

Are you Marked and Sealed by Yehovah? Are you sure?

sightedmoon.com/are-you-marked-and-sealed-by-yehovah-how-you-keep-the-sabbath-or-not-shows-you-the-answer/

By  Joseph F. Dumond

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News Letter 5847-025

**3rd day of the 6th month 5847 years after the creation of Adam The
6th Month in the Second year of the third Sabbatical Cycle
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes Famines, and Pestilences. September 3,
2011**

Shabbat Shalom Brethren,

Those who keep Yehovah's Sabbaths. Plural!!!! The Weekly Sabbath, the Annual Holy Days as shown to you in Lev 23 and only them, and the Sabbatical years as shown to you in Lev 25. These are His Sabbaths and those who keep them no matter who you are will be blessed and those who do keep them understand when Yehshua is to return and why.

Isa 56:1 Thus said Yehovah, "Guard right-ruling, and do righteousness, for near is My deliverance to come, and My righteousness to be revealed. 2 "Blessed is the man who does this, and the son of man who lays hold on it, guarding the Sabbath lest he profane it, and guarding his hand from doing any evil. 3 "And let not the son of the foreigner who has joined himself to Yehovah speak, saying, 'Yehovah has certainly separated me from His people,' nor let the eunuch say, 'Look I am a dry tree.' " 4 For thus said Yehovah, "To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant: 5 to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off. 6 "Also the sons of the foreigner who join themselves to Yehovah, to serve Him, and to love the Name of Yehovah, to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant – 7 them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My house is called a house of prayer for all the peoples." 8 The Master Yehovah, who gathers the outcasts of Yisra'el, declares, "I gather still others to him besides those who are gathered to him."

Everyone who keep the Sabbaths, the Holy Days and the Sabbatical years will be grafted into Israel and be a part of the Kingdom of Yehovah. Those who will not keep these Sabbaths will be told when Yehshua returns, Mat 7:23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!'" 1 Footnote: 1 See v. 15.

This week I want to explain how to keep the Sabbath Holy and how do we keep the Holy Days Holy. We have many new people reading our news letter each week and many of them write in to ask how to do it.

We read in Exodus 20

Exo 20:8 “Remember the Sabbath day, to set it apart.

Exo 20:9 “Six days you labour, and shall do all your work,

Exo 20:10 but the seventh day is a Sabbath 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.

Exo 20:11 “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.

We read here that no one in our home is to work on the Sabbath. But many of us have spouses and children who do not and will not believe as we do.

So now let me explain what I do. As you may remember I have an unconverted wife and grown children who do not believe.

First of all, I do not work on the Sabbath. When asked to, I refuse it. When pressured to work, I decline it still. The emergency on Friday afternoon will still be there come Monday and is never that important any more. If we break a water main Friday afternoon then I would stay and get it fixed in order to help others get ready for the Sabbath so they had water. That is an ox in the ditch for me.

Yehshua explained this type of Ox in the ditch. You will notice, that Yehshua did not do away with the Sabbath nor say you could work on it as Christians teach. No He healed a woman on the Sabbath and explained it like this.

Luk 13:10 And He was teaching in one of the congregations on the Sabbath, 11 and see, there was a woman having a weakening spirit for eighteen years, and was bent over and was unable to straighten up at all. 12 And Yeshua, seeing her, called her near and said to her, “Woman, you are loosened from your weakness.” 13 And He laid His hands on her, and immediately she was straightened up, and praised Elohim. 14 But the ruler of the congregation, responding, much displeased that Yeshua had healed on the Sabbath, said to the crowd, “There are six days on which men should work, so come and be healed on them, and not on the Sabbath day.” 15 Then the Master answered him and said, “Hypocrite! Does not each one of you on the Sabbath loosen his ox or his donkey from the stall, and lead it away to water it? 16 “And this one, being a daughter of Abraham, whom Satan has bound, look, for eighteen years, should she not be loosened from this bond on the Sabbath?” 17 And when He said this, all His opponents were put to shame. And all the crowd rejoiced for all the splendid works being done by Him.

The Religious leaders in His day just as they do today have placed many other things upon us. Each one is meant for our good but over time becomes a burden. In the Talmud are many

teachings and additional laws that have been added to protect the Sabbath. This is what is called fencing in the Sabbath so as to protect you from breaking it.

What happens is that there are so many things added to it that you then lose perception of why you are keeping the Sabbath in the first place and concentrating on all these other laws that were manmade to protect it.

