

THE REST OF THE STORY

THE SABBATH OF 'JESUS' IN THE 'GOSPEL' OF GENESIS

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The Sabbath of 'Jesus' from the 'Gospel' of Genesis

If you're anything like me, you grew up, believing in the 'Gospel' of 'Jesus Christ'. From childhood, you were taught the stories in Sunday school. You heard about the miracles He made happen, and you heard of the death that He died on the cross for your sins. You heard He rose from the dead, and went up to Heaven. And much like myself and many others besides, you are still waiting for Him to come back again to earth to restore all things to righteousness. But while you are believing this to be the *full* 'Gospel', what you have is only half. The 'Gospel' we know of is only the part we have *heard*, and though all we've heard is mostly true, it is still only words whispered on the wind from one generation to another, until they have come to us in our lifetime. And these words will pass to others when we ourselves pass away, but they will always be a tall tale softly told to simple people until such time as such persons can be enabled, not only to *hear* it, but to *see* it for themselves. The 'Gospel' of 'Jesus Christ' is separated from us by time, but there is a way that this same Savior has enabled us to bare witness to His 'Gospel' firsthand on a weekly basis, by separating us from everything else in time, and by separating time itself from everything else. All that we know of the 'Gospel' message has been relayed to us by verbal utterance, but the rest of the story can only be understood by the vital experience of remembering the Sabbath.

If for no other reason than the 'Gospel' record itself, it is imperative that we become informed regarding the identity of the Sabbath Day, because the Messiah Himself stated emphatically, "The 'Son of Man' is Master of the Sabbath." Having constantly called Himself 'Son of Man' and perpetual speaking and acting with humility, Yeshua, our Messiah, erroneously known in the West as 'Jesus Christ', uttered the declaration of His Mastery regarding only one thing ever... The Sabbath Day. We would do well then, to know what it is, what it was made for, what it meant to the Master 2000 years ago, and what it should mean to us today.

We have been taught by critics who do not even know anything about it to disregard it. We learned to leave it to the Jews, because it was theirs, not ours, and we didn't want it anyway having witnessed their burdensome regulations regarding it. And yet, our Master, and Master of this special Day, said about it, "The Sabbath was made for Man, not Man for the Sabbath." In one single utterance, our Savior struck down, both ill-informed ideas about His Holy Day. Not only was the Sabbath made for the whole race of Man rather than just the Jewish race, but also we were not created to serve this day or any other; but it was created for our benefit and our service. Thus it is not burdensome to us, but bares us up.

Master of the Sabbath

The seventh day, Sabbath, made as the final act of the first week of creation, and set apart by the Elohim Himself, as His own special Day of praise, far from being the odious weekend obligation we thought, and were taught it is, is in fact, and in reality, the living, active, empirical 'Gospel', and has been so not only for the last two millennia, but from the inception of the world. From the words of the Messiah's emissaries, we can be sure and certain that as it is written, "by Him all things were created: things of heaven, and things of earth, visible and invisible... All things were made by Him and for Him. He is before all things, and in Him all things hold together." And as it is recorded in the gospel,

according to John, “All things were made by Him, and without Him, was not anything made that has been made.” Even looking at the account of the days of making, we see the Elohim, speaking to someone when sculpting His most beloved creature, saying, “Let us make man in our image...” Who could the Maker be addressing but the only One we know to have been with Him, His own Word, and well-beloved ‘Son’, our Messiah. Then we know that it was Messiah, Who brought Light to be on the first day of making, sky the second day, dry ground and plant life the third, the sun and moon, the fourth, sea life and birds the fifth, and finally on the sixth both animals and men. There can be no doubt, that our dear Savior, as the Word of the Elohim and Agent of creation, Who did all this, at the commanding utterance of His Heavenly Father, did also likewise, that first seventh day cease from labor and rest with His Father, and as the Elohim so rested. It was He Who in the dawn of time created the Sabbath Day. It was our King Messiah Yeshua, (erroneous known in the West in the modern world as ‘Jesus Christ’) Who blessed the Sabbath. And it was this same Savior Who set this one single Day only apart from all others, and set it up as holy, citing the reason for this action, as being nothing more than the fact that He Himself had rested on this, and no other day. Thus He could rightly say in the ‘Gospel’ that He is Master of the Sabbath, because He instituted it; He initiated it; He inaugurated it, and thereafter instigates and induces all His followers to imitate His actions.

We must therefore ask the question. Why did our Creator take seven days to make everything? And then, why did He rest when He was done? Was the Word of the Elohim too weak to create the cosmos in under a week’s time? Was the Almighty Elohim not strong enough to say, “Be!” And everything begin to exist as He thought it should? And was He tired after fashioning all things from nothingness? Was our Messiah quite spent from so much creating that He required a respite for Himself at the end? The answer to one and all of these inquiries is a resounding, “no.” It was not for His own needs that Yeshua constructed our corner of creation in the time He took to do so, nor did He feel the need to recover from His efforts. Much like everything we’ve witnessed Him doing in Scripture through all the ‘Gospel’ stories, whether it be His submission to John for baptism and water, His paying of the Temple tax He did not owe, His manner of action on the Sabbath, His need to wash the disciples feet, or His willingness to suffer crucifixion, everything Yeshua, did that is recorded of Him before, during, or after His incarnation is written and was done for our perception and our implementation. Thus Messiah Himself has said, “I have sent you an example, that you should do as I have done for you.”

