

By Joseph F. Dumond

Gen 43	2 Sam 15-16	Ps 86-87	Luke 6
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Genesis 43

The first thing that I notice when I read this chapter is that after Simeon had been imprisoned in chapter 42, the rest of the family returned to Canaan and did not return to fetch Simeon. Instead they ate all the food they had brought back from Egypt. And as the famine continued and was severe in the land, only after they had exhausted the food did they consider going back for more.

They were not concerned about their brother Simeon.

At the banquet when Joseph arrives they all sit down to a great feast. Joseph lines the brothers along their table in order of oldest to youngest. Because the brothers do not know who Joseph is, they suppose this to be some sort of divination and this is why they looked at each other in astonishment in verse 33.

2 Samuel 15-16

In chapter 15 is a very detailed discussion of how Absalom rebelled and took control of all of Israel. He did this over 4 years although the King James says forty years. If King David reigned 40 years then how could Absalom plan this rebellion for 40 years?

Absalom did this with great subtlety. When I read this I was reminded how subtle Satan is and that he will bring about the end times without our knowledge and he will if possible deceive even the very elect. You need to be constantly checking your thinking against what Torah says.

Then I read how King David and all of Jerusalem except those David tells to stay and be his eyes behind him, flees by the Mount of Olives and David worshiped Yehovah at the top of this Mountain. Those of you who have been here with me know this place. David wrote many a psalm from this place.

According to the story of Ziba (2 Sam. 16:1-4), Mephibosheth proved unfaithful to David, and Ziba was subsequently awarded all of Mephibosheth's estate. However (2 Sam. 19:24-30), Mephibosheth later told David that he had remained loyal to him, and that Ziba had lied. David then ordered the estate divided between the two. Mephibosheth allowed Ziba to keep everything as he was simply content in knowing that David was safe. After this incident, Mephibosheth is only mentioned as having been protected by David (2 Sam. 21:7).

I want to look at Shimei who cursed David and all those with him. How many of you do the exact same thing. Shimei did not know Yehovah was working with David and was in fact working out his plan even though David was being forced from Jerusalem. Shimei was acting based on the limited knowledge he had, which many of you and I do as well.

We do not always see clearly the plan of Yehovah and shoot off our mouths at those we perceive to be wrong according to our own shortsightedness. Take a good lesson from Shimei and keep your opinions to yourself. You may not be as fortunate as Shimei who almost lost his head.

We are then told of Ahitophel (“Brother of Insipidity”, or “Impiety”) who was a counsellor of King David and a man greatly renowned for his sagacity. At the time of Absalom’s revolt he deserted David (Psalm. 41:9; 55:12-14) and espoused the cause of Absalom (2 Samuel 15:12).

David sent his old friend Hushai back to Absalom, in order that he might counteract the counsel of Ahitophel (2 Sam. 15:31-37). Ahitophel, seeing that his good advice against David had not been followed due to Hushai’s influence, correctly predicted that the revolt would fail. He then left the camp of Absalom at once. He returned to Giloh, his native place, and after arranging his worldly affairs, hanged himself, and was buried in the sepulcher of his fathers (2 Sam. 17:1-23).

Even though David left Jerusalem to Absalom, King David was not stupid as he did plant Hushai and Zadok in key positions that Absalom continued to use and who reported to King David what was going on in the city and in the Palace of Absalom. A wikileaks type of system.

Psalm 86-87

[http://www.ucg.org/bible-commentary/Psalms/84\)-Yearning-to-dwell-in-God’s-house;-85\)-Prayer-for-restoration-after-captivity;-86\)-Prayer-for-mercy-and-help-against-enemies;-87\)-God’s-special-love-for-Zion/default.aspx](http://www.ucg.org/bible-commentary/Psalms/84)-Yearning-to-dwell-in-God’s-house;-85)-Prayer-for-restoration-after-captivity;-86)-Prayer-for-mercy-and-help-against-enemies;-87)-God’s-special-love-for-Zion/default.aspx)

Psalm 86 is a prayerful lament of David, wherein he cries out to God for mercy. This is the only psalm in Book III with David’s name in the title. Certain key phrases are found in other psalms of David. “I am poor and needy” (verse 2), referring to his lowly, humbled state and need for God’s saving help, is also found in Psalm 40:17 (repeated in 70:5). “To You, O Lord, I lift up my soul” (86:4) is also found in Psalm 25:1 (compare 143:8). And “Teach me Your way, O Lord” (86:11), showing his deep longing to know and follow God’s laws, is also found in Psalm 27:11.