Luk 14:1 And it came to be, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely. 2 And see, there was a certain man before Him suffering from dropsy. 3 And Yeshua responding, spoke to those learned in the Torah and the Pharisees, saying, "Is it right to heal on the Sabbath?" 4 But they were silent. So taking hold of him He healed him, and let him go. 5 And to them He said, "Which of you, having a donkey or an ox that has fallen into a pit, shall not immediately pull him out on the Sabbath day?" 6 And they were unable to answer Him regarding these matters.

In both cases the Sabbath was not done away with; no Yeshua explained that good deeds could be done when emergencies arose on the Sabbath.

So when the Sabbath comes around and as I explained last week Sabbath is from Sunset to Sunset. It is not when you see three stars. It is not just the day only or the night only part. It is NOT based on the Lunar orbit of the moon. It is the seventh day of the week; Saturday.

The Babylonians named each day of the week after the planets in heaven. They named Saturday after the Planet that was, to the observers, at rest. That is the planet Saturn never seemed to move in the sky. Night after night it seemed to be at rest. So they named the seventh day of rest after the planet that was at rest; Saturn which is now known as Saturday.

The weekly seventh Day Sabbath has never changed as some will try to convince you. Many of the new twists on keeping the Sabbath are all inventions of those who have come to know the Sabbath in the past 20 years or so. Judah has ever since they went into captivity never let the Sabbath out of their sight. You will not see Jewish groups following the Lunar Sabbath, or the day only Sabbath. No, only messed up Ephramites do this.

When the Sabbath comes I go to my office and read the questions people send in. I also work on next week's News Letter by studying into the subjects that have come to my attention. Some times by those things people write. Such as how do we keep the Sabbath?

When my kids were little, I would not let them do the chores on Shabbat. They came to know this and would try to put things off until Sabbath came and then they knew I would not force them to do the work they had not done.

Years ago I used to travel up to three hours one way to attend a Sabbath service every week. This became a chore after some time. Now I find I am able to learn so much more about subjects that are of interest to me if I stay home and study on Shabbat.

I do not have the luxury of having a group of like minded believers nearby to attend with.

You should not do anything on the Sabbath that requires you to do business such as paying for gas or eating in restaurants. Those serving you are working. You are employing the taxi driver if you take a taxi.

If everyone were to stop doing business on Shabbat then those working on Shabbat would also stop as it would not be worth their while. One of the great things about going to Israel is to see children playing in the streets where cars normally race. On Shabbat cars are almost nonexistent on Shabbat in the orthodox neighborhoods. It is truly a pleasure to see this and be a part of this whole picture of keeping this day Holy.

How far should we travel on Shabbat?

Act 1:12 Then they went back to Yerushalayim from the Mount of Olives, which is near Yerushalayim, a Sabbath day's journey.

This is about a 20 minute walk or thereabouts. But are we limited as to how far we are to travel on Shabbat? You are about to learn one of the fenced in laws that was contrived after Judah went into captivity.

In New Testament times, Jewish rabbis used this term as the limit in distance a Jew could go from his or her home on the Sabbath. The rabbis set this distance by their tradition as 2,000 cubits or about 1,000 yards (a cubit was slightly less than 18 inches).

First, the rabbis based their tradition on the last part of Exodus 16:29,30, which forbade the Israelites to go out on the Sabbath to gather manna. "Bear in mind that the Lord has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out. So the people rested on the seventh day."* Then, since the distance separating the people from the ark as they marched across the Jordan was 1,000 yards (Joshua 3:4), the rabbis believed this was the distance between the peoples' tents and the tabernacle during their wilderness journeys. They concluded it was reasonable for the people to travel that far to approach the tabernacle and worship. Rabbis supported this contention further by the fact 1,000 yards around the towns were given to the Levites (Numbers 35:5).

What was the purpose of this limit of a Sabbath day's journey? Leviticus 23:3 identifies the Sabbath as a day of "rest, a day of sacred assembly...a Sabbath to the Lord." The word rest (Hebrew, *menuchah*) has the basic meaning of "ceasing." God ceased from His work of creating on the seventh day (Genesis 2:2,3). For the Sabbath to be a day of rest, the Israelites were to plan their work so they could put it aside by sundown on the sixth day. This would enable them to come together on the seventh day for a sacred assembly of worship and teaching. The Sabbath was to be a day devoted to the Lord. By putting a travel limit of 1,000 yards on the people, the rabbis made sure everyone would be present for this sacred assembly every Sabbath.