Remember & Guard

Built into the purpose of our whole solar system, The Sabbath was established before there were any Jews or gentiles, before any laws were issued, or any rules, broken, and long before Yeshua came in the flesh for our sake; it was He Who set apart the Seventh Day, blessed it, and made it holy. Subsequently, He asked us to remember it and keep it that way. What makes it holy then is the fact that He rested on it. But what keeps it holy? That is where we come in. Our Master set us the example to follow by setting aside one single day as sacred for Rest from all the rest. That was the ‘Gospel’ work from Genesis, but our work on behalf of that ‘Gospel’, and in imitation of our Maker is to remember that act and to keep it as it was made. Yeshua said this was His Day and asked us, His disciples, to remember it and to keep it. So what does that mean exactly?

The word “remember” in Hebrew is “zakar” which carries the idea of perpetual commemoration. Zakar means “to remember, think of, mention, be mindful of.” It is a living memorial. And the word the Bible uses for “keep” is “Shamar” meaning, “to hedge about, attend to, observe, watch for, wait for, regard, give heed to, preserve, tend to, watch over, guard, protect, defend.” Zakar and Shamar, the two commands Messiah gave His people in ancient times for how to recognize the Day that He made sacred from the start, the idea of a wheel made of days all proceeding from, leading to, and centering around the axis point of the Sabbath. What our Elohim wanted for His world was for us to work hard for six days, sweating and striving to arrive at the Sabbath Day of rest and refreshment. In the command to remember, we are not told to keep the Sabbath somewhere in the back of our mind and market off on a to-do-list as the last

thing to get in for the week. instead we are being advised to arrange our lives around this respite. We are to keep it in the forefront of our all our days, building to its blessedness and allowing a little of that blessing to carry over into our other days as well so that the Sabbath can carry us through all our labors, while we long for its return. And letting the sacredness of the Sabbath seep into our senses, for all six days of stress and struggle, we will be reminded of the imperative to be equally holy also, knowing full well that one cannot truly keep the Sabbath holy when he has not kept himself holy first.

To keep the Sabbath holy, we must keep ourselves holy. This is the fullness of the order of Zakar and Shamar because, as Messiah has said, "Sabbath was made for man, not man for Sabbath." It is thus the Will of the Divine, and His intention that the Sabbath-keeping practices of His children should assist in aligning our lives with right living. If we are intent upon observing the Sabbath of our Master and Saviour, the Day He declared to be His very own, how could we possibly find time to be indulging in iniquity, we who are also His very own? After all, a mind set upon Sabbath-keeping is boldly thinking on the things that belong to the Messiah; one cannot fathom a more efficient method of cultivating the mind of Messiah than to pursue that thing which He has claimed Mastery over and which thing He made for our service to Him.

On Earth as in Heaven

It is said of the Seventh Day that it was made last in creation yet first in intention. ("The last shall be first, and the first shall be last.) In other words, the Sabbath Day is the very crowning feature of the cosmos, the seal of the Savior's signet ring, the bride for which the wedding was prepared. When we remember it and keep it, we are fulfilling, the purpose of creation, our *raison d'être* as it were, and acting out in real time the true, full meaning of life. In the 'Gospel' record, we've *read about* what we are supposed to do to please our Heavenly Father with the life He gave us, but in the Sabbath Rest, we *remember and keep* that thing that pleases our Heavenly Father.

... For this Rest is what He gave us. The story told us *what* to do, and the Sabbath shows us *how* to do it.

The Most High made all things for Himself, but then gave them over to us, His creatures to use and utilize for our benefit, and His glory. Six days He gave us, asking that we give only the Seventh back to Him, calling it His Holy Day. Therefore, though, it was made for man, it belongs to the Most High and His Messiah and remains holy by nature of His say so, nothing more. Many today, who believe in 'Jesus', disregard this Day for their own personal sabbath instead, trying to keep holy something they themselves have labeled as such. And these well meaning men and women believe themselves to be honoring their Creator by resting one day per week. But plainly this attempt to please, the Most High can, by no means, meet His standard, as He did not ask us to "take a day off" or to "make a day holy", nor even to *make* the Sabbath itself holy. We, the people of the Most High, were and are instructed in Scripture to *remember* the Sabbath Day, and to *keep* it holy. As mere mortals, we cannot *make* some aspect of our Maker's world, either holy or common. It is what it is, by Divine designation. All we can do is treat His great gifts accordingly with how He has assigned them. We were not called to rest one day, but to do so one *specific* Day, the Sabbath Day, which is the Seventh Day and last to be exact. We were not taught to keep a sabbath day as if Sabbath were a portable idea we can apply at will to whatever day happens to suit our schedule. We were not even ordered to hallow the Creator's Sabbath but to acknowledge the holiness innate within it. Our orders as emissaries and agents of Messiah on earth are to remember the things He always has in mind and to keep the things He made sacrosanct in a state of eternal sacredness.

