

1 Is the Sabbath your Sign?

What did Alohym (God) mean when he stated that the Sabbath day is to be observed throughout their generations, a perpetual covenant between Him and the sons of Israel forever? Was the Sabbath day set aside when Christ became our high Priest which changed the law? Let's read Exodus Ch.31; v16-17 from the King James Bible which outlines for us just what the observance of the Sabbath means to His people.

- v16; Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual^{H5769} covenant. v17; It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed

Here in verse 16 it states, "a perpetual covenant", **Strong's H5769** from **H5956** meaning; properly, concealed, i.e. the vanishing point; generally, time out of mind (*past or future*), i.e. (practically) eternity; frequentative-ly, adverbial (especially with prepositional prefix) always. From the **Ancient Hebrew Lexicon, 2544(g) - (H5769)** meaning; (עולם) — **Ancient**: A distant time in the past or future, as a time hidden from the present. The root word; (H5756) **Hide** (עלם) ab: **Ancient**: Beyond the field of vision of time or space.

Let's take a moment to read verse 17 from the Interlinear Scriptural Analyzer and notice the revised English translation, which better reflects the intended original scriptural understanding, let's read.

ושמרו	בני ישראל	את השבת	לעשות	את השבת	לדרתם	ברית	עולם
u·shmrū	ishral - bni	e·shbth - ath	l·oshuth	e·shbth - ath	l·drth·m	brith	oulm
H8104	H3478 - H1121	H7676 - H853	H6213	H7676 - H853	H1755	H1285	H5769
and-they-keep	Israel sons-of	the-sabbath	to-to-make ^{do} -of the-sabbath	the-sabbath	for-generations-of-them	covenant-of	eon
בני וביין	בני ישראל	את הווא לעולם	כי ששת ימים	עשה יהוה	את השמים	ואת הארץ	
bin·i	ishral bni	l·olm eua ath	imim shshth - ki	oshe	e·shnim - ath	e·artz - u·ath	
H996	H3478 H1121	H5769 H1931 H226	H3117 H8337 - H3588	H6213	H8064 - H853	H776 - H853	
between me	Israel sons-of	for-eon he sign	days six-of that	Yahweh he-made ^{do}	the-heavens	the-earth and	
וביום	השביעי	שבת	וינפש				
u·b·ium	e·shbioi	shbth	u·inphsh				
H3117	H7637	H7673	H5314				
and-in-the-day	he-ceased	he-ceased	and-he-is-being-refreshed				

Here verses 16 and 17, Alohym rests and separates the Sabbath day as an eternal sign to the children of Israel after rejuvenating (made) the heavens and the Earth. Question; where are the children of Israel today? Simply, all 12 tribes are scattered throughout the (gentile) nations on Earth! Since Exodus Ch.31; v17 is a reflection of Genesis Ch.2, let's start there and investigate more about the Sabbath.

➤ Sabbath Creation

Let's start in Genesis Ch.2; v1-4.

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- v1; Thus the heavens^{H8064} and the earth were finished, and all the host of them.

Strong's H8064; meaning; shamayim (השמים) dual of an unused singular shameh (המים); from an unused root meaning *to be lofty*; the sky (as aloft; the dual perhaps alluding to the *visible arch in which the clouds* move, as well as to the higher ether where the celestial bodies revolve). KJV: air, X astrologer, heaven (-s).

- v2; And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. v3; And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. v4; These [are] the generations^{H8435} of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

interlinear					
Genesis 2:4					
WLC WLC_tm Strong CHES					
AV . These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,					
ביום	בהבראם	והארץ	השמים	תולדות	אלה
b·ium	b·ebra·m	u·e·artz	e·shmim	thulduth	ale
H3117	H1254	H776	H8064	H8435	H428
in·day-of	in·to-be-created-of-them	and·the·earth	the·heavens	genealogical-annals-of	these
		ושמים	ארץ	אלהים	יהוה
		u·shmim	artz	aleim	ieue
		H8064	H776	H430	H3068
		and·heavens	earth	Elohim	Yahweh
					to-make ^{do} -of

Here is chapter two (2) Alohym makes it quite clear that the establishment of the seventh day is the beginning “generational annals” (תולדות) of heaven and the Earth, of which this day was sanctified above all the rest. Now that being said, let’s investigate the words “generational annals” in both the **Strong’s Concordance (H8435)** and in the **Ancient Hebrew Lexicon 1257L**.