David doesn’t give the specifics of his affliction but it is dire—as he perceived himself headed toward “the depths of Sheol” (verse 13), that is, the grave. And his predicament involved a proud mob of violent, godless men who sought his life (verse 14). David is troubled by his situation “all day long” (verse 3), and its remedy requires God’s forgiveness (verse 5). A number of other psalms of David follow this familiar pattern.

In the NKJV translation of verse 2, David prays, “Preserve my life, for I am holy.” The word translated “holy” here is not the typical Hebrew word meaning holy, qodesh or kadesh. Rather, the Hebrew word here is hasid, translated “godly” in Psalm 4:3: “But know that the Lord has set apart for Himself him who is godly.” However, the word hasid is closely related to the word hesed, used in Psalm 86 for God’s mercy, lovingkindness or covenant faithfulness. In context of the rest of verse 2, David seems to be stressing his relationship to God—that he is loyal and faithful to God. The NIV translates his words as, “...for I am devoted to you.” Thus, David is not saying he is worthy of saving because of some self-inherent goodness. He is instead basing His plea on the relationship He has with God—one of mutual covenant faithfulness.

“Among the gods there is none like You, O Lord,” David declares in verse 8, answering the rhetorical question posed in Exodus 15:11. None of the pagan gods of the surrounding nations are even real—though real demonic spirits may pose as them (compare 1 Corinthians 10:20). That David does not believe in pagan gods is clear, for he states, “You alone are God”—appropriately spelled in English with a capital G (verse

10). He foresees the time when the nations worshipping false gods will learn about their true Creator and glorify Him (verse 9)—which we see more about in the next psalm.

Besides expressing his desire to know and follow God's teachings (verse 11), David also asks for an "undivided" heart so that he can properly fear God and sincerely praise Him (verses 11-12). And note that he is confident that he will be able to do so forevermore (verse 12) because, as he is sure, God will have delivered him from his life-threatening situation (verse 13).

The description of God's compassion and mercy in verse 15 appears drawn from God's description of Himself to Moses in Exodus 34:6.

David concludes Psalm 86 with a final plea for mercy, strengthening and deliverance (verse 16), asking for a positive sign on his behalf (verse 17)—not to help him believe, as he already does, but so that his enemies will be put to shame.

Psalm 87, another Korahite psalm in the final cluster of Book III, is a song of Zion—yet a remarkably unusual one in that other nations are included in the ranks of Zion's citizenry. The Expositor's Bible Commentary, in its introductory note on this psalm, says that it's "difficult to postulate an original life-situation for the psalm. It may well have been associated with any of the three pilgrimage festivals, when Israel together with proselytes [from other nations] joined together in the worship of God at the temple." While there may have been some application for that time, the psalm when composed was clearly forward-looking—prophesying of the future. Thematically, this psalm follows David's remark in the previous psalm about all nations eventually coming to worship the true God (86:9).

"The holy mountains" of 87:1, where sits the foundation of God's worship system and from where He will ultimately rule all nations, refers either to Israel and Judah or to the hills of Jerusalem. If the former, verse 2 narrows the focus to Zion. If the latter, verse 2 simply defines the mountains as those of Zion. "The Lord loves the gates of Zion" because they form the entrance to the temple through which His people have a relationship with Him. The Nelson Study Bible states that "the verb loves includes the idea of choice (see Deut. 6:5) as well as emotion. God chose Jerusalem, and He also has an enduring affection for the city" (note on verses 2-3).

In verse 4, the end of the phrase "I will make mention of Rahab [i.e., Egypt (see Isaiah 30:7)] and Babylon to those who know Me" could be translated as "...AS those who know Me" (note on Psalm 87:4)—or perhaps "...AS OF those who know Me." The NIV renders verse 4 this way: "I will record Rahab [Egypt] and Babylon among those who acknowledge me—Philistia too, and Tyre, along with Cush [i.e., Ethiopia or perhaps all of east and southern Africa]—and will say, 'This one was born in Zion.'" This is saying that people born in other nations, even nations that were troublesome to Israel, will be considered as "born in Zion" once they repent and worship the true God. Verse 6 affirms, "The Lord will record, when He registers the peoples: this one was born there."