Some later rabbis invented a tradition that enabled them to get around this limitation. For example, since they were allowed to go 1,000 yards from their home, they defined their home as anywhere their personal possessions were. They would take a bag of worthless possessions, go 1,000 yards, put down a personal possession, and say, "This is my Sabbath home; I can go another 1,000 yards." By this means, they could go anywhere they wanted. No wonder Jesus said, "You have let go of the commands of God and are holding on to the traditions of men" (Mark 7:8).

Since the walled cities were rather small, ranging from 6 to about 23 acres (Jerusalem being larger from Solomon's time on) and the many unwalled villages were even smaller, each city would form a small congregation. Everyone would know each other and would unite in worship and in presenting their needs to the Lord. These small groups were important.

So should we not travel on Shabbat?

Since the Christian believers were not under law, That is under the Talmudic law; there is no evidence that they had any concern about the limitations of a Sabbath Day's journey. At first, as seen in the Book of Acts, believers gathered "in one accord" (one of Luke's favorite expressions). However, by the time of what must have been largely second-generation Christians, some must have needed the exhortation of Hebrews 10:25: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching." The "Day" refers to the coming Day of the Lord, a day we are fast approaching. Believers today need the same exhortation. They need to be encouraged to be faithful to their local assemblies.

<http://www.ucg.org/booklet/sunset-sunset-gods-sabbath-rest/jesus-christ-and-sabbath/>

Many believe that He came to do away with the law and that He deliberately ignored or broke this commandment to keep Holy the Sabbath. However, since the Gospels mention the Sabbath almost 50 times, we have an ample record of Yehshua's approach toward the day. "And He said to them, 'The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is also Lord of the Sabbath'" (Mark:2:27-28).

How did Yehshua view the Sabbath? Many people see only what they want to see regarding His approach to the seventh day. Some believe, based on misunderstandings, that Jesus came to do away with the law and thus ignored or deliberately broke the Sabbath commandment.

Actually, the Sabbath is mentioned almost 50 times in the four Gospels (more than in the entire first five books of the Bible!), so we have ample historical record of His attitude toward the Sabbath. To understand the Gospel accounts, however, we must consider how Sabbath observance had changed—or, more properly, had been changed—since its inception and later inclusion in the Ten Commandments.

The Sabbath in history

Sabbath observance underwent a dramatic transformation in the centuries leading up to the time of Christ.

Yehovah warned Israel not to forget His mighty works and laws. The ancient Israelites' sad record shows they didn't listen. Eventually Israel did forget Yehovah and disintegrated as a nation, dividing into the separate kingdoms of Israel and Judah before being taken away into captivity by Assyrian and Babylonian invaders in the eighth and sixth centuries B.C., respectively.

One of the Israelites' most flagrant sins leading up to their national captivity was the violation of Yehovah's Sabbath. Even as the kingdom of Judah was self-destructing from its citizens' sinful behavior, Yehovah continued to warn them through the prophet Jeremiah to "bear no burden on the Sabbath day . . . nor do any work, but hallow the Sabbath day, as I commanded your fathers . . . But if you will not heed Me to hallow the Sabbath day . . . then I will kindle a fire . . . , and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jeremiah:17:21-22, 27).

Through the prophet Ezekiel, in Babylon after he and much of the kingdom of Judah had been taken into captivity, Yehovah said of the Israelites: "I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the Lord who sanctifies them. Yet . . . they greatly defiled My Sabbaths . . . They despised My judgments and did not walk in My statutes, but profaned My Sabbaths" (Ezekiel:20:12-13, 16).

Yehovah also said of His people, "Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them" (Ezekiel:22:).

Later, many of the Jewish captives returned from Babylon and were restored to their former lands several centuries before Yehshua's time. They knew from the messages of Jeremiah and Ezekiel that their nation had been destroyed for breaking Yehovah's law, and violating the Sabbath was one of their chief sins.

Once restored as a nation, they determined never to make the same mistake again. Consequently, over several centuries Jewish religious authorities crafted meticulous regulations detailing exactly what they considered permissible and impermissible on the Sabbath. They veered from one ditch to the other—from ignoring and abusing the Sabbath to imposing an oppressive, legalistic observance of the day.