- **Strong’s H8435;** towldah - to-led-aw' or toldah; from H3205; (plural only) descent, i.e. family; (figuratively) history. KJV: birth, generations.
- **Ancient Hebrew Lexicon 1257L;** (ולד) co: Child — Bear: To give birth to children. [freq.498] {str.3205} (The root word in Hebrew is, “birth or child”) ab: Generation - (תולדת)

In English the word “annals” means, “a record of events, especially a yearly record, usually in chronological order”. The ending Hebrew letters to the word “generational annals” is (ות) Tav, vaw means; *the mark, or sign that nails, adds or joins together*. Now the understanding of the added Hebrew letters (ות) brings us to a conclusion that Alohym is telling us in **Genesis Ch.2; v4** that the seventh day Sabbath is the recorded beginning generations of Heaven and Earth. In other words, the Sabbath is the beginning day of the week, seasons and years. This foundational understanding now lines up with **Numbers Ch.28; v9-11;** in accordance to the weekly and seasonal (beginnings of your months) sacrificial law. (**More on these scriptures later in the article**)

Let's further reinforce this thought by putting common sense to the test. The modern church calendar structure i.e. Christian and Judaism both start their calendar weeks on day one, that being Sunday. Why, because [Genesis Ch.1](#) starts off with day one.

The question becomes; if day one as described in [Genesis Ch.1](#) was the beginning of Alohym's calendar, who was around to observe it? In fact, taking the question to the next level; "who was alive to observe the calendar for the next five days? The simple answer is; "no one"! Here is another great question; why would Alohym impose a calendar on mankind before he ever existed, the answer is simple "he wouldn't"! In fact, Adam was created in the later part of the sixth day and now with physical creation finished, the Sabbath could now be manifested on Earth as it was observed in Heaven.

The seventh day, as recorded in [Genesis Ch.2; v3-4](#) was the first Sabbath and recorded day in its generations of Heaven and Earth, the true starting point of Alohym's cycles of time, i.e. calendar. In other words, mankind had to exist on Earth before the Sabbath could (physically) be manifested on Earth as it was (spiritually) kept in heaven.

➤ **A Heavenly Sabbath established first!**

Many scholars depending on their theological belief state the first day of creation week is the same beginning day on man's calendars, (i.e. Gregorian and Jewish) this could not be further from the truth as scripture seems to state otherwise. In most if not all cases Alohym's truth is conveniently covered up by man's traditions, ideology and religious doctrine.

In the Book of Jubilee's we read that the Sabbath day was created before mankind existed, i.e. meaning the Sabbath was established first in the Heavenly realm before rejuvenation week began, let's read. ([Jubilee's Ch.2; v7](#))

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

Moving to New Testament scripture, we read this same understanding in the Book of Hebrew's. Our primary focus for this understanding comes from [Hebrews Ch.4; v3](#). In fact [Hebrews Ch.4](#) is dedicated to understanding the Sabbath day and entering into His rest.

- [v3](#); For we [which have believed do enter into rest](#), as he said, As I have sworn in my wrath, [if they shall enter into my rest: although the works were finished from the foundation \("conception"\) of the world.](#)

After reading verse 3, can you see the scriptural harmony between the New Testament and the Book of Jubilee's? Knowing this information would have changed the entire structure of man's calendar, but did it? In fact, I am going to show you in scripture where the daily and monthly sacrifices as described in [Numbers Ch.28](#), also witness to the truth that the Sabbath day begins every year and season, let's read. ([Numbers Ch.28: v9-11](#))

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

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

➤ **Sabbath obedience required!**

At the end of the last section, it is stated that Alohym's calendar has NO elements of man's calculations, holidays or religious traditions associated with it. Many will argue that the Holy Days associated with Alohym's calendar are religious holidays but are they really? The word religion is a manmade word which only shows up in the New Testament translated from the Greek G2356, G2357- which means "ritual"; the root word "pious" meaning; having or showing a dutiful spirit of reverence for God or an earnest wish to fulfill religious obligations.

Our Father in Heaven is looking for relationship (*a spirit of reverence to Him, i.e. love*) to those whom He calls, offering them a chance for son ship in His kingdom. Being a son of your earthly father is not religion it's a relationship, Alohym's cycles of time point us to having a relationship with our Creator and learning how to worship Him in love.