This process begins with the Church of God today: "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem...to the general assembly and church of the firstborn who are registered in heaven" (Hebrews 12:22)—spiritual Zion according to the New Covenant, "the Jerusalem above...which is the mother of us all" (Galatians 4:26). The New Testament describes the gentile nations generally as "aliens from the commonwealth of Israel and strangers of the covenants of promise, having no hope and without God in the world" (Ephesians 2:12). Yet those who come into God's Church have a drastically changed status—to that of being "no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God" (verse 19). Through Jesus Christ, they become "Abraham's seed, and heirs according to the promise" (Galatians 3:29).

Then, when Christ returns, these will all be spiritually born of Zion in the resurrection. As Isaiah 66:8 says: "Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion

was in labor, she gave birth to her children.”

Afterward, God’s holy mountain, His Kingdom, will grow from Zion to fill the entire earth—so that all nations will become part of Israel in a spiritual sense. All will be born in Zion. How marvelous is God’s plan for all people! It is a cause for singing and rejoicing (Psalm 87:7). The phrase “all my springs are in you” (same verse), or “all my fountains are in you” (NIV), calls to mind the “river whose streams shall make glad the city of God” (46:4), the life-giving river of the New Jerusalem (Revelation 22:1-5), the “fountain of life” (Jeremiah 2:13) and the “wells of salvation” (Isaiah 12:3), from which living water will be drawn with joy.

Occurring as it does near the end of Book III, which contains a number of psalms about Israel’s devastation at the hands of enemy nations (previewing the time of the great tribulation ahead), perhaps this psalm was placed here to remind God’s people to not focus on wishing ill on their enemies but to long for the day when all will be reconciled, dwelling happily together in the family of God.

Luke 6

Right here again at the beginning of the chapter the reader is confronted once again with the fact that Yehshua kept the Sabbath. And yet this is the one Christians use to justify not having to keep the Sabbath. That Yehshua worked on the Sabbath.

When they say such things it just shows their ignorance of the law. So let us once again look at the law of Torah.

Exodus 20: 8 “Remember the Sabbath day, to set it apart. 9 “Six days you labour, and shall do all your work, 10 but the seventh day is a Sabbath¹ of Yehovah your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. Footnote: ¹There are other Sabbaths, but this is the weekly Sabbath. 11 “For in six days Yehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Yehovah blessed the Sabbath day and set it apart.

Now many people question what can be done on the Sabbath? Here we have just read that Yehshua and the apostles were picking grain. We read in Deuteronomy 23: 24 “When you come into your neighbour’s vineyard, you shall eat to the satisfaction of your desire, but do not put any in a receptacle of yours. 25 “When you come into your neighbour’s standing grain, you shall pluck the heads with your hand, but do not use a sickle on your neighbour’s standing grain.

They were picking the grain by hand to feed themselves on the Sabbath. You were allowed to do this but you were not allowed to use a sickle as then it was considered to be working or harvesting. The same for picking grapes; you could eat whatever you wanted but you could not load up a container as this was considered harvesting.

We then read 2 And some of the Pharisees said to them, “Why are you doing what is not right to do on the Sabbath?”

What is going on here? The Pharisees are using the Talmudic teachings that they had devised over the years which now were over riding what the Torah said and replacing Torah with Talmudic teachings. This where Yehshua and the Pharisees had most of their disagreements.

Here is some more on the Sabbath you might want to know about.

<http://water-desert.wetpaint.com/page/Sabbath>

The Sabbath, a Wedding Gift

The Torah gives the word Sabbath (Shabbat) the female gender. Within the Jewish community, Sabbath is called, “the Queen of Days.” It has the female gender because it symbolizes the bride of the Messiah. All

the Feasts and the Sabbath are wedding gifts from Yeshua to His Bride that she can enjoy before He comes to get Her. These gifts have so many symbols and aspects that remind her of Him and things about Him. As you open up this gift of the Sabbath every week, you are thinking of Him, His love and compassion towards you and it is if He is there with you every time, and He actually is. Through His Spirit, which you cannot see, He is there with you, inside of you and you can have fellowship with Him. The Sabbath can also be seen as a wedding ring, a special symbol of the covenant relationship between the bridegroom and the bride. Its circular construction speaks of a never-ending relationship. The precious metal speaks of the vows that formed the marriage. The ring is worn as a reminder.

