

Understanding Yahweh's Sabbaths

(Today, Do any of them Apply to us?)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Yahweh introduced us to his seventh day in Genesis 2:3, by stating, "And Elohim blessed the Seventh day, and hallowed [qadash]¹ it,—because, therein, rested [shabath]² he from all his work which Elohim, by creating, had made." Yahweh has presented to us many days of shabath (rest), as will be unfolded in this article. Colossians 2:16-17 declares to the Body of the Christ, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or sabbath,—Which are a shadow of the things to come, whereas, the body, is of the Christ," but Exodus 35:2 declares, "Six days, shall work be done, but, on the seventh day, shall there be to you a holy sabbath-keeping, unto Yahweh,—whosoever doeth work therein, shall be put to death." The fourth Commandment commanded the Israelites to, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it " (Ex. 20:8-11). Christ told us in Mark 2:27, "...The Sabbath, for man, was made, and not, man, for, the Sabbath." We have a very important puzzle before us, concerning the rest Yahweh desires for us or may I say, commands, of us. The above verses cover many different ages; ages when commandments did not exist, then existed, then did not exist, such as was with the eating of swine. It is our duty, to put together this puzzle, to the best of our ability, thereby obeying our Father's will.

(I will be quoting many verses with their context instead of leaving footnotes, because this topic needs to be fully read to be understood; multiple meanings and lessons are unveiled in these verses, which need to be ingested.)

Shabath, Shabbath & Shabbathown

Shabath (#07673) is a verb, used seventy-one times, meaning to cease, desist, rest; first usage being in Genesis 2:2. Shabbath (#07676) is a noun used one hundred and eight times; first usage is Exodus 16:23. Shabbathown (#07677) is a noun, meaning Sabbath observance, sabbatism, used eleven times; first usage is Exodus 16:23. Leviticus 23:32, speaking of the Day of Propitiation (seventh month, tenth day)³ contains all three words,

¹ 06942 קדש qadash kaw-dash' (Piel) 1) to set apart as sacred, consecrate, dedicate (1st usage Gen. 2:3)

² 07673 שבת shabath shaw-bath' verb; 1) to cease, desist, rest

³ And Yahweh spake unto Moses, saying, Surely, on the tenth of this seventh month, is, the Day of Propitiation, a holy convocation, shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. And, no

which states, "A Sabbath [Shabbath] of sacred rest [shabbathown], shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep [shabath] your Sabbath [Shabbath]. This day has nothing to do with the seventh day of the week; the weekly Sabbath.

The Seventh Day

In the USA, the seventh day begins on Friday night, at midnight and goes to Saturday midnight. The seventh day is not Sunday, Sunday being the first day of the week, which can be seen on any calendar. Yahweh began his days at sunset (between the evenings)⁴ and not at midnight; "So it was evening—and it was morning, one day" (Gen. 1:5). The seventh day, the weekly Sabbath, begins on Friday at sunset and ends on Saturday at sunset. The word, Sabbath, is in the Old Covenant, the Gospels, book of Acts and Hebrews but is not in Paul's seven epistles, except in Colossians 2:16, which states, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or Sabbath." Throughout Genesis, there are no listed penalties for not keeping the Sabbath. The figures, such as Adam, Eve, Noah, Abraham, Isaac, Jacob and Joseph make no reference to resting on the seventh day. This time period is, approximately, 2,500 years. Genesis 2:3, states, "And Elohim blessed the seventh day, and hallowed it,—because, therein, rested [shabath] he from all his work which Elohim, by creating, had made," is the only notice of the seventh day until 2,500 years later, when Yahweh was feeding the Israelites manna in the wilderness. The first usage of, Sabbath, is in Exodus 16:23.