Moving forward to [Hebrew's Ch.4](#) the author expounds on the Sabbath day and entering into His rest. As you read through chapter 4 you will see the same pattern of Sabbath observance as given to Israel in entering into His rest, starting in verse one. ([Hebrews Ch.4; v1-6](#))

v1; Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it. v2; For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]. v3; For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. v4; For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. v5; And in this [place] again, If they shall enter into my rest. v6; Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached^{G2097} entered not in because of unbelief:

Plainly stated, the Sabbath day is a very important day to Alohym. Now knowing how important this day is to our Heavenly Father what importance does it have to your life? In verse 6, I underlined the last words in this scripture "unbelief". The word translated from the Greek is Strong's G543 meaning; apeitheia - ap-i'-thi-ah from G545 (*unpersuadable*); disbelief (obstinate and rebellious). *KJV*:

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disobedience, unbelief. As a follower in Messiah, do you want to be known as an unpersuadable disobedient son of Alohym or a follower of the one that gave his life for you so that your sins could be forgiven? (Verse 7)

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

In verse 7, there needs to be a clarification on the word “limiteth”, Strong’s G3724 meaning; “to mark or bound, i.e. to appoint”. Let’s now replace the word “limiteth” with “to appoint” and the scripture flows much better, v7; “**Again, he appointed a certain day**”.

v8; For if **Jesus had given them rest**^{G2664}, then would he not afterward have spoken of another day. v9; There remaineth **therefore a rest**^{G4520} **to the people of God**.

Here in verse 9, the word “rest”^{G4520} has a totally different meaning from verse 8, the previous scripture, let’s read the difference from the Basic Scriptural Analyzer.

Hebrews 4:8													
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing								
AV For if Jesus had given them <u>rest</u> , then would he not afterward have spoken of another day.													
ΕΙ	ΓΑΡ	ΑΥΤΟΥΣ	ΙΗΣΟΥΣ	ΚΑΤΕΠΑΥΣΕΝ	ΟΥΚ	ΑΝ	ΠΕΡΙ	ΑΛΛΗΣ	ΕΛΑΛΕΙ	ΜΕΤΑ	ΤΑΥΤΑ	ΗΜΕΡΑΣ	
ei	gar	autous	iEsous	katepausen	ouk	an	peri	allEs	elalei	meta	tauta	hEmeras	
IF	for	them	JESUS	DOWN-CEASES	NOT	EVER	ABOUT	other	He-TALKED	after	these	DAY	
			Joshua	causes-to-stop			concerning	another	he-spoke		these-things		
G1487	G1063	G846	G2424	G2664	G3756	G302	G4012	G243	G2980	G3326	G5023	G2250	
Cond	Conj	pp Acc Pl m	n_ Nom Sg m	vi Aor Act 3 Sg	Part Neg	Part	Prep	a_ Gen Sg f	vi Impf Act 3 Sg	Prep	pd Acc Pl n	n_ Gen Sg f	

Here in verse 8, the word “rest” Strong’s G2664 katapauo – (κατεπαυσειν) from G2596 and G3973 means; **to settle down**, i.e. (literally) **to colonize**, or (figuratively) to (cause to) **desist**. KJV: cease, (give) rest (-rain). Here the word “rest” means to settle down, or desist but notice the same word “rest” in verse 9 which means something totally different, let’s read.

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

Here in verse 9, the word “rest” Strong’s G4520 means; sabbatismos - sab-bat-is-mos.’ from a derivative of G4521; a “sabbatism”, i.e. (figuratively) **the repose (being at rest) of Christianity (as a type of heaven)**. KJV: rest. G4521: sabbaton - sab'-bat-on of Hebrew origin (H7676); the Sabbath (i.e. Shabbat)

Why is it that the translators inserted the word “rest” instead of “Sabbath”? Most covenant followers need to understand that scripture maybe the inspired Word of Alohym (God) but that doesn’t mean the translators were, as this is evident in verse 9. In this present age, Christianity has renounced the

Sabbath day mainly due to theological doctrine that (God's) Alohym's law has somehow been disannulled due to Christ's (Yahusha's) death on the cross, this could not be further from the truth.