Feast of Creation

It is a covenant sign between Elohim and His people. It dates back to the very creation of heaven and earth. This is the day that YHVH rested from His work and this is the sign that He is the Creator.

But as for you, speak to the sons of Israel, saying, "You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am YHWH who sanctifies you."EXO 31:13

It is one of the Ten Commandments. The Torah calls Sabbath the commandment of remembrance. Sabbath was known to man prior to the giving of the Torah; therefore, the Torah's instruction is; "Remember to keep the Sabbath holy." Remember Him every Sabbath, the Sabbath is about Him and to think on His things, His Word and His ways. The observance of Sabbath serves as a stepping stone to a new awakening of Elohim. Instead of always going to Elohim's house to visit Him; keeping Sabbath shows people how to invite Elohim to their home and He comes to visit them to celebrate and remember that He is the Creator Who created everything. This gives Him back His authority in the World that proves that He is above all and all things as stated in the New Testament also.

Set apart day of rest

Sabbath is a day of rest and refreshment. According to Elohim, the very labeling of days is based on Sabbath. There is the first day after Sabbath, the second day after, the third day after, the third day before, the second day before, the day of preparation, and finally the Sabbath. The whole week is built around the Sabbath and everything revolves around it. This day is His day where He can show Himself to you. You should not be busy with your things or pleasures that can distract you from the whole purpose of the Sabbath. ISA 58:13-14 If because of the Sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight, the holy day of YHWH honorable, and shall honor it, desisting from your own ways, from seeking your own pleasure, and speaking your own word, then you will take delight in YHWH, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of YHWH has spoken.

JOS 1:8 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

Use this day to focus on Him, His Creation and His Word. Try to find Him in the Scriptures, search and meditate on it and then He will respond with Himself and the essence of His Being.

Keeping Sabbath Holy

In traditional observant homes, a simple ceremony called "Kiddush" (to make holy) is performed on Friday evenings at the beginning of Sabbath. Keeping the Sabbath holy is initiated by recognizing the beginning of Sabbath and blessing the name of Elohim and the Sabbath. The husband or leader of the home pronounces a blessing with the Kiddush cup (a special cup set apart for Sabbath and holidays). Then he breaks the Sabbath bread (two loaves of challah) and blesses Elohim for the daily bread. Traditionally, two loaves are used to remember the double portion of manna given on the sixth day. The bread loaves are usually made

from three pieces of dough each braided to form a pattern of hills. Sesame or poppy seeds adorn the top to appear as manna on the hills. The Last Supper ceremony requires the bread of Passover unleavened bread. Challah used with Kiddush is leavened bread. Then the father and husband blesses his wife and children as part of Sabbath. This entire ceremony, called Kiddush, is a way to remember and keep Sabbath separate (holy) from other days in the home. But is this the only way to remember to keep the Sabbath holy? Probably not. Again, judgment and discernment are required to fulfill this commandment. {We have purposely removed the sentence here about the lighting of Shabbat candles. As this is not a commandment which the prayer says it is. This is in fact an Oral false teaching and as such we do not do it.}

Not working on the Sabbath

This is a difficult thing to do because we tend to think that “Saturday” is our day in the week to do the things we have no time to do during the week. In other instances we use this day to catch up on work or to make an easy buck. Is this what Sabbath was intended for?

DEU 5:14 ...but the seventh day is a Sabbath of YHWH your Elohim; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.

The observance of Sabbath for them becomes a test of faith. Will YHWH provide for me and my family if I don't work on the Sabbath. This was the very issue for the children of Israel in the wilderness. They thought that they needed to gather manna every day. They weren't sure that YHWH would provide enough on the sixth day for two days. Until this test was passed, until they believed YHWH would provide, it was not possible to make the Sabbath a delight, to truly rest. Most people at the first observance of Sabbath are overwhelmed by the word “cease”. The first couple weeks will be met with family complaints like, “We can't do anything. What can we do on Sabbath?”