They were commanded to only gather a day's worth of manna, but on the sixth day, they could collect two days of manna and it would not spoil. The account states, "And it came to pass, on the sixth day, that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. And he said unto them—That, is what Yahweh spake. The observance of a holy Sabbath to Yahweh, is tomorrow,—what ye would bake, bake, and, what ye would boil, boil, and, all that is left over, put by you, to keep until the morning. So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there, a worm, therein. Then said Moses—Eat ye it today, for, a Sabbath, is today, unto Yahweh,—today, ye shall not find it in the field. Six days, shall ye gather it,—but, on the seventh day, a Sabbath, it shall not be therein" (Ex. 16:22-26). Moses states Yahweh's purpose for this feeding method by proclaiming, "So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers, known,—that he might lead thee to consider that, not on

work, shall ye do, on this selfsame day,—for, a day of propitiation, it is, to put a propitiatory-covering over you before Yahweh your God. For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people. No work, shall ye do,—an age-abiding statute, to your generations, in all your dwellings. A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath. (Lev. 23:26-32)

⁴ Lev. 23:32 A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath. Ex 30:8 and, when Aaron lighteth the lamps, between the evenings, shall he burn it,—a continual incense before Yahweh, to your generations.

bread alone, shall the son of earth live, but, on whatsoever cometh from the mouth of Yahweh, shall the son of earth live" (Deu. 8:3). This first application of resting on the seventh day is very significant. Yahweh illustrated that he would supply their food, one day at a time, offering them a day of rest without suffering lack. As slaves in Egypt, they probably worked seven days a week, but under this new covenant, Yahweh's raham and hesed would take care of their needs (Ex. 34:6). At this time the Ten Commandments had not been given. The people who searched for manna on the seventh day were not put to death. This account states, "And it came to pass, on the seventh day, that there went forth some of the people to gather,—but they found not. Then said Yahweh unto Moses,—How long have ye refused to keep my commandments and my laws? See, because, Yahweh, hath given you the Sabbath, for this cause, is, he, giving you, on the sixth day, food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day. So the people rested on the seventh day" Ex. 16:27-30).

The Fourth Commandment

Yahweh, from Mount Sinai proclaimed, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it" (Ex. 20:8-11). The Israelites entered into a covenant with Yahweh. Yahweh, now, presents the penalties for not following his laws, one of which, was death if you worked on the Sabbath; "Then spake Yahweh unto Moses, saying—Thou thyself, therefore, speak unto the sons of Israel, saying,—Surely, my Sabbaths, shall ye keep,—for, a sign, it is betwixt me and you, to your generations, that ye may know that, I—Yahweh, do hallow you. Therefore shall ye keep the Sabbath, for, holy, it is unto you,—he that profaneth it, shall be, surely put to death; verily, whosoever doeth, therein, any work, that soul shall be cut off, from the midst of its people: Six days, shall work be done, but, on the seventh day, is a holy Sabbath-keeping of rest, unto Yahweh,—whosoever doeth work on the Sabbath day, shall be, surely put to death. Therefore shall the sons of Israel keep the Sabbath,—by making it a Day of Rest to your generations, as an age-abiding covenant: between me and the sons of Israel, a sign, it is, unto times age-abiding,—for, in six days, did Yahweh make the heavens and the earth, and, on the seventh day, he rested, and was refreshed. Then gave he unto Moses, as he finished speaking with him in Mount Sinai, the two tables of the testimony,—tables of stone, written with the finger of God" (Ex. 31:12-18).⁵ It appears, that the first death penalty, for this offense, occurred over one year later in Numbers 15:32-36, because a man was picking up sticks on the Sabbath day. Even in the seasons of planting and harvesting, people were commanded to rest on the seventh day (Ex 34:21).

⁵ Ex. 35:2-3, Num. 15:32,

Weekly Sabbaths (Physical Rest for All)

In Exodus 31:17, Yahweh states, that he rested [shabath] and was refreshed [naphash] by resting on the seventh day. Naphash meaning is to take a breath. Exodus 23:12, states, "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest [shabath], and the son of thy handmaid, and the stranger, may be refreshed [naphash]." Deuteronomy 5: 12-15 commands that all of your household including your animals, will receive rest; "Observe the Sabbath day, to hallow it,—as Yahweh thy God, hath commanded thee: six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath unto Yahweh thy God,—thou shalt do no work—thou, nor thy son nor thy daughter, nor thy servant nor thy handmaid, nor thine ox nor thine ass, nor any of thy cattle, nor thy sojourner who is within thy gates, that, thy servant and thy handmaid, may rest, as well as thou. So shalt thou remember that, a servant, wast thou, in the land of Egypt, and that Yahweh thy God brought thee forth from thence, with a firm hand, and with a stretched-out arm,—for this cause, hath Yahweh thy God commanded thee to keep the Sabbath day [Rest]."