Yet as you read [Hebrews Ch.4](#), the "rest" being talked about is the Sabbath day of rest and not some theological Christian type of heaven. So by inserting the word Sabbath instead of "rest" in [Hebrews Ch.4; v9](#) indicate that after the death of Messiah the 4th commandment was still being kept by His disciples. So if we revise verse 9 to reflect its intended meaning it would go like this "[There remaineth therefore a Sabbath to the people of Alohym](#)". Let's finish out Hebrews Ch.4 by reading verses 10 thru 12 in reference to the Sabbath rest.

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

Here in Hebrew's the gospel was preached to all people, but to a certain group, [the word did not profit them because they were not mixed with faith](#). (Ref: [Hebrews Ch.4; v2](#)) Could we say that it takes belief and faith to observe the Sabbath day? In [Hebrews Ch.4; v4-5](#), the words "[he spake](#)" is referring to Messiah teaching on the seventh day and expounds He ceased from all His works and enter into his day of rest. The question then becomes why do many not enter into the knowledge and rest of our Messiah, isn't it a sign of belief?

As followers how can we love Him though He loved us first if we obey only nine commandments without obedience to the 4th commandment, the Sabbath day? The observance of the Sabbath day requires more than just faith, it takes action (*works*) both physically and spiritually to observe it. Many believers today claim that due to the works of the cross the Ten Commandments were done away with and use grace and mercy as an excuse to do their own thing. Grace has never been a defense for breaking Alohym's laws.

If we look into the writings of Paul, he expounds in Romans Ch.6 about the workings of sin and grace. Paul (Shaul) states; "shall we continue in sin that grace may abound, God forbid". ([Short version – Romans Ch.6; v1-2, Ch.6; v15](#)) Before moving on let's read about Alohym's love as stated in [1 John Ch.5; v3](#), let's read.

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

In the New Testament the Greek word "χαριτος - meaning Grace" is described as this: Strong's [G5485](#) "charis" – (khar'-ece) from [G5463](#) meaning; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; [especially the ^{\(a\)} divine influence upon the heart, and its reflection in the life; including gratitude](#)). [Editor's Note; a Christian point of view not of scriptural base](#)

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Scripture states that the love of Alohym is shed abroad in our hearts by the Holy Spirit which was given us, (Ref: [Romans Ch.5; v5](#)) but nowhere can I find in scripture where Paul (Shaul) puts the Greek definition ^(a), in written form. In the Hebrew language the word “grace” Chen - (חן) Strong’s [H2580](#), means; [graciousness](#), i.e. subjective (kindness or favor) but in the Ancient Hebrew Lexicon it means; [Beauty: As the beauty of the camp, or to give or show beauty, grace or mercy to another.](#)

In other words; grace is not forgiveness of sin but Alohym’s favor and mercy shed abroad on the hearts of His family through the indwelling Holy Spirit. In turn we are to show that same favor and mercy to others by the fruit of the spirit. ([Galatians Ch.5; v22-23](#))

[v22](#); But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, [v23](#); Meekness, temperance: against such there is no law

So what is the true meaning of grace and how is it applied to one’s life? When the flesh commits transgression (that is breaking the law of love) it needs a driver and that driver is a “Sinful spiritual being” who is acting out its nature through you. These sinful beings are named by their actions as stated in [Galatians Ch.5; v19-21](#).

[v19](#); Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, [v20](#); Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, [v21](#); Envyings, murders, drunkenness, reveling, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

When conflicts leading to personal hurts and wounded-ness happen due to sinful acts; the next steps we take either bring us into righteousness or unrighteousness. In righteousness, we take personal responsibility for our actions, confess our sins (transgressions) as stated in [1 John Ch.1; v9](#), which bring forgiveness and a cleansing from all unrighteousness. **Note**; always remember to forgive others for their participation (knowing or unknowing in the transgression) as well as forgive yourself.

[v9](#); If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.

Taking personal responsibility and confessing your participation with the kingdom of Sin, (i.e. Satan dominion) executes spiritual maturity before the throne of Alohym. When performing this act, you are not only [establishing a relationship with our Father in Heaven](#) but you have also closed the door of accusation against you from Satan your accuser before Alohym’s throne.