One of the greatest misconceptions of Sabbath is that we are not told to “cease from everything”. We are told to “cease” from laborious work. There are many “good” things to do and not be “work.” Again, judgment and discernment are required to determine exactly what that is. For me, I enjoy family time. I enjoy sleeping in, taking a nap, reading, and relaxing. I look for those things that are delightful. I also am prepared to rise and do good. It is on this point that the New Testament has much to say concerning Sabbath. Accusers of Yeshua said that He did not keep the Sabbath. He did good (healed and helped people) on Sabbath. He argued not against Sabbath but those who restricted any activity (including doing good) on Sabbath. In fact, Yeshua specifically healed certain men on Sabbath to illustrate this point. His logic was straight forward.

And He said to them, “What man shall there be among you, who shall have one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out? Of how much more value than is a man than a sheep! So then, it is lawful to do good on the Sabbath” MAT 12:11-12

Part of “ceasing” from laborious work is to be refreshed and renewed by good things. For those of you who want to keep Sabbath but are facing an employment situation which conflicts with its observance, my counsel is simple. Ask YHWH to solve that problem by giving you a new job, a different work schedule, or a promotion. Many can give their testimony of how Elohim helped in this matter. The commandment also says that we should not cause others to serve us. This even includes family members, paid servants, and animals (other living creatures).

This is especially the case in your household where you teach for instance, your children, to rest but you give them chores to do, this is contradicting what you are teaching and you should finish your chores before Shabbat and after Shabbat. Going to a shop, filling your car with petrol or buying a coffee on your way to

the Assembly is an act of commerce and if we all stopped doing this then these people would not have business on Sabbath and be able to keep Shabbat as well. These people are not convinced by your beliefs and do not follow Torah's instructions regarding the Sabbath. Here the onus is on you not to engage in things, like shopping, that is not a "set apart" act that helps you to focus on YHVH. I always see Shabbat as a time to spend with YHVH, your Family and fellowship with other believers. If you and your Family decide to go on a pick-nick, enjoying each other's company and YHVH's creation, go for it!

Sunday or Sabbath

It is because we don't believe. We don't believe YHWH or His instructions. Some have even gone so far as to say, "Sabbath can be any day you want. It is really the concept of resting one day in seven." The Sabbath we are speaking of is YHWH's Sabbath. It is the day that He rested from His labors. Some say that it was changed. They say that YHWH's day of the New Testament is Sunday. In fact, they even change the Old Testament as well. The Ten Commandments for the Catholic Bible simply changes the fourth commandment to "keeping Sunday." The Catholics are not bashful about explaining that the "church fathers" made this change; they believe they had the authority to do so.

Protestants may think they are different from Catholics, but the fact is that they agree with and submit themselves to this same authority of the "church fathers." Protestants are just "protesting Catholics". But, on the matter of Sabbath, they don't change the Bible text, but they agree with the teaching. They believe Sabbath has changed. What is it about the observance of the Sabbath ordained by Elohim that causes such a negative reaction for the traditional Christian community? I sincerely believe it has to do with misunderstandings of what Moses taught. One of the complaints against Sabbath is that it is Jewish. Actually, it isn't; traditional Jews do observe it, but Sabbath began before there were any Hebrews or Jewish people. Sabbath is explained in Genesis chapter two. Adam kept Sabbath, as did Noah, before Abraham, the first Hebrew. But maybe the greatest misunderstanding of Sabbath seems to be the nature of the commandment itself.

Many people, coming from a church attendance mentality, think that Sabbath is a commandment of assembly. That is, they think Sabbath is a commandment of assembly on the seventh day rather than the first day of the week. The commandment of Sabbath is not "Thou shalt assemble and hold church on Saturday". So then what is the commandment of Sabbath and how are we to observe it? Actually, there are six commandments concerning Sabbath according to Moses. If you follow the oral tradition of Judaism there are 1,583 commandments about Sabbath, but we will confine ourselves to what Moses taught. Every Sabbath day he shall set it in order before YHWH continually; it is an everlasting covenant for the sons of Israel. LEV 24:8 The Sabbath should be kept, as all people before us since Adam did, and it is a sign unto all people for all eternity.