The theme of shabath (rest) is also for the land to rest. (The land resting on the seventh year will be addressed later.) The context of Leviticus 26:34-35, is a prophesy of what will happen if the people disobey Yahweh by not letting their land rest every seven years: "Then, shall the land be paid her Sabbaths, All the days she lieth desolate, While, ye, are in the land of your foes,—Then, shall the land keep rest [shabath], And pay off her Sabbaths: All the days she lieth desolate, shall she keep rest [shabath],—the which she kept not as your Sabbaths, while ye dwelt thereupon." This prophesy was fulfilled when Judah was carried away to Babylon. Jeremiah prophesied that the land would rest for 70 years (10 Sabbaths (7 X 10) for the Land), because Judah planted and harvested on the seventh year, disobeying Yahweh's commandment.⁶

Sabbaths an Age-Abiding Covenant

Exodus 31:6 proclaims, "Therefore shall the sons of Israel keep the Sabbath,—by making it a Day of Rest [Sabbath] to your generations, as an age-abiding [owlam] covenant." What is the meaning of, age-abiding ['owlam']⁷? The first usage of owlam is Genesis 3:22, which states, "Then said Yahweh Elohim—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding [owlam]." This usage appears to be

⁶ Jer 25:11 So shall all this land become, a desolation, an astonishment, And these nations shall serve the king of Babylon, seventy years.

Jer 25:12 And it shall come to pass—When the seventy years are fulfilled, I will visit upon the king of Babylon and upon that nation, Declareth Yahweh, their iniquity, and upon the land of the Chaldeans,—and I will turn it into age-abiding desolations.

⁷ 05769 עולם 'owlam o-lawm' or עולם 'olam o-lawm' The LXX generally translates 'olam by aion which has essentially the same range of meaning. That neither the Hebrew nor the Greek word in itself contains the idea of endlessness is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying 'forever,' but 'forever and ever.' Both words came to be used to refer to a long age or period—an idea that is sometimes expressed in English by 'world.' [TWOT]

infinite. The last usage is in Malachi 3:4, which states, "Then shall the gift of Judah and Jerusalem, be pleasant to Yahweh,—as in the days of age-past times [owlam], and as in the ancient years." This usage is finite. Owlam can mean, infinite, such as is the case when it is dealing with Yahweh; "Yahweh, will reign, to times age-abiding [owlam]... (Ps 146:10)! Owlam can also mean a finite period of time, such as in the case of circumcision; "He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding [owlam] covenant" (Gen. 17:13). Why I say, finite, is because the Apostles state, in Acts 15, that circumcision is no longer necessary. Paul declares in Galatians 5:2, "See! I, Paul, say unto you—if ye be getting circumcised, Christ will profit you, nothing." Owlam is used 439 times. In order to receive a proper perspective of it's meaning, a person should do a further study on it's usages, keeping in mind it's context.

Other Sabbaths

Shabath means to cease, desist, rest.⁸ These additional Sabbaths are not the seventh day (the weekly Sabbath). There is no record of the following Sabbaths with Noah, Abraham and Jacob. The covenant people, beginning with Moses, were commanded not to work on certain feast days, of which there were three; the first and seventh day of Unleavened Bread (Lev. 23:7-8); the one day of the Feast of Weeks (Lev. 23:21); the seventh month, first day (Tishri 1) (Lev. 23:24-25); the Day of Propitiation (Lev. 23:30); the first and the eighth day of the Festival of Booths (Lev. 23:35-36).