Just to make sure that you understand the meaning of “grace”, it is unmerited favor a gift ([Ephesians Ch.2; v8](#)) from Alohym you can’t earn, and it is gift of “love” you just have to accept. This unmerited favor “grace” is actually an **“official period of time”**, for payment of a sum due, or compliance with a law or condition. Through Yahusha’s (Christ’s) sacrifice on the cross the penalty of death (under the law) through sin was taken away and replaced by the righteousness of faith by grace which brings us into obedience under Christ who lives through us. ([Read the Example below](#))

Example: According to the Mosaic Law, given to Moses by the Spirit of the Presence according to the word of (Yahuah) pre-incarnate Christ, there are dietary laws if obeyed

brings life and peace to the human body. Just keep in mind that under the New Covenant your bodies are the temple for the Holy Spirit and you being redeemed or purchased by the blood of Christ, you are not your own. (1 Corinthians Ch.6; v19-20)

Now that being said, were the dietary laws which applied physically and now spiritually in the New Covenant given out of love or as a burden to mankind? I think most believers would agree that Alohym (God) gave these laws out of love for his creation. If there is no transgression of the law in "love" (Galatians Ch.5; v22-23) how can you put aside a law that is love, the simple answer is you can't. Here is where "grace" comes into effect, when you didn't know there was a law covering a specific subject of which you were transgressing, once you came to the knowledge and understanding of that law and how to apply it to your life, it becomes a law of love, obedience unto Christ.

Now, I hope that clears up a long misunderstood concept since we live under grace and faith through Messiah who lives in us. Now getting back to 1 John Ch.5; v4, John states that the love of Alohym is keeping his commandments and that His commandments are not burdensome. Here in verse 4 scripture states, if we are born of Alohym, (in the spirit) that **our faith** will give us the victory over this world.

➤ **Through Obedience comes Change!**

Question; why do many not believe in the Sabbath day? Unfortunately the answer could be as simple as unbelief, or a simple lack of knowledge and understanding. Others may fall under the legalism argument or just find the Sabbath day burdensome to their life style. Whatever the circumstances maybe that keeps you from observing the fourth commandment is showing Alohym that creation at this moment is more important than the Creator. So if this is the state you find yourself in, baptized and born from above this simply means you are a sinning saint having to walk out your faith like all of us perfecting our obedient in love to our Heavenly Father. So, look to the Yahusha (*Messiah*) to be the author and finisher of your faith. (Hebrews Ch.1; v2)

Question; what if you come to the knowledge that the observance of the seventh day Sabbath was not on Saturday? If this were the case what measures would you take to insure your obedience to our Creator? Have you ever pondered the possible ramifications of this change, (Positive or Negative) here are just a few examples.

- Change to income (Positive or Negative)
- Change in Job status (Positive or Negative)
- Change in Education (Positive or Negative)
- Changes to Family or Friends (Positive or Negative)

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

➤ Walking Together in Agreement?

Is there a qualifier for walking together in harmony with our Messiah? Let's read what the Book of Amos has to say about walking together with Alohym. ([Amos Ch.3; v1-3](#))

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

Here in [Amos Ch.3](#) is the answer to the question and made very clear, if we cannot walk together then we do not agree! So in retrospect walking with the Messiah in His rest is keeping the Sabbath day.

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

There are several root causes that are stated in scripture for man's short coming in obeying our Heavenly Father, our adversary (Satan), the traditions of men and of course of own iniquity. Lucifer now called Satan is still a son of Alohym, i.e. created by Alohym; Satan is still subjected to the Fathers word and what the Father allows Satan to do on this Earth. [See a great example of this in the Book of Job, starting in [Job Ch.1; v6](#)]

As a personal study, read [Isaiah Ch.14](#) and [Daniel Ch.7](#), scripture has much to say about our adversary Satan and what his intentions are regarding Alohym's appointed times. ([Isaiah Ch.14; v11 - 14](#)), ([Daniel Ch.7; 24-26](#))

These scriptures explain clearly that Satan's intentions are to ascend his throne above the stars of Alohym. In [Luke Ch.10; v19](#), Yahusha states that "*He saw Satan fall like lightning to the Earth*". Earth is where Satan was cast down too; the "son of the morning" is now the "power of darkness" which could easily mean that Satan starts his day with darkness, evening (twilight) or at night, sound familiar?

Yahusha Messiah states in the New Testament many times how following the traditions of men replaces the commandment of Alohym. You may want to read a few of these scripture again as a personal study, [Mark Ch.7; v8-9, v13](#) and the only one I am going to state is Colossians, let's read.