Depth of the Sabbath

The word Sabbath is constructed of a Shin – Bet – Tav and expressed as "shaw-bath", changing the vowels it is then expressed as "sheh-beth" meaning; "sitting still", "seat" or "dwelling place". All these are feminine nouns and shows it is meant for the Bride and it should be the reaction of the Bride to these words. Shin means fire and is on the right or spiritual side. Bet is the object and is in the middle and means house. Tav is on the left or physical side and means cross. Their numbers are; 300, 2, 400 and it represents the work of the Messiah, as seen in His dying on the tree (cross). The Sabbath should remind us of the work He did for us so that we can enter His house, Bet, by the restoration of the relationship (2) between us and it should also remind us of His covenant (300) and that the Shabbat is a seal at the last day of judgment, Shin – fire. By doing the Shabbat we establish a good relationship with Him (2), meditating on Him and His Word, and we are also obedient to His ways, establishing His covenant in our lives so that we might also be invited into His house, as we invited Him to our houses every Shabbat.

Messiah working on the Sabbath

There are numerous examples in the New Testament where Yeshua “worked” on the Shabbat, the question is; did He break the Law concerning the Shabbat and is this an example of Him teaching us to break the law? The answer is no, He never teaches anyone to break the law and doing good deeds on the Sabbath is permitted in the Torah. To explain this concept of the work He did we have to go to John and look at one of these examples where He “broke” the Sabbath, to understand what is the misperception most people have concerning Yeshua and the Law. A Man was lying at the pool of Bethesda (pool of kindness) and there was no one to carry him into the water after it was moved. He was thirty-eight years stricken by this problem he had and asked Yeshua to help Him into the pool. Yeshua responded by instructing him to take up his bed and walk. What is interesting is that the oral law concerning “work on the Sabbath” had 39 precepts of things not to do on the Sabbath and the one Yeshua told him to do was the last one, number 39. It was the man’s 39th year of illness, see the correlation, and he broke the 39th law.

This law was compiled by listing all the work that is needed to construct the Tabernacle, very interesting, of which the 39th one was forbidding you to take something and carry it into a different place. Yeshua asked the man to carry his bed, but in the spiritual realm, Yeshua took the man’s infirmity and transferred it, and swapped it with health, see the picture. Then when the Pharisees confronted Yeshua He told them that His Father is working up to now and so is He. This was like fat on the fire and they wanted to stone Him. Did Yeshua break the law? No, these laws were made by man but other than that, the Sabbath is the time YHVH uses to work within man. When you take off and rest, you enable YHVH and give Him the time to work in your life, this time is set apart for YHVH to do just that and that is why you must “rest” on this day so that He can do a changing work within you, taking garbage from your life in this realm and move it away from you into another realm. This process is called the exchange of life, death taken from your life and filled with new life from YHVH. The medium in which this takes place is through meditating on His Word and talking to YHVH and others concerning His Word of Truth.

Millennial Sabbath

Yeshua also says that He is YHWH of the Sabbath; He is the Bridegroom. The whole concept of the millennial kingdom is based on the Sabbath. It is the seventh 1,000 year day in the history of the earth. For with YHWH, one day is as a 1,000 years, and 1,000 years as one day. The millennial Kingdom begins with the wedding of the Lamb. Having said all this, and there is no dispute over these facts, how is that we as a believing community of YHWH do not observe such a weekly event with diligence, deep conviction, and overwhelming joy?

Ending of Sabbath

At the close of Sabbath, Saturday evening, another simple ceremony is convened to end Sabbath. It is called Havdalah (separation) of Sabbath. {Again the part about the candles is removed}

A Kiddush cup is filled to overflowing into a saucer. Sabbath has given us overflowing joy. Or, some of the cup is simply poured out into the saucer representing a loss of joy because the Sabbath is going away. Sweet spices are sniffed to keep the memory as long as possible of the sweetness of Sabbath. This ceremony, Havdalah, is the reason for Paul gathering with his brethren in Acts 20:7.