The land was to rest on the seventh year. Leviticus 25:1-7, 20-22 declares, "And Yahweh spake unto Moses in Mount Sinai, saying— Speak unto the sons of Israel, and thou shalt say unto them:—When ye enter into the land which, I, am giving you, then shall the land keep a Sabbath unto Yahweh. Six years, shalt thou sow thy field, and, six years, shalt thou prune thy vineyard,—and gather the increase thereof; but, in the seventh year—a Sabbath of sacred rest, shall there be unto the land, a Sabbath unto Yahweh: thy field, shalt thou not sow, and, thy vineyard, shalt thou not prune; that which groweth of itself of thy harvest, shalt thou not reap; and, the grapes of thine unpruned vines, shalt thou not cut off: a year of sacred rest, shall there be to the land. So shall the Sabbath of the land be unto you for food: unto thee, and unto thy servant and unto thy handmaid,—and unto thy hireling, and unto thy settlers that are sojourning with thee; and unto thy tame-beasts, and unto the wild-beasts that are in thy land, shall belong all the increase thereof, for food...And, since ye may say, What shall we eat in the seventh year? Lo! we are not to sow, neither are we to gather our increase! Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; and ye shall sow, the eighth year, and eat of old store,—until the ninth year, until the coming in of the increase thereof, shall ye eat old store." This promise to supply their needs when the land on the seventh year laid fallow is

⁸ 07673 שבת shabath shaw-bath'

similar to their days of receiving manna in six days, getting a double portion on the sixth day. Full dependence on Yahweh's Word, was the lesson to be learned.

It appears that these Israelites would be very vulnerable to their enemies on their Sabbaths and Feast days. All men were required to appear in Jerusalem on the three required feast days. If an enemy knew this, then they would attack the villages during these days but Yahweh promised them protection concerning this concern, by stating, "three times in the year, shall every one of thy males see the face of the Lord, Yahweh, the God of Israel. For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goes up to see the face of Yahweh thy God, three times in the year" (Ex. 34:24).

Faith in Yahweh Exhibited in Obeying His Sabbaths

Hebrew 11:6 declares, "But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh." Yahweh's people, such as Noah,, Abram, Sarai, Isaac and Jacob were different than the rest of the inhabitants of the world. They rested upon Yahweh's promises, which was a sign to the world's inhabitants. These people were protected and provided for, even though they only worked six days of each week. (52 days of rest, each year, is equivalent to 7 plus weeks off each year.) Beginning with Moses, Yahweh's protection and provision expanded unto the men traveling to Jerusalem three times a year; these men spending over two weeks in Jerusalem, leaving their cities and villages (women and children) in Yahweh's protection; these families, whose men did not work for over two weeks, did not suffer lack. These same families would allow their fields to rest on the seventh year. This farming practice was unheard of in the world. Yahweh gave them a triple portion of food in the sixth year, enabling them to let their fields rest in the seventh year.⁹ Yahweh's people were very different.

Beginning with Moses, Yahweh gave the people a sign, which enabled them to believe for his protection and provision, if they followed his words. Exodus 19:9, states, "Then said Yahweh unto Moses: Lo! I, am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee, moreover also, that, in thee, they may believe [aman]¹⁰ to times age-abiding." Believe is the Hebrew word, aman, meaning more than trust but certainty. The inhabitants of the world never had the Hebrew's certainty. Yahweh was a living God, while their god's protections and provisions were uncertain.