[Colossians Ch.2; v8](#), Beware lest any man spoil you through philosophy and vain deceit, after the **tradition** of men, after the rudiments of the world, and not after Christ

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

Our Father in Heaven is calling a bride for His son, one that is obedient and listens to His voice? Now [John Ch.14; v15](#) states, "if ye love me keep my commandments", in fact; twenty-two scriptures through-out the Bible state "[keep my commandments](#)", and isn't the Sabbath day the 4th commandment? Being a follower can lead to hard choices unpopular according to this world's

standard, but are you running a popularity contest to be in the world or are you trying to be obedient to our Creator?

The New Testament torah or law of love is doing all the commandments of Alohym through the spirit because the law is spiritual. Even though we are in the flesh, the spiritual aspects are given in [Galatians Ch.5; v22-23](#) of which there is no law. Obedience to all of Alohym's commandments should be carried out through faith and works (*action*) driven by love for the Creator, through the set apart spirit of Alohym.

➤ Fate of the Saved!

What did our Messiah have to say about the fate of the saved and entering into His house, let's read [Luke Ch.13; v23-28](#).

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

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

Before moving forward let's investigate the key word "[Strait](#)" as presented in verse 24 as well as the phrase "[workers of iniquity](#)" in verse 27. Let's begin by reading [Matthew Ch.7; v13-14](#).

v13; Enter ye in at the [strait^{G4728} gate](#): for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: v14; Because [strait^{G4728} \[is\] the gate, and narrow^{G2346}](#) [is] the way, which leadeth unto life, and few there be that find it.

Here in [Matthew Ch.7; v13](#) we read that the strait gate is the way to enter into Alohym's kingdom, but in verse 14 we have both the words [strait](#) and [narrow](#) and these words have different meanings in the Strong's, let's investigate.

- [Strait](#)

Strong's G4728; stenos [στενη] probably from the base of G2476; narrow (from obstacles standing close about). *KJV*: *strait*. G2476 meaning; histemi [his'-tay-mee] a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively). Compare G5087. *KJV*: abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

- [Narrow](#)

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

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

Strong's G1242 meaning; covenant diatheke [διαθηκη] from G1303; properly, a disposition, i.e. (specially) a contract (especially a derisory will). *KJV*: covenant, testament. G1303; diatithemai [διατιθεμαι] middle voice from G1223 and G5087; to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest). *KJV*: appoint, make, testator.

Notice that in both words G4728 “strait” and G1242 “covenant” have a comparable root word G5087 meaning: tithemi, [τιθεαιν] (verb): Lay [Freq: 96] derived from the Hebrew words;

H3322 יצ' / ya-tsag (verb):--to place permanently. *KJV*: establish, leave, make, present, put, set or stay.

H5414 נתן / na-tan (verb): -- to give. *KJV*: add, apply, appoint, ascribe, assign, X avenge, X be ((healed)), bestow, bring (forth, hither), cast, cause, charge, come, commit, consider, count

H7760 שם / sim (verb): -- to put. *KJV*: Place— appoint, bring, call (a name), care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap

Now after reviewing all the evidence and meanings of the key words above that “strait ([covenant](#)) is the gate” and narrow (to [suffer tribulation](#), be [afflicted](#) or [having trouble](#)) is the way that leads to life. [Question](#); where in scripture does it say that keeping the Sabbath day would be easy or convenient? Alohym says in [Matthew Ch.11](#) that “[my yoke \[is\] easy and my burden \(load\) is light](#)”, but that still means you have a burden to carry.

Now let's look at the scriptural intent of the words “[workers of iniquity](#)”. The word “iniquity” is used 278 times in the Bible and is Strong's H5766 meaning; evil, the root word H5765 means; *to distort*

(morally). In the King James Bible these are the words associated with iniquity (perverseness, unjust, unrighteousness (-ly); wicked (-ness)).

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

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

So let’s re-write [Luke Ch.13; v27](#) for easier reading.

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

In conclusion, the Sabbath day is a sign that was given to mankind and not just to Israel. All of Alohym’s patriarchs from Adam to Abraham, Isaac and Jacob observed this day in reverence to Alohym and it is a qualifier in becoming a saint, “If you love me keep my commandments”.

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

[1 John Ch.2; v15](#), Love not the world, neither the things [that are] in the world. If any man loves the world, the love of the Father is not in him.

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

May Grace and Peace be with you all from our Father in Heaven and our Messiah Yahusha!

Blessings

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