End Times & the Sabbath

The Bible says that Sabbath sanctifies us to Elohim and it is perpetual, permanent, continual and everlasting. What husband would tolerate another man telling the husband’s wife that her marriage covenant was only temporary and she should take off her wedding ring and never wear it again? I dare say that the husband would take issue with the man. Yet, many men today say that Elohim’s marriage covenant has ended and the sign of that covenant is no longer valid for believers of Elohim. I think they are very mistaken and should seriously rethink the very character of Elohim. I think they should consider the counsel of Isaiah as he prepares us for the second coming of Messiah Yeshua.

ISA 56:1-2 Thus says YHWH, “Preserve justice, and do righteousness, for My salvation is about to come and My righteousness to be revealed. How blessed is the man who does this, and the son of man who takes hold of it; who keeps from profaning the Sabbath, and keeps his hand from doing any evil.”

This is a scary thought in thinking that Sabbath is still required for a sign between YHVH and man and yet so many people disregard the instruction and will of YHVH for His people. Sabbath is not salvation but Sabbath is part of learning and knowing YHVH.

Mat 7:21-23 (21) Not everyone who says to Me, Lord! Lord! shall enter the kingdom of Heaven, but he who does the will of My Father in Heaven. (22) Many will say to Me in that day, Lord! Lord! Did we not prophesy in Your name, and through Your name throw out demons, and through Your name do many wonderful works? (23) And then I will say to them I never knew you! Depart from Me, those working lawlessness!

Lawlessness can be defined as 1 John 3:4 Lawlessness is the transgression of the law; people doing man’s instructions and not YHVH’s instructions. Assembling on a Sunday was invented by man and not YHVH and you are the servant of the one’s who’s instructions you follow. Think about it.

Today some have begun to question when is the Sabbath. I recently wrote this reply to a brother who was asking.

Let the scriptures show you when the Sabbath begins and ends.

Gen 1:2 And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. Footnote: 1 Or the earth became. 3 And Elohim said, “Let light come to be,” and light came to be. 4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. 5 And Elohim called the light ‘day’ and the darkness He called ‘night.’ And there came to be evening and there came to be morning, the first day.

Gen 1:6 And Elohim said, “Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters.” 7 And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so. 8 And Elohim called the expanse ‘heavens.’ And there came to be evening and there came to be morning, the second day.

Gen 1:9 And Elohim said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it came to be so. 10 And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’ And Elohim saw that it was good. 11 And Elohim said, “Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth.” And it came to be so. 12 And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good. 13 And there came to be evening and there came to be morning, the third day.

Gen 1:14 And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, 15 and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so. 16 And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars. 17 And Elohim set them in the expanse of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good. 19 And there came to be evening and there came to be morning, the fourth day.

Gen 1: 20 And Elohim said, “Let the waters teem with shoals of living creatures, and let birds fly above the earth on the face of the expanse of the heavens.” 21 And Elohim created great sea creatures and every living creature that moves, with which the waters teemed, according to their kind, and every winged bird

according to its kind. And Elohim saw that it was good. 22 And Elohim blessed them, saying, “Bear fruit and increase, and fill the waters in the seas, and let the birds increase on the earth.” 23 And there came to be evening and there came to be morning, the fifth day.

Gen 1: 24 And Elohim said, “Let the earth bring forth the living creature according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind.” And it came to be so. 25 And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good. 26 And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.” 27 And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them. 28 And Elohim blessed them, and Elohim said to them, “Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.” 29 And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food. 30 “And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is life, every green plant is for food.” And it came to be so. 31 And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

Gen 2:1 Thus the heavens and the earth were completed, and all their array. 2 And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. 3 And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.

If the first day is from evening to morning and each of the other 6 days is from evening to morning then Sabbath should be from Evening to the morning. It includes the evening first and then the day second; Or from Sunset to Sunset.

Lev 23:1 And Yehovah spoke to Mosheh, saying, 2 “Speak to the children of Yisra’el, and say to them, ‘The appointed times of Yehovah , which you are to proclaim as set-apart gatherings, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering.

Notice that the Sabbath is the first of the appointed times. He then lists all the other appointed times or Holy Days and then he gets very specific about the Day of Atonement and tells you when it is exactly so you have not excuse to get confused about it.

27 “On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to Yehovah. 28 “And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before Yehovah your Elohim. 29 “For any being who is not afflicted on that same day, he shall be cut off from his people. 30 “And any being who does any work on that same day, that being I shall destroy from the midst of his people. 31 “You do no work – a law forever throughout your generations in all your dwellings. 32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”

Now did anyone else keep the Sabbath from Sunset to Sunset?