⁹ Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; (Lev. 25:21)

¹⁰ 0539 אָמַן 'aman aw-man' This very important concept in biblical doctrine gives clear evidence of the biblical meaning of 'faith' in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in #Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in #2Ki 18:16, where it refers to pillars of support. (TWOT)

Sabbaths are Blessed, Holy and a Sign

"And God blessed [barak]¹¹ the seventh day, and hallowed [qadash]¹² it..." To bless [barak] in the Old Covenant means, 'to endue with power for success, prosperity, fecundity, longevity, etc.' It is frequently contrasted with qalal, 'to esteem lightly, curse.' (TWOT)¹³ "The ethical connotations of the concepts of holiness [qadash] find their basis in the proscriptions against diffusing the realms of the sacred and the profane [chalal]" (TWOT).¹⁴ Sometimes the best way to understand the meaning of a word is to reflect on it's antonym. Leviticus 22:32-33, is an example of qadash and chalal, being in the same sentence, which states, "So shall ye not profane [chalal] my holy [qodesh] name, So shall I be hallowed [qadash] in the midst of the sons of Israel,—I, am Yahweh, who am hallowing [qadash] you; Who brought you forth out of the land of Egypt, that I might become your, God,—I, am Yahweh."

Exodus 31:13, 17, unveils a revelation in the days of Moses, when it states, "Thou thyself [Moses], therefore, speak unto the sons of Israel, saying,—Surely, my Sabbaths, shall ye keep,—for, a sign, it is betwixt me and you, to your generations, that ye may know that, I—Yahweh, do hallow you [Israelites]...between me and the sons of Israel, a sign, it is, unto times age-abiding,—for, in six days, did Yahweh make the heavens and the earth, and, on the seventh day, he rested, and was refreshed." Other signs, which Yahweh mentioned, were the rainbow (Yahweh & Noah) and circumcision (Yahweh & Abraham). Over 1,000 years later, Ezekiel is quoting Moses concerning the Sabbaths being a sign from Yahweh.¹⁵

The seven day week came from Yahweh's Word. Our seven day week is a sign to the world that we follow the Word of Yahweh. A seven day week has been a problem with communists and Yahweh haters. People went to church on Saturday or Sunday, which these governments despised, being atheists. The French revolution changed the seven day calendar to a ten day week for twelve years, erasing religious holidays (1793-1805). The Soviet Union's calendar was changed to a five day week, changing the customs of Christians.¹⁶

¹¹ 01288 בָּרַךְ barak baw-rak'

¹² 06942 קָדַשׁ qadash kaw-dash'

¹³ De 30:1,19

¹⁴ Le 22:32 So shall ye not profane [chalal] my holy name, So shall I be hallowed [qadash] in the midst of the sons of Israel,—I, am Yahweh, who am hallowing you;

¹⁵ Eze 20:12 Moreover also, my Sabbaths, gave I unto them, to become a sign betwixt me and them,—that it might be known, that, I, Yahweh, was hallowing them.

Eze 20:20 My Sabbaths also, hallow ye,—And they shall become a sign betwixt me and you, That it may be known, that, I, Yahweh, am your God.

¹⁶ For the urban workforce of the Soviet Union, September 29, 1929, was a Sunday like any other—a day of rest after six days of labor. Sunday was the prize at the finish line: a day's holiday, where people might see family, attend church or clean their homes. But in the eyes of the Soviet government led by Joseph Stalin, Sundays represented a genuine threat to the whirr and hum of industrial progress. For one day in seven, after all, machines sat silent, productivity slumped to zero and people retreated to comforts thought to be contrary to the revolutionary ideal, like family life or religious practice.

On the following Sunday, no such collective pause for breath took place. Eighty percent of the workforce were told to go to work; 20 percent to stay home. The ordinary seven-day week now had a new bedfellow: the nepreryvka, or "continuous working week." It was five days long, with days of rest staggered across the week. Now, the Soviet economist and politician

Circumcision & the Sabbath

Circumcision, which was a work, took precedent over all the Sabbaths. Circumcision was to be performed on the 8th day, regardless, even if the day was a weekly or festival Sabbath day.¹⁷ Christ confirmed this by stating, "For this cause, Moses, hath given you, circumcision,—not that, of Moses, it is, but of the fathers; and, on Sabbath, ye circumcise a man. If, circumcision, a man receiveth, on Sabbath, that the law of Moses may not be broken, with me, are ye bitter as gall, because, a whole man, I made, well, on Sabbath" (Jn. 7:22-23)? Circumcision was a requirement for all males; an age-abiding covenant for 1,900 plus years until it ended at the house of Cornelius (Gen. 17:13, Acts 10, 15). Peter addressed the circumcision question in Acts 15, by stating, "Now, therefore, why are ye proving Yahweh, that ye should put a yoke upon the neck of the disciples, which, neither our fathers, nor we, have been able to bear. But, through the favour of the Lord Yahoshua, we believe we shall be saved, in like manner as, even they."