To wit, we have been asking for the Sabbath without knowing it our whole lives when we have recited the Avinu (the Lord's Prayer), saying "Thy kingdom come, Thy will be done on earth, as it is in Heaven." Did we know that that kingdom we are calling for to be established this side of the grave, upon the very ground we trod and within our lifetime, that perfect Edenic paradise of long ago in the waking world where Messiah reigned and all was right and will be again, that it runs upon a Sabbath-centric schedule, as the

Prophets have said. This pearl of great price, the lone remnant of our time in the Garden and the single piece of Paradise to survive the Fall of man, is all at once both a similitude of Eden and a semblance of Heaven. Sabbath is a sneak-peek at the perfect sacredness that is our Master's Kingdom, gone and yet to come. It is a glimpse of the world that will be, where Messiah will reign supreme and suffering will be no more. The Seventh Day Sabbath is more than a mere day of the week, but it is an exalted, holy experience, a pregnant silence ready to break forth with a joyous noise in which we venture into a realm of timelessness, a time that transcends time, where, if only for a Day, we are enabled to bring Heaven to earth, basking in the shadow of His Majesty.

A Thousand Years as a Day

Throughout our lives, otherwise decent people have tried to discourage us from remembering the Sabbath and keeping it holy, because they did not know that it holds all this blessedness, nor that it was and is so important to the One they know as 'Jesus'. They have told us many silly arguments to try to dissuade us, such as insisting that their 'Jesus' "did-away-with" the Sabbath, by claiming to be its Master, or that the Sabbath was "moved to Sunday", because "'Christ' rose from the dead that morning". Before anything it must be asked of these kindly people, whether or not, they are aware of the Sabbath's created purpose. If they knew, they would not speak so about it. After all, how can one be Master of something He has nullified? Or moreover, why would He be Master of a thing so terrible He would need remove it? A basic knowledge of what makes the Seventh Day the Sabbath, would destroy any argument for Sabbath being "moved to Sunday", the first day, or any other, for that matter, because the Master's Rest that Day made it what it is. It would require the Messiah to have time-traveled to the past, to have worked through that first seventh day, and then rest the first first day, a thing He is most likely more than capable of, yet never did.

These good-hearted Christians also tell us that "since 'Jesus' died for us, now *every day* is the Sabbath", or more oddly still, that "we don't need Sabbath, because 'Jesus' *is* the Sabbath". And while the former criticisms are entirely absurd, these latter ones, though misguided still, are not fully fallacious. Although, it must be asked of the first charge: If every day is the Sabbath right now, in this life, when is work to be done? Or are they admitting to living in sin by working on the Lord's day of rest? Yet there is a truth to the assertion that the Messiah's arrival will herald an endless Sabbath. And the accusation that "'Jesus' is the Sabbath so we don't need the Sabbath" is a non sequitur, for it would stand to reason that, if we don't need Sabbath - which is 'Jesus' - then we don't need 'Jesus', Who is Sabbath. As with the first, it is also only partly erroneous.

This Sabbath is the living embodiment of the 'Gospel' of Messiah, because from the dawn of time when He established it, this one single Day, which is much more than a day, was meant to be a foreshadowing of the millennium, when He will rule all things gloriously bringing true peace and rest to everything He made. It is, therefore a foretaste of everlasting life, which life only the Messiah provides. Shabbat, in our day, acts as the shadow of Messiah on earth, which concept has led many to claim they don't need shadows when they have the substance. We would submit, however, that the Messiah is currently sitting enthroned in Heaven so we do not have the physical substance readily present yet, thus we must observe His Shadow to perceive His true form. Moreover, if we are the 'body of Messiah', are we not to be casting a shadow? If we do not cast His shadow, how can we claim to be His body? After all, the shadows prove the reality, and the shadow of Yeshua is not darkness, but light itself.

This Sabbath Day is the light that drives off the darkness, because it's remembrance and keeping lead men to the greatest of virtue and into all piety. Just as the shadows prove the sunshine, so too the Sabbath proves the shining 'Son'. As the 'Son' of the Most High imitated His Father in all things, especially as it pertains to the practice of Sabbath, we also have been taught by the Messiah to imitate our Heavenly Father, always and in all ways. Why then should the Sabbath observance be the only exception, particularly when it so happens to be the most perfect way of life and excellence?