Religious authorities added burdensome Sabbath regulations

The Zondervan Pictorial Bible Dictionary describes how extreme these measures had become by Yehshua's day. The religious code regarding the Sabbath listed "39 principal classes of prohibited actions: sowing, plowing, reaping, gathering into sheaves, threshing, winnowing, cleansing, grinding, sifting, kneading, baking . . . Each of these chief enactments was further

discussed and elaborated, so that actually there were several hundred things a conscientious, law-abiding Jew could not do on the sabbath.

“For example, the prohibition about tying a knot was much too general, and so it became necessary to state what kinds of knots were prohibited and what kind not. It was accordingly laid down that allowable knots were those that could be untied with one hand . . .

“The prohibition regarding writing on the sabbath was further defined as follows: ‘He who writes two letters with his right or his left hand, whether of one kind [of letter] or of two kinds, . . . is guilty. He even who should from forgetfulness write two letters is guilty . . . Also he who writes on two walls which form an angle, or on the two tablets of his account-book, so that they can be read together, is guilty’ (1967, “Sabbath,” p. 736).

Authorities defined “work” in extreme ways

The religious authorities’ definition of “work” that could violate the Sabbath command was vastly different from any ordinary definition of work. For example, plowing was a prohibited work category, and few would dispute that plowing is difficult work. However, according to first-century rabbinic opinion, the prohibition against plowing could be violated by simply spitting on the ground. The spit could disturb the soil, which in the rabbis’ view was a type of plowing! Women were forbidden to look into a mirror on the Sabbath, because they might see a gray hair and pull it out, and that would constitute work.

Wearing nailed shoes on the Sabbath was prohibited, because in the authorities’ view the addition of the nails meant they were carrying an unnecessary burden. Even walking through grass was not allowed, because some of the grass might be bent and broken, which constituted threshing, one of the forbidden categories of work.

The religious leaders taught that if a house caught on fire on the Sabbath, its inhabitants couldn’t carry their clothes out of the house to spare them from the flames because that would be bearing a burden. However, they were allowed to put on all the layers of clothing they could wear and thus remove the clothes by wearing them, which was acceptable.

This was the kind of charged, hypercritical religious atmosphere Yehshua entered with His teaching and preaching. Today, without this historical context of how religious authorities had twisted and distorted Yehovah’s Sabbath commandment, many people draw wrong conclusions about how Yehshua viewed the Sabbath.

The writers of the Gospel accounts record numerous confrontations between Yehshua and the religious leaders of His day concerning the Sabbath. His healings on the Sabbath and His teachings about Sabbath observance stirred frequent controversy. A brief view of the biblical record of His actions and teachings will help us understand how Yehshua viewed the Sabbath.

As we review these accounts of His life, keep in mind their chronology. Bible scholars generally agree that the Gospels of Matthew, Mark and Luke were written in the first century, from the 50s through the 70s, some 20 to 40 years after the events recorded in them occurred (John, they believe, wrote his Gospel near the end of the first century). If Yehshua intended to

change, abolish or annul the Sabbath, that intent should be apparent in the Gospel writers' historical records of His life. But as we will see, there is simply no evidence to support that view.

Yehshua proclaims He is the Messiah on the Sabbath

The first mention of the Sabbath in the life of Yehshua is Luke:4:16: "So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read."

In this, the Gospels' first mention of the Sabbath, at the very beginning of Yehshua's ministry, we find that Yehshuas' custom—His normal activity—was to go "into the synagogue on the Sabbath day." This was not an isolated incident; He would later continue to teach in the synagogue on the Sabbath as well (Mark:6:; Luke:13:10).

Continuing in Luke's account: "He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.' Then He closed the book . . . And He began to say to them, 'Today this Scripture is fulfilled in your hearing'" (Luke:4:17-).

That acceptable year was 28 AD and it was a Sabbatical year.

Yehshua quoted Isaiah:61:1-2, which those in the synagogue recognized as a prophecy of the messianic age. By saying, "Today this Scripture is fulfilled in your hearing," Yehshua claimed to be fulfilling this prophecy—and thereby proclaimed Himself the expected Messiah! Yehshua went on to compare His ministry to that of the prophets Elijah and Elisha. His listeners, clearly understanding His meaning, promptly tried to kill Yehshua for this claim, but He escaped from them (verses 23-30).

This is the first mention of the Sabbath during His ministry. On that day Yehshua first proclaimed that He was the prophesied Messiah—introducing His mission as Savior and Lord of all humanity. This was a significant event. Nazareth was where He grew up. Now, on that Sabbath, the people of Nazareth were the first to hear, directly from Him, that He was the Messiah. He pointed them to the hope of His future reign—the gospel, or good news, in both its present and future fulfillment.