What Happened to the Fourth Commandment?

We are fully aware that the death penalty has been rescinded for not keeping Yahweh's Sabbaths. The question is, 'Does Yahweh desire us to keep the weekly Sabbath or at least set one day aside to hallow it and rest, showing this evil world a sign from Yahweh?' Yahweh, from Mount Sinai proclaimed, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it" (Ex. 20:8-11). According to the Word of Yahweh, Yahweh, from Mount Sinai, issued, through Moses, a criminal penalty upon those who did not follow the weekly Sabbath and all the Mosaic Law, from that time period, through Christ to the time of Cornelius, as recorded in Acts 10-11, which is approximately, 1,520 years. Many of the Mosaic Laws, such as circumcision, eating of pork, observance of feast days etc. etc. were rescinded.

I believe the fourth Commandment, has been rescinded, according to the Church epistles, which establishes the Age of the Sacred Secret but the seventh day, according to Genesis 2:3, is still a holy, set apart day for rest, being a sign to the world, that Yahweh, the Creator of everything, completed his work in six days, thereby resting on the seventh day,

Yuri Larin proposed, the machines need never be idle. <https://www.history.com/news/soviet-union-stalin-weekend-labor-policy>

¹⁷ Gen. 17: 10-12 This, is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—To circumcise to you, every male: So shall ye be circumcised, in the flesh of your foreskin,—So shall it become a sign of a covenant, betwixt me and you. And, he that is eight days old, shall be circumcised to you, every male to your generations,—he that is born of the house, and he that is bought with silver, of any son of a stranger, who is, not of thy seed, Lev. 12: 3 And, on the eighth day, shall the flesh of his foreskin be circumcised.

to be emulated by his children, not by law but according to a profound deep respect for our Father.

The Age of the Sacred Secret

Christ, after his resurrection, taught his disciples for another forty days. Did he tell them Yahweh was going to rescind circumcision, the priesthood and allow them to eat things unclean, like pork? No! Christ did not know of this coming age, or otherwise he would have given these new instructions, which began to be received by Peter, in Acts chapter ten.

I have divided the Word of Yahweh into ten different periods (ages) of time.¹⁸ As can be observed, the people who lived before Moses could not have known the requirements of Yahweh's Sabbaths. These requirements came through Moses and were followed through Christ's ministry and the Apostles until Acts 10, when the nations were cleansed¹⁹ by Yahweh. Our present time period is the age of the Sacred Secret, as is presented in Ephesians. Yahweh began this age through Peter, at the house of Cornelius, when Peter proclaimed, "Of a truth, I find that Yahweh is no respecter of persons; But, in every nation, he that feareth him and worketh righteousness, is acceptable unto him" (Acts 10:34-35). Ephesians 3:3-6 declares, "...by way of revelation, was made known unto me the sacred secret...Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit; That they who are of the nations [uncircumcised] should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yahoshua through means of the glad-message."

Circumcision, which was an age-abiding covenant was now optional. Pork, feast days, Jerusalem, new moons, etc. etc. were now optional. Paul came to Jerusalem and the temple in the book of Acts but he did not require it as being necessary according to the law. Paul instructs us in Colossians 2:16, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or Sabbath." Paul did not say, you are not supposed to attend the feast days, new moon, Sabbath but rather, let no one be judging you concerning these events. Yahweh's nine Commandments are still in effect, as they are reiterated throughout the epistles but Yahweh's weekly Sabbath is not mentioned in the epistles, neither has it been done away with, as has been circumcision. (See Appendix A) It appears, whether to keep a day of rest, or whether to be circumcised or eat pork is up to each individual.