A Dog-like Thing to Do

While each new week exists as its own time cycle, every single week repeats over and again the very first one, in which all things were made, when our Heavenly Father, through our Master Yeshua Messiah, created everything in six days, and rested on the Seventh. Thus, in essence, it can be said that, in some sort of way, there have been only and will ever only be, seven days in all creation from Genesis to Revelation. For truly, we believe that the plan of our Heavenly Father, for the lifetime of the world, whether actual or symbolic, is a span of seven millennia, seven “days” as it were. There will be 6000 years of the labors of men, and one millennium of rest, in the ‘Son of Man’. Therefore, on the weekly basis, our days build, toward the Seventh Day, as all the days in the life of the world are perpetually building toward, that seventh millennium, which the Sabbath itself does now symbolize.

In His Word, our Heavenly Father stated emphatically that His Sabbath is a sign between Him, and His people that He is the Creator of all we know and see in six real and actual days. He set the Sabbath as an everlasting covenant with us in ancient times, showing us the likeness of His ‘Son’, long before ever sending Him to us to renew that everlasting covenant in His own shed blood on the cross. And this ‘Son’ of the Most High, for whom the Sabbath serves as a shadow, taught us about this holy Day, which itself teaches about Him, to prepare us for the time to come when our Elohim and Heavenly Father will send Him to us again, but this time not to suffer and die. As the weekly Sabbath foreshadows, our Master shall return to us to crush His enemies, to correct His friends, and to be King on High over all the earth He made. In that day, Yeshua Messiah, as He promised, will put an end to strife and evil; He will banish discord and dying from the face of the Earth. And He shall establish the wisdom, goodness, perfection, and Kingdom of the Almighty, which Kingdom we have been longing and praying for. Then all time will be Sabbath, because the Master of the Sabbath will be with us. But how will His people be prepared for what we’ve been so many centuries asking for, if we have not been, here and now, remembering and keeping holy the Day that foretells of all this blessedness?

Just as we long for the second coming of the Messiah, so we should be longing for the sooner coming of Sabbath. There ought to be in our hearts and souls and minds an unquenchable thirst for its observance, a craving and grasping and canine-like hunting for its arrival. With dog-ish faithfulness and equal patience, we should look for it to return, and with comparative radical happiness, we should be wildly, excited to see it, come around again and be practically jumping for joy to welcome it home. As it is for any puppy, so it is for us; Its axis point is its master around, which it’s whole self, soul, and world revolve, and our own axis point is our Master around Whom our whole self, soul, and world revolve. Wherefore, we should be demanding to keep His Sabbath, rather than doing all we can to avoid it, excuse it, or eliminate it outright. Perhaps, if we had had a proper understanding from the beginning of our Saviour’s sacred Day, we would not have tried so hard to escape it, and I pray, since we have begun to glimpse it’s value, we will most eagerly embrace it.

The Law of Grace

Do we follow a Messiah, who said, “Do as I say, not, as I do.”? Far from it. Our Messiah was no hypocrite nor play actor when He walked this world, but set for us the example that we should do as He has done. When our Master, Yeshua Messiah came to us and first began preaching the “Gospel”, He started with the proclamation, “Repent, for the Kingdom of Heaven is at hand.” Then He went about the land of Israel keeping, the Sabbath and reminding all the people how liberating and lovely it is and is meant to be. In the “Gospel” of Yeshua King Messiah according to Moses, the “Gospel” called Genesis, we are told that Yeshua baked the Sabbath into the very fabric of creation and built everything up to it as the pinnacle of a perfect world. And in the “Gospels” According to Matthew, Mark, Luke, and John, we see how, Yeshua lived in such a way as to show us that the Sabbath is an outpost, and colony of that Kingdom, that Sabbath follows the Master of the Sabbath, the Kingdom follows the King, wherever He may go; and all of these aspects have been a reality from the

garden. Though that perfect world may be lost to us in this life because of our perversions, still it's pinnacle and point remain to prepare for its return.

Many will say to us, regarding the Sabbath that, "We are not under law, but under grace," so we don't *need* to keep it. Or they will tell us that Sabbath keeping is *legalism*. "You are trying to work your way into heaven," they bellow at us, or some other bunkum along the same lines. However, these typical protestant talking points are all reactionary, and not very well thought out or unbiasedly examined from Scripture. Once again, Yeshua, Whom we serve, and the Father, Whom we worship, thought the Sabbath was such a swell idea that they infused it into the functionality and mechanizations of the world, making it the *raison d'être* of all time and space, and living things, and this, when calling creation out of nothingness. Only much later, did our Heavenly Father, again through His Messiah incorporate the Seventh Day Sabbath as a commandment for Israel at Mount Sinai. Long before the Law of YHWH, the one, true Elohim, specified for His people the order that they must remember and keep the Sabbath Holy, this respite was offered to all humankind, and even when given for the keeping and remembrance of His own, the Almighty still meant for His holy Day to be shared with the rest of mankind... For the Rest of mankind. Jews were not meant to hog the sabbath, but to help men see how just, jubilant, and joyous it truly is.

