin was involved. In a normal situation David would not have been allowed to eat of the showbread, but in this situation it was perfectly okay, as saith the Messiah.

We should also note the Messiah's reference to the acts of the priestly offerings which took place on the Sabbath. Special offerings, in addition to the regular daily offerings, were to be offered on the Sabbath by the priest. Thus making them labor all the much more. The Messiah here states that they break the Sabbath and are guiltless, but why?

The priests here were fulfilling the spiritual needs of the people of Israel. Offering sacrifices was a direct command for them, just as no work on the Sabbath was a direct command for Israel. While other people could not offer sacrifices on the Sabbath, Yahweh specifically stated that it was the obligation of the priests to do so.

The Messiah then continues by telling the Pharisees that He was greater than the temple, and they should know what a certain passage in Scripture means. The passage quoted from can be found in Hosea 6:5-7.

Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are *as* the light that goeth forth. For I desire goodness, and not sacrifice; and the knowledge of [the] Almighty more than burnt-offerings. But they like Adam have transgressed the covenant: there have they dealt treacherously against me. [Hosea 6:5-7]

The passage in Hosea depicts Israel as a sinful nation attempting to appease Almighty Yahweh by their burnt offerings instead of obedience to what He has commanded. Yahweh would rather His people obey His law and not have to offer sacrifice, than to break His law and have to sacrifice. He desires mercy or goodness.

The Messiah uses this passage against the Pharisees to show them just how far off the track they had gotten. They were not cognizant of certain human beings needs, which in this case must have been extreme hunger in the case of the disciples. Many have said the disciples could have just fasted or could have simply prepared for their situation. However, people who say this are essentially rebuking the Messiah for it is He who made the statement. I feel justified going with what Yeshua said instead of with what man may feel the disciples *should* have done. Had the Pharisees realized the need of the disciples they would have known that their situation was similar to David and the Priests, and that it was in no way an abrogation of the law. They probably could have invited the disciples over to their already prepared Sabbath meal, but because of hatred and enmity for the followers of Yeshua they instead sought reason to accuse them.

Captivity

The question of "What should I do about my job?" often comes up when talking about Sabbath observance. I do realize that it is very hard for our human nature to give up a good

job, in order to be able to keep Yahweh's Sabbath. I also realize that under certain captivities Israel was not allowed to obey all of Yahweh's commandments.

Take for instance the Egyptian bondage. Do you think the Egyptian Pharaoh and his appointed taskmasters really allowed the Israelites to have off on their Sabbaths, New Moons, and Pilgrimage Festivals? They surely did not when Moses arrived on the scene after visiting with Yahweh at the burning bush. Pharaoh even proclaimed that the children of Israel were to make the same quota of bricks without any straw being given to them directly! This statement was made by Pharaoh, just after he stated the following:

And they said, The Almighty of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Yahweh our Almighty, lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. [Exodus 5:3-4]

The word translated loose here is #7673 in Strong's Exhaustive Concordance, and is the root word of the Hebrew word transl(iter)ated as Sabbath throughout the Holy Scriptures. If Pharaoh was angry with Moses and Aaron for causing the people to rest a little, it stands to reason that He did not allow Israel to keep Sabbath.

While we here in America are definitely not under the amount of captivity Israel was in Egypt, there are times when one may be forced to work on the Sabbath. I do feel, and have heard great testimonies, concerning people who have forfeited their job for the sake of pleasing Yahweh. They will be blessed beyond measure with an opportunity even greater than they had previously. Yahweh honors and blesses those who place their trust in Him.

Punishable by Death

The Bible is very plain on the fact that violation of the Sabbath law is one which is punishable by death.

Six days may work be done; but in the seventh *is* the sabbath of rest, holy to Yahweh: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. [Exodus 31:15]

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day... And Yahweh said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. [Numbers 15:32, 35]

While some sabbatarians may not take a liking to the above two passages of Scripture, they are nevertheless just as much Scripture and just as inspired as everything else we've covered in this article. Capitol Punishment for all of the capitol crimes of the Bible is the proper way to deter crime. It is because capitol punishment is non-existent in the nation of America that crime is on the forefront instead of being controlled and law upheld. Ecclesiastes 8:11 says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Some men will object to Sabbath keeping as well as sabbatarian theology on the basis that those who believe in observing the Sabbath do not stone those that break the Sabbath.

This objection is faulty on the account that these men do not understand the judicial system of the Almighty. The Bible speaks of judges and officers (Ex. 21:6, 22; Ex. 22:8-9; Deut. 1:16; Deut. 19:17-18; Deut. 21:2; Deut. 25:1), as well as a proper system in carrying out a capitol punishment (Deut. 17:2-13). Furthermore, those who do not submit to the Sabbath commandment at times feel that capitol punishment is in order for crimes such as murder, adultery, etc. Yet we never see these men stoning murderers or adulterers. They realize that there is a system, a theocracy, under which these properly take course. When such a theocracy exists again, there will be the death penalty, for it is just as much a part of Sabbath law as the other spheres of Sabbath keeping.

Allow me to add that according to the Bible, the electric chair, gas chamber, lethal injection, etc. are not permitted. Yahweh gives the method of the death penalty by stoning, not by any of the above man-made contrivances. Therefore, only stoning should be used to carry out capitol punishment. Anyone ought to be able to see that this would be quite a deterrent to future breakers of Yah's law.

Excuses Are Detrimental

No one should use anything in the Scriptures for an excuse to break Yahweh's law. I hope that what I have expounded upon in the Scriptures does not push anyone to do so; and it shouldn't. Yahweh does not excuse you when you say "Oh, this will be alright this time." NO, Yahweh wants obedience, not people who desire a license, "okaying" sin. Jude 1:4 speaks of people who turn the grace of Yahweh into a license to sin, and by doing so deny the very Son of the Father. Grace teaches us to deny un-holiness, worldly lusts, and to live righteously in an unrighteous world. Keep in mind that the verse in Jude not only applies to the Sabbath, but to any other sin one might wish to "okay".

Preparation should be made before the Sabbath; meticulous preparation. We should count it as a liberty that Yahweh has granted us with, and we should consider it an honor that we have knowledge of the perpetuation of His Sabbath instructions. Take time out of your busy schedule to make a list during the working days of what you will need for the Sabbath. If you do a little each day you will not be in a rush and possibly break the Sabbath. Yahweh does indeed know your heart, and if it condemns you, He is greater than your heart. He knows your thoughts and actions so do not think you will "get away" with disobeying Yahweh. You may be included within those mentioned in Matthew 7:21-23.

²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. ²²Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity [lawlessness].

If there ever was a day where people in religion proclaim the words "Lord, Lord" it is today. However the word Lord denotes a ruler or master over His subjects. Subjects obey the instructions and teachings of their ruler or master. Is Yeshua the Messiah really your Lord and Master?