¹⁸ 1) Age of Adam & Eve 2) Age of Cain 3) Age of Noah 4) Age of Abraham 5) Age of Moses 6) Age of Yahoshua 7) Age of the Christ, the Sacred Secret 8) Age of the Beast 9) Age of Christ as King 10) Age of Yahweh as King (Read the article Ages, Periods or Epochs of Mankind in the Word of Yahweh)

¹⁹ And said unto the—Ye, well know, how unlawful it is, for, a Jew, to be joining himself or coming in unto one of another race. And yet, unto me, hath Yahweh pointed out that I should be calling no man, common or unclean. (Acts 10:28)

Why is the Weekly Sabbath Different?

The weekly Sabbath did not begin as a commandment from Yahweh. The seventh day began as a day of blessing and holiness, resulting in rest. It was not a day of going to Church or reading Yahweh's Word. Rest (shabath) was its purpose! It was not a covenant, an agreement between two parties, which has ramifications if the covenant is broken. It appears, that Yahweh, as Father, desires his children to emulate him by doing as he has done. Genesis 2:3 states, "And God blessed the seventh day, and hallowed it,—because, therein, rested he from all his work which God, by creating, had made." Two additional times, Yahweh repeats Genesis 2:3, which occurs in Exodus 20:11 and 31:17. Yahweh's statement and request is something to prayerfully consider. A day of resting was not supposed to be a law, when broken to be punished. It appears to be considered as a holy family tradition. Its purpose appears to be solely for our benefit, such as a paid holiday (holy day). What we did on that paid holiday would be ours for the choosing but our children, spouse and employees etc. need a day of rest. As we are all aware, Yahweh did not need physical rest after creating but by way of a figure of speech, he has told his creation to do as he has done, which was resting. Is resting a foundation that mankind must build on?

Two thousand five hundred years later, the Sabbath was inscribed on the covenant tablets as the fourth commandment; penalties were imposed, up to death, by the breaking of this commandment. This commandment is different from the other nine commandments. In Matthew 22:36-40, Christ was asked, "...Which commandment, is greatest in the law? And, he, said unto him—Thou shalt love Yahweh thy God—with all thy heart, and with all thy soul, and with all thy mind: This, is the great and first commandment. The second, like it, is, this: Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets." Commandments one through three fall into loving Yahweh, while commandments five through ten fall into loving thy neighbor. The fourth commandment does not affect one's neighbor, unless he works for you, neither does it affect Yahweh being one's God.

The weekly Sabbath, over time, began to be a time for the people to go to the synagogue and hear the Word of Yahweh. (Synagogues²⁰ were never recorded in the Old Covenant, neither did Yahweh prescribe them for the people.) I do not believe Yahweh ever made any commandment, requiring one to attend a synagogue on the Sabbath or to listen to the

²⁰ The Jewish Synagogue.

1. Origin. The origin, date, and development of the synagogue are all obscure. It probably arises during the exile or under Ezra due to isolation from the temple and the establishment of the law as the exclusive norm of national life. Testimony to a synagogue outside Israel comes from Egypt in 247-221 B.C. Josephus refers to a synagogue at Antioch under Antiochus Epiphanes, and remains of a synagogue at Delos seem to go back to the first century B.C., to which the oldest inscription in Palestine also belongs.

2. Spread. As the Jews spread into many lands, so synagogues are attested for some 150 places throughout the Roman world and into Babylonia and Mesopotamia. Every significant community in Palestine has a synagogue, and larger cities have more than one. Swollen figures say that there are 480 in Jerusalem alone just before its fall. The great number involves strong decentralization. (TWOT)

Word of Yahweh, at a synagogue on the Sabbath. The Sabbath was a day of rest and not a day to go to Church and read Yahweh's Word, unless one chose to engage in these endeavors.