And again from another angle, when we approach the Sabbath subject without a subjective perspective, we will well note that even prior to the issuance of the Decalogue in Exodus 20 where the ordinance of Sabbath observance is given, Israel is seen already keeping it in Exodus 16, when Moses tells the people to gather extra manna because the next day is the Sabbath of YHWH, and everyone must rest. Or even before this, in Exodus 5, when still in Egypt, pharaoh is enraged with Moses, because before all things he made the people of the Most High rest from their labors on the Shabbat. We see then that Sabbath keeping is not a burden of the law, as it precedes the law, and was put into the law only to ease burdens. Furthermore, since we do not praise a false deity, neither worship a Heavenly Father Who would be false with us, nor follow after a mutable Messiah, why should we believe that His Law, which Scripture tells us leads men to Messiah, should or would ever be removed from us, while the world lasts? The word "law" sounds harsh and demanding, yes, but that is not the word the Most High chose to use in Scripture to describe His commands. The Bible uses the word, "Torah," and "Torah" does not mean "law". Torah *is* the law of the Almighty, but it *means* "teaching, principles, and instructions". Why would our Heavenly Father have His Messiah give us His teachings, principles, and instructions, only to say, "Never mind all that anymore. You just live by grace."? This does not follow. And it more so does not make sense that we should expect to be able to live by grace without their being any kind of law at all. For grace cannot be grace without their first being a violation of a law. Sans the sins against instruction, grace is no more than random goodness or nicety, but it is not mercy.

Moreover, not only is grace applied for legal infraction, but the appropriation of said grace is only possible where the law dictates it may be applied. That means that, though we are not under law, but under grace, law and grace are both still above us and are not incompatible. And in fact, require each other to portion out the peace of the Most High on earth, as it is in heaven. Law shows how and when grace can be given, and to whom and for what, and grace is only necessary or available when the law has been broken. Otherwise, grace would be lawlessness and law would be cruelty.

A Living Piece of a Dying Past

Far from being legalism, works – salvation, or earning – our – way – into – heaven, sabbath, keeping, and remembrance, while being found within the law of the most high, will always be the grace of the most high, leftover from the garden of Eden. Those who pit law and grace against each other do so not realizing their error, and this mistake of making sabbath a matter of law, and Sunday worship a matter of grace, means that so many of us Christians have been and still are missing out on one of Christ principal methods of extending grace to us in accordance with his law. After all, when the

heavenly father made the world through his word, our Lord Jesus Christ, he did not have to give us rest. There was no call for a working world containing a sabbath for us to cease and desist once a week. It was not necessary nor required of him yet he gave it anyway, he could have commanded, we work, work, work till we keeled over dead, but instead, he will, that we should stop for just one day, that we should retreat to our redoubt, regroup and recuperate before doubling our efforts to repeat another week in the world. Just as our heavenly father did not owe us his son to die for our sin, he did not owe us, Sabbath Rest, yet both he gave anyway for our sakes. If this is not efficacious grace, I don't know what is. Not only did our heavenly father give rest to the world before the fall, he let us keep it after word as well. Did we do something to merit this last piece of a lost paradise? Not that I know about. The garden is gone. The tree is gone. And innocence is gone. Forever out of reach until the end of time.... Yet Sabbath remains. We don't deserve it, but we have it. For such as the grace of our savior to us. and all through the ages, as Sabbath symbolizes, the savior, we are waiting for, who came to us once, and will come to us again, this seventh day oasis within the desert wasteland of the daily grind, offers us the promise of the Olam HaBa (the world to come) though we now sojourn and journey through the OlamHaZeh (the present world). What have we done to earn such a "for taste of glory, divine,"? Nothing, but we are given it still. Truly amazing grace.

Therefore, when we are charged with legalism for sabbath observance, our response should be one of affirmation rather than aggression. Though we are not being legalistic ourselves, in a way, we still are working for our salvation, and earning our way into heaven by being Sabbatarian. Yet to heaven, we are entering is not the abode of angels above, nor is the seventh salvation, we are seeking the redemption of our eternal souls. This weekly salvific, ethereal experience of Sabbath saves us from breaking under our burdens on the Earth. It acts as a Haven within the harrowing hours of our adamic existence, and a hope in a world of horrors. This is the weekly testimony that Messiah has worked for our salvation, which we have never deserved, and that he alone can open the doors of heaven to allow his people in. Just as we must work, and earn six days to enjoy the seventh, which is both salvation from labor and heaven, on earth away from our work, so also our Lord Jesus did the working and earning for us, so that salvation and heaven above would be available to all who would cease their striving to acquire it, and will trust by faith in the Lord of the sabbath, for he has done it. Sabbath remembrance is the sign of this, not that it's keeping a Ford eternal salvation, but that it's keeping, and remembrance is afforded those who have that saving grace. It does not in that sense, but belongs by Grace, just like everlasting life, to those who are saved.