Yehsua heals and casts out demons on the Sabbath

Immediately, Yehshua began to use the Sabbath to proclaim the coming Kingdom of Yehovah and to manifest His miraculous power as the Messiah. "Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. And they were astonished at His teaching, for His word was with authority" (Luke:4:31-32).

Next, Yehshua ordered a demon out of a man, and those in the synagogue “were all amazed and spoke among themselves, saying, ‘What a word this is! For with authority and power He commands the unclean spirits, and they come out’” (verses 33-36).

Yehshua then went to Peter’s house, where He healed Peter’s mother-in-law of a fever. Finally, as the Sabbath day drew to a close, “all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. And demons also came out of many, crying out and saying, ‘You are the Christ, the Son of God!’ And He, rebuking them, did not allow them to speak, for they knew that He was the Christ” (verses 38-41).

As the Savior, Yehshua understood the purpose of the Sabbath, that it was a perfectly appropriate time to bring His message of healing, hope and redemption to humanity and to live that message through His actions. Even the demons recognized that He was the prophesied Messiah (which is the meaning of “Christ,” John:1:41), the promised King and Deliverer. Yehshua used the Sabbath to point people to Him as the Healer and Savior of mankind.

The Sabbath is a time to Study His word, pray to Yehovah, and meditate on those things you have learned, to rest and relax and to spend time with the family. Not at the local football game, but on a picnic or walk together discussing those subjects you studied earlier in your reading time.

Do not incorporate the Talmudic burdens of what you cannot do or are not allowed to do but rather begin to learn and teach what you can do with your family together.

Before some of you write me about working on the Sabbath doing these News Letters, read what Yehshua said in Mat 12:1 At that time Yeshua went through the grain fields on the Sabbath. And His taught ones were hungry, and began to pluck heads of grain, to eat. 2 And when the Pharisees saw it, they said to Him, “Look, Your taught ones are doing what is not right to do on the Sabbath!” 3 But He said to them, “Have you not read what David? did when he was hungry, he and those who were with him: 4 how he went into the House of Elohim and ate the showbread which was not right for him to eat, nor for those who were with him, but only for the priests? 5 “Or did you not read in the Torah that on the Sabbath the priests in the Setapart Place profane the Sabbath, and are blameless?

Those who teach, i.e. work on the Sabbath teaching about the Torah do not break the Sabbath. It has to be this way in order for those who want to learn on the Sabbath to grow. This is what the Sabbath is for; to learn about Yehovah and to study His words.

Some of you are nurses and your shifts require you to work on the Sabbath. I know of some who just follow the rules and I also know of others who will not work on the Sabbath. They are able to trade shifts and the hospitals do accommodate them after some trials.

It is up to you if you will obey or not. If you show Him you will obey He will make a way out for you. But far too many of you find all kinds of excuses why you cannot do it. Stop the madness and begin to find reasons why you can keep Shabbat.

But some will say the sick are still sick on the Sabbath what about them?

The commandment is not to work on the Sabbath. If you are able to heal the sick on the Sabbath then go and do that. If you are working on the Sabbath, then you are the one who must make account to Yehovah. If you are collecting a wage for what you do on the Sabbath you are working.

Police and firefighters and other emergency people fall into this same situation. Anything is possible for Yehovah to work out if you are serious about keeping the Sabbath Holy. I used to work pipeline where we had a seven day a week job. I was the foreman and then the Superintendant and even with all of this responsibility I was able to keep the Sabbath. At first it was very hard and I even wanted to give up. And with the threat of losing my job I persevered. Some jobs I was not welcomed on. And when this door closed another opportunity arose; A better one.

It is the keeping of the Sabbath and the Holy Days and the Sabbatical years that is how Yehovah test us. It is in these test that we show that have His Mark as opposed to having the Mark of the Beast and Satan. Yehovah's mark is the Sabbath. When you keep it you become sealed in your determination to obey Him. Those who have the mark of Satan keep any other day such as Sunday as their sabbath and they also keep many other holidays not found in Lev 23. These are the mark of Satan and if keep these other holidays you bare the mark of the beast and not Yehovah.

This is explained in the article The Mark of the Beast which you can read at https://sightedmoon.com/sightedmoon_2015/?page_id=17