The Hebrew weekly Sabbath was definitely a sign to the nations, as can be witnessed in Nehemiah 13:15-22, which states, " In those days, saw I [Nehemaih] in Judah—some treading winepresses on the Sabbath, and bringing in sheaves and lading asses, moreover also wine, grapes, and figs, and every kind of burden, which they were bringing into Jerusalem on the Sabbath day,—so I protested against it, as a day for them to sell provisions. And, men of Tyre, dwelt therein, who were bringing in fish—and every kind of ware for sale,—and were selling, on the Sabbath, to the sons of Judah, and in Jerusalem; so I contended with the nobles of Judah,—and said unto them, What is this wicked thing which, ye, are doing, and profaning the Sabbath day? Was it not, thus, your fathers did, and our God brought upon us all this calamity, and upon this city?—and, ye, would add indignation against Israel, by profaning the Sabbath! And it came to pass, when the gates of Jerusalem made a shadow before the Sabbath, then gave I word, and they shut the doors, and I gave word, that they should not open them, until after the Sabbath,—and, some of my young men, set I near the gates, so that no burden should be brought in, on the Sabbath day. But the traders and sellers of all kinds of wares lodged outside Jerusalem once or twice. Therefore I testified against them, and said unto them, Wherefore are ye lodging against the wall? if ye do it again, a hand, will I thrust upon you,—From that time, they came not on the Sabbath. And I gave word to the Levites, that they should be purifying themselves and coming in, as keepers of the gates, to hallow the Sabbath day. This also, remember to me, O my God, and have pity upon me, according to the abundance of thy lovingkindness."

Conclusion

The Hebrews then and today know when the seventh day begins and ends. The nations, not knowing Hebrew, at sometime, changed the Sabbath to Sunday, the first day of the week. Today pastors make up reasons why Sunday is for Christians and the Sabbath is for Hebrews, the scriptures make no such statement. Yahweh understands this error. In my opinion, Yahweh sees his children setting aside Sunday as a holy day of rest and Church service, which should please him; it not being a law we are under but a day of reverence to Yahweh.

Festival Sabbath days, including the Sabbath for the land is gone because the festivals are gone. In the United States, the average work week is 40 hours, leaving Saturday and Sunday for days of rest; Sunday being the day the majority of people go to Church. We have three large Christian retail companies²¹ that close each Sunday, contrary to the standard business practices, because most retail customers are making purchases on

²¹ Hobby Lobby, Chick-fil-A and Ashley HomeStore

Sunday. These companies are resting in Yahweh's promise that he will bless their business, which he has, they being signs to the nations.

Yahweh's shabath (rest) is a holy gift and a recommendation to mankind. Yahweh set aside the seventh day (Friday sunset to Saturday sunset) as a holy day of rest for all laborers, not as a law but as a holy gift to his children. This practice is a sign to the unbelievers, unveiling Yahweh's provisions for his children. Yahweh's desire is that there is a seven day week, which there is. He desires that all have a day of rest, within a seven day period. Since the Sabbath is no longer a law, people get to choose whether to rest or not rest, choosing what day to rest on and choosing what is rest for them might not be rest for another. All believers, each week, should be instructed on Yahweh's Sabbath, reflecting upon Yahweh's holy seventh day (Friday sunset to Saturday sunset), thanking him for his rest and provisions. We have been commanded, in Colossians 2:16-17, "...let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."

Appendix A

The Nine Commandments in the Church Epistles

- 1.) Yahweh is the only God. 1 Cor. 8:6, 1 Tim. 2:5
 - a.) Idolatry forbidden. Eph. 5:5, 1 Cor. 5:10-11, 6:9, 10:7

Loving neighbor fulfills all the Law. (Rm. 13:8-10, Gal. 5:14)

- 2.) Murder. Rm. 1:29
- 3.) Adultery. 1 Cor. 6:9, Eph. 5:3
- 4.) Stealing. Eph. 4:28
- 5.) Bear false witness. Eph. 5:25, 5:6
- 6.) Coveting. Rm. 13:9, Eph. 4:22, 5:3

Where Sabbath Keeping is not Mentioned.

"Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners— shall inherit, Yahweh's kingdom" (1 Cor. 6:9-10) (Gal. 5:19-21, Eph. 5:5, Rev. 21:8)