Day of the Dauntless

If then, the sabbath is something people who have salvation should be celebrating, What should we be doing or not doing to recognize this day? As in all things, we should imitate our Elohim through Messiah, following the prescriptions of his emissaries, and profits, of who taught us, that we should put our work by the wayside for a little while in exchange, not for raucous partying or rigorous sport but for rest, relaxation, and repose. On the sabbath, with the obvious exception of emergency services and similar life saving systems, our careers and private accomplishments must be halted and held at bay for the duration of the day. This day of days, we are to refrain from buying and selling and being productive, because for these hours we are to be fully about the business of the world above, the currency of which comes in more precious coin. And finally, since the sabbath, like the Geer, after of happiness, in heavenly light, is not a lonesome affair, but an interactive exciting experience. We were meant to share with others of like mind, and to impress it importance upon all people impelling them to jealousy over our ecstasy, we should, if possible unite for a time with our fellow followers of Messiah for quality, comfort, encouragement, and corporate praise of our creator. Our focus on the sabbath should not be for ourselves, nor our own wants and desires, but for the needs and well-being of our brothers and sisters, the adoration of our, Almighty, Elohim, and the contemplation and practical

reflection upon the glorious, works of his greatness in creation, as well as and especially those of our own, making throughout our many hours when we worked and built and strove for our own stature through the preceding weekdays.

For this cause, the sabbath has been also called soul day, because during this time of relinquishment, from all our running about the planet, hoping to provide, and promote and produce for ourselves, we are intent upon reviewing our movements, making adjustments, and planning how we may best correct our errors while increasing our success through the succeeding six days. In manner run the Messiah, who daily did his work, so we diligently do the deeds demanded of any given day, and Messiah examined ere the ending of every day of making the work, his hands had made, we, too each day should give ourselves a similar overview, known as "Cheshbon Ha Nefesh" for the "accounting of the soul," so that all our actions, imaginations, and intentions can be scrutinized in search of sacredness, and hopefully it may be said of them "and he saw that it was good." And more so even than the every day assessment, it is necessary, and most important upon the seventh day to do as our Elohim has done of all his creation, to look back on all we've thought, said, and done, setting everything before the judgment seat of Messiah, and conscience, hoping and praying that he may be able to say, "and he saw everything that he made, and behold, it was very."

Boldness and daring are therefore demanded of all who desire to remember the sabbath, and keep it, holy as commanded, because it requires much courage and conviction to confront our real, true selves, to see what we are guilty of doing and being, and to confess we cannot make ourselves, holy, nor any other thing besides. But the sabbath also calls for bravery because it is an affront to normalcy. It is an assault on monotony and autonomy. The sabbath day is an insult to selfishness, self indulgence and self reliance, and the sabbath way is in the way of the waywardness and wanted wantonness and wickedness of man. Sabbath, keeping, and remembrance runs contrary to the ordinary course of this crooked world, because it is keeping, and remembering the time of another world, one long gone, yet to come, and awaiting us now in heaven above.

For every disciple of Christ, Jesus, if we would be willing to face the disgrace of the nations, who know nothing of the grace we have been given, and would fearlessly embrace the outrage of others that stand outside our fathers kingdom, and if we would have the audacity of practicing the sabbath, we will see our valor and prowess rewarded 1000 fold and more so, as we rise into the day above others, which itself is from on high, merging with the sweetness and light, setting down in our own house and reuniting with the source from whence we've come. Braving the scorn of both sinners and saints, when we choose at last, to meet our Messiah and master at his appointed time on his holy day, we will discover the ultimate fulfillment of our faith. The realization will overtake us, that we are seeing the gospel, so long spoken of in part, come to completion before our eyes, and we will find that this set part time, this break in the toil of life, satisfies, a longing and yearning, we've carried our whole lives.

Sabbath, keeping in remembrance, therefore, requires humility on our part. Before we can enter in to this liberty, we must first of necessity admit, we have been enslaved to our own ideas about how our heavenly father wants to be praised. We must lay aside our self will, with every hollow excuse that we used to use, for why we did not have to hold to what our heavenly father has made holy. And forsaken our pagan chains, we were taught to wear by well meaning, woefully. Misguided church fathers, we need submit to the true worship, which our heavenly father ordained, for not else will ever please him, but that which he put in place to humble all matter before his throne. And not else will ever refresh our souls, but that order which the heavenly father in Messiah created all things to follow. Only when we accept the reality of the Sabbath as a applicability to our existence, will we begin to benefit from its serenity.

There is nothing like the tranquility of the Sabbath, after so many days of trials. After days, or for many of us, years, of trying to solve our own problems, we had last find that our Lord Jesus provided from the beginning a time, that is the solution, where for 24 hours, we can tell the world to keep their problems, because we simply can cannot be bothered for the time being. And besides, all those problems will be waiting for us when we get back anyway. Following all the challenges we

encountered in getting there, finally, we can bask in the success of actually being there. Tired, worn out, weary, and much troubled by the cares of life, like a weak (week) traveler, every Sabbath, we can add Long last come home, find rest, and be refreshed.