Nehemiah 13: 15 In those days I saw in Yehudah those treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, and figs, and all kinds of burdens, which they brought into Yerushalayim on the Sabbath day. So I warned them on the day they sold food. 16 And men of Tsor dwelt there, bringing in fish and all kinds of goods, and sold them on the Sabbath to the children of Yehudah, and in Yerushalayim. 17 Then I contended with the nobles of Yehudah, and said to them, “What

evil matter is this that you are doing, profaning the Sabbath day? 18 “Did not your fathers do the same so that our Elohim brought all this evil on us and on this city? Yet you bring added wrath on Yisra’el by profaning the Sabbath.” 19 And it came to be, at the gates of Yerushalayim, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and commanded that they should not be opened till after the Sabbath. And I stationed some of my servants at the gates, so that no burdens would be brought in on the Sabbath day. 20 And the merchants and sellers of all kinds of wares spent the night outside Yerushalayim once or twice, 21 and I warned them, and said to them, “Why do you spend the night around the wall? If you do so again, I lay hands on you!” From that time on they came no more on the Sabbath.

So when I read these scriptures Brother I see that the Sabbath begins at Sunset on Friday evening and ends at Sunset Saturday evening. Each of the Holy Days also begins at Sunset and finishes at Sunset.

Please read all of Luke this week. There is so much here to talk about but I will share on just one more point.

20 And He, lifting up His eyes toward His taught ones, said, “Blessed are the poor,¹ because yours is the reign of Elohim. Footnote: 1Isa. 11:4, Jas. 2:5. 21 “Blessed are you who hunger now, because you shall be satisfied. Blessed are you who weep now, because you shall laugh. 22 “Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out your name as wicked, for the sake of the Son of Ad?am. 23 “Rejoice in that day and leap for joy, for look, your reward is great in the heaven, for that is how their fathers treated the prophets.

Luke does not seem to capture all that Mathew says on this same subject. The poor are the poor in spirit, those who do not think highly of themselves, who know they are redeemed and a price was paid for their salvation. They hunger for the word of truth, the Torah and they will be satisfied when they search for it.

Those who mourn or weep I liken to those in Ezekiel who mourn.

Ezekiel 9: 1 And He called out in my hearing with a loud voice, saying, “Let the punishers of the city draw near, each with his weapon of destruction in his hand.” 2 And look, six men came from the direction of the upper gate, which faces north, each with his battle-axe in his hand. And one man in their midst was clothed with linen and had a writer’s ink-horn at his side. And they came in and stood beside the bronze altar. 3 And the esteem of the Elohim of Yisra’?l went up from the kerub?, where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer’s ink-horn at his side, 4 and Yehovah said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.” 5 And to the others He said in my hearing, “Pass on into the city after him and smite, do not let your eye pardon nor spare. 6 “Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.” So they began with the elders who were in front of the House. 7 And He said to them, “Defile the House, and fill the courts with the slain. Go out!” And they went out and smote in the city. 8 And as they were smiting them it came to be that I alone was left. And I fell on my face and cried out, and said, “Ah, Master Yehovah! Are You destroying all the remnant of Yisra’?l in pouring out Your wrath on Yerushalayim?” 9 And He said to me, “The crookedness of the house of Yisra’?l and Yehud?ah is exceedingly great, and the land is filled with bloodshed, and the city filled with that which is warped. For they say, ‘Yehovah has forsaken the land, and Yehovah is not seeing!’ 10 “But as for Me, My eye shall not pardon, nor would I spare, I shall recompense their deeds on their own head.” 11 And see, the man clothed with linen, who had the ink-horn at his side, reported back and said, “I have done as You commanded me.”

The word Sigh here is Strong’s # 584 ‘anach aw-nakh’ a primitive root; to sigh:—groan, mourn, sigh.

We all need to mourn and weep over what is happening to the truth of Torah and it begins in Jerusalem. And we shall be hated for this.

Now concerning those things I have been saying about getting ready for the coming war. Once again Luke 6:49 “But the one hearing and not doing, is like a man who built a house on the earth without a foundation, against which the stream burst, and immediately it fell. And the ruin of that house was great.”