A Priceless Portrait of Paradise

Someone may, at this point say that we are making too much of the Sabbath, that we are blowing things out of proportion, making a god out of a day of the week, or that other things are more important than this, that Sabbath is a minor commandment, but so long as we don't kill, steal, or committed adultery we are doing what our Heavenly Father wants of us. They will say that is enough. And yet our Heavenly Father has said otherwise already. He values His Sabbath so greatly that He exiled His people from His promised land for breaking it, accusing them of stealing and committing adultery, for having violated His Holy Day. He priced His Sabbath so highly that He attached the death penalty as punishment for not observing it. This means that what we are tempted to take as a small, suggestion from our Heavenly Father is, in fact, so grievous an infraction it was labeled as an abomination equal to sodomy or human sacrifice. And this Sabbath breaking, we have been taught to tolerate all our lives is one of the many sins, our Savior had to die to pay for. No, it does not seem so evil as suicide or so sinister as astrology, yet our Elohim gave His 'Son' to be crucified because we wouldn't keep His Sabbath holy. The Sabbath is thus of surpassing importance, and must be remembered by all who count ourselves covered by the blood of Messiah.

When our Heavenly Father called Jonah to go to Nineveh, the prophet refused, because the Ninevites were rebellious against the Heavenly Father. Was Jonah's rebellion any better than Nineveh's? Just because he belonged to the Almighty and they didn't? Or take Saul, for example. He was told to wait for Samuel to make the required sacrifice, but since Samuel was late, Saul did it himself. What did Samuel, the prophet, say about this? "To obey is better than sacrifice." And for this seemingly little sin, the Almighty took the throne from Saul. What of the nameless prophet who cursed the pagan altar at Bethel? The Heavenly Father told him not to eat or sleep in that city, but the prophet listened to a liar, who told him, the Most High had changed His mind. And because he stayed in Bethel, that otherwise righteous man of the Most High, was killed by a lion on the return journey. Or how about the rich man who met Messiah and asked about earning eternal life. What did the Master tell him? "Keep the commandments, and you will live," was roughly His reply, but the rich man asked which ones thinking some to be less than others. So the Messiah set him straight by showing him where the man's heart was at.

Or consider the original Commandment of the Almighty Elohim. "Don't eat from the tree in the middle of the garden..." Seems dumb right? It's just fruit after all. It's not poisonous. There's nothing wrong with fruit, so why was this the line drawn in the sand? Why? Because it does not have to be full-blown debauchery to be wrong, handed need not be all about for it to be evil. What makes good and evil are the orders of the Lord. Obedience is righteousness, and disobedience is wickedness. Nothing more. Nothing less. Whether or not we actually see why it is commanded matters little to nothing. All that matters is that it is commanded.

The fact that the people should be fighting the Heavenly Father on this issue above others, is revealing of our heart condition. In addition to it being such a blissful thing for our blessing, perhaps the reason the Heavenly Father gave the Sabbath commandment was simply so we could be tested for our faithfulness. We may think we have been pleasing our Almighty Elohim, like the rich man did, but once the 'Son' of the Father says something with the Father's authority, and we don't think it makes sense or we think it's silly or too simple, if we refuse the truth on that basis, this reveals where we are really at in our walk with the Almighty. And all too often we find that what we thought we have been doing "for the Lord" was only for ourselves all along, so that we will not give up what we think is pleasing, not even for what His Word has said will be pleasant.

From ancient days, our Heavenly Father set the Sabbath Day as the mark of those belonging to Him, but never gave a reason why beyond it showing all people that He is the Creator of all we see. No more

was ever said until the coming of Messiah, Who confirmed how many ways that this one Day, and its observance alludes to Himself and His salvific work and His fatidic reign. We, therefore, should search our hearts, having heard the reasons why we were ordered to honor the Sabbath, knowing also, that we never did it before, for no reason than because we were told to by our Heavenly Father. If the Word of the Almighty was not enough for us to do as we were told, without knowing why, then perhaps we have only been fooling ourselves into believing we are His people.

Before every Sabbath Day, all work must be done which would or could be called-for during the Sacred Rest, so the sixth day is called Preparation Day. For us who live now at the ending of the world, we are dwelling in the sixth millennium of existence, which means this is the cosmic Day of Preparation. The Kingdom of Heaven is at hand, and the endless Sabbath Rest is threatening to swallow up all the world and all time with or without us. What we have to decide now as 'Christian' people on the whole and 'Christian' disciples in part, is whether or not, we are ready for this Divine takeover of our planet, because there is no stopping it, slowing it down, or steering it away. Sundown begins the Seventh Day, and we will only be prepared for it and need not fear it if we've been remembering and keeping it weekly beforehand. Sabbath, keeping now, does not guarantee a place in this eminent Sabbath Eternity, but if we can guarantee one thing, it is that a good faith measurement of who will be there and who won't be is Sabbath keeping here. After all, it was Messiah Himself Who gave the parable of two sons both told to do the work. One said no, but later did it, and one said yes, but never did. We too can claim till Kingdom come that we have faith in Messiah, but faith without works is dead, and this Messiah said to keep His Sabbath. Do we really have faith in the Lord of the Sabbath if we forsake the Sabbath of which He is Lord?

Heaven in a Hurricane

We who know YHWH, the One and Only Elohim, and have come to meet Him through Yahshua the Messiah, the one we were erroneously taught to recognize as 'Jesus Christ', those of us who have our full faith and trust in His shed blood on the cross for our sins, we have this unique honor and opportunity, by way of the Seventh Day to live out the 'Gospel' we have received by grace. Knowing full well that our Heavenly Father never changes, and that our Master Yahshua is the same yesterday, today, and forever, and now that we are aware what provisions, He has made us in creation for our peace and prosperity, it is high time for us, His children, to embrace the Rest of the story, and learn to love the Sabbath which He holds so dear to His heart. We owe it to our ancestors who faithfully furthered the 'Gospel' to us as best they knew it. We owe it to ourselves who have done all we've ever been able to do to announce to a half deaf world how much our Heavenly Father loves them, though we have never been able to demonstrate that devotion. We owe it to the last ones looking for hope and praying for Grace, yet to whom we've ever only been able to relay the message of mercy, as if it were in Morse code. And by the Most High, we owe it to the generations yet unborn, who will learn to love the Lord as we do now, but also like us will long for there to be more to it than an old story well told and friendly.

So many people say to us that they don't *have* to keep the Sabbath. "because 'Jesus' *fulfilled* all that." *Have* to?! You don't *have* to. That is like saying, "I don't have to eat cake on my birthday". Someone cared about you enough to throw you a party to let you feel special for a day, and you say, "No thanks. I don't *have* to." Wow! Yeah, we don't *have* to use a fluffy pillow when we sleep. We could always try a pile of rocks. Sure, we don't *have* to put the heat on in the cold winter, in fact, why not open all the windows and maybe bring in some of the snow. We don't *have* to respond to our spouses when with love and adoration. We don't *have* to read the last chapter in that thousand page book. You don't *have* to wear clothes if we don't feel like it. And we don't *have* to wear a life jacket on the boat... Really, we don't *have* to do much of anything in life if we don't want to...but there are certain things in this life that you'd think would be a matter of "want to" rather than "have to."

And most things, want to or not, if we *want* the benefits, we also do kinda *have* to. But it's a different sort of compulsion. You may *want* to lose weight, but you *have* to diet and exercise to do so. You may *want* to go to the moon, but you *have* to be an astronaut to do so. You may *want* to be good at baseball, but you *have* to practice to be so.

If we *want* to know our Heavenly Father in His fullness, if we *want* to see the Messiah, His 'Son', with our own eyes, if we *want* to show the world that YHWH is the Creator, if we *want* to reveal the grace of that Creator to mankind, if we *want* to proclaim the promise of His future Kingdom, if we *want* peace on earth and goodwill toward men, if we *want* a 'Gospel' presently unfolding before our eyes, if we *want* to live like the Messiah here and now, then, yes, we do *have* to *remember* the Sabbath and *keep* it holy just like He did and just like He taught us to do. Being 'Christian' means being a "little 'Christ'." Can we do this without doing as He did when with us? Can we be good 'Christians' if we do not live the way the Creator intended that we should when He set six days for labor and one for Rest? But we think we know best? The 'Gospel' of 'Jesus Christ' begins with His first actions in Genesis when He established a work week and a Sabbath Rest, only then comes the familiar part where He comes to earth to live out the pattern He set from the start, the pattern He spoke into existence and that pattern that spoke of Himself. Whether or not this 'Gospel' is ongoing is entirely up to us. Yes, we must tell the story of 'Jesus', but we must act it out in real life. The living 'Gospel' is going out to war on vice and negativity, to perfect and repair the damage done to the world around us. Throughout the week, we battle darkness and vanquish demons...but on Sabbath we stay home and recoup our strength for the onslaught to follow tomorrow. On Sabbath we enjoy the peace of victory reveling in the temporary truce. Then the cease-fire ends, and we resume our hostilities against the way of the world. We struggle with the world six days, laboring hard and driving to achieve, but when Sabbath comes, then comes the cessation of struggle. For those precious moments, the world is perfect as it is. With all its scars, the world is beautiful on Shabbat then we reap the reward of our labor satisfied at having achieved our goal. After developing and refining our world, we then get to experience the perfection. All week long, we are on quest, trying to make progress in holiness, but the light we are looking for is veiled by life's cares; on Sabbath however, we move from good to better attaining the Heights we aspire to, and can see from the summit all things revealed in the light with no darkness at all. This is the full 'Gospel', the Rest of the Story, living and active, an island of trust in a sea of flux. And amidst, the raging hurricane of the ages, with winds, and what-not whirling around us, this 'Gospel' life, enables us for just a short, while to reside and rest in the eye of the storm. "Oh what a fore-taste of glory divine...."



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