

By Pastor M. Anthony SR

Intro: This study is meant to address which of two different opposing doctrines has the most scriptural support amongst those who profess to keep the sabbath.

Liberal side: believes that as long as you don't work, participate in business like spending money at stores or restaurants, and assemble together for church services; you're keeping the sabbath. Other than these three commandments, we are free to spend the sabbath day involved in secular activities as we like.

Webster's 1828 Dictionary, "secular" is defined as pertaining to the present world, or to things not spiritual or holy, relating to things not immediately or primarily respecting the soul but the body. It's essentially the opposite of spiritual or religious, and can refer to worldly or temporal matters."

It's not a sin if on the sabbath we decide to play video games such as call of duty, or watch movies, and tv shows, sports, wherein our focus isn't restricted towards Yahweh or the promotion of the Biblical principles contained in His Word.

Stricter side: Claims that there is Biblical evidence that suggest there is more involved in the keeping of the sabbath day based on Yahweh's command , "**Remember The Sabbath Day, To Keep It Holy**". In other words, on our part Yahweh Elohim requires more on the sabbath day than just adherence to those three previously shared Biblical principles. They believe that as much as possible, on both an individual and corporate level, our keeping of the sabbath day Holy entails that more strictly than the other days of the week, we are to use the 7TH day's time to rest both physically and spiritually from worldly affairs, pursuits and activities; unto a focus that worships and glorifies Elohim alone.

The Congregation of Yahshua leans towards the stricter side interpretation.

Both sides look at the same scripture but see them differently. The **liberal side** says the onus is on the stricter side to prove their case.

The **stricter sabbath keeping side** believes the **liberal side hasn't looked deeply enough into what the scriptures say as a whole on the issue. Is there Biblical evidence that Yahweh's command to remember the sabbath day to keep it holy, ignores His Leviticus 10:10, command of separating whats holy from the common and the unclean? Is it possible to profane the holy sabbath time by choosing to occupy ourselves with secular activities not focused on Yahweh's holy presence and word ?**

1 Peter 3:15,"But sanctify the Lord Messiah in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; "

2 Timothy 2:15,"Be diligent to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly dividing the word of truth. "

Acts 20:27,"For I have not shunned to declare to you the whole counsel of Elohim "

Concerning Important Biblical differences, we want to adopt the position best supported by the Word of Yahweh as a whole. Let's consider scriptural points used to support the **stricter side**.

Though it might seem like the **stricter side** should be able to prove their case by simply pointing out how...

Scripture indicates Yahweh's holy feast times belong to Him. During His times, He wants our hearts attention, meditation, dedication of focus, to be on, towards or about Him and the spiritual message He attaches to each: **Lev 23:2** says, "Speak to the children of Israel, and say to them: 'Concerning the feasts of Yahweh, which you shall proclaim to be holy convocations, even these are My feasts'"... **34**"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to Yahweh...**37**'These are the feasts of Yahweh which you shall proclaim to be holy convocations, to offer an offering made by fire to Yahweh, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day- **38**besides the Sabbaths of Yahweh, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to Yahweh. **IS 66:23** And it shall come to pass That from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me," says Yahweh.

Unfortunately this is not enough to convince the **liberal side**; they need more.

When you look at the fourth commandment...

Exodus 20:8 "**Remember the Sabbath day, to keep it holy.** 9 Six days you shall labor and do all your work, 10 but the seventh day *is* the Sabbath of Yahweh your Elohim. *In it* you shall do no 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. 11 **For in six days Yahweh made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day.** **Therefore Yahweh blessed the Sabbath day and hallowed it.**

Webster's 1828 Dictionary, "**secular**" is defined as pertaining to the present world, or to things not spiritual or **holy**, relating to things not immediately or primarily respecting the soul but the body. It's essentially the opposite of spiritual or religious, and can refer to worldly or temporal matters."

Liberal side: When I look at the fourth commandment, all we're commanded to do to keep it holy is not do labor or work. It doesn't say we can't do secular activities like play chess or checkers, or plan to play secular video games or watch secular movies and tv.

Stricter side: Even in the very definition of the word **secular**, one can tell that such activities are not in agreement or in harmony with the "**To Keep It Holy**" requirements of Yahweh Elohim's sabbath law command; and his word as a whole.

Exodus 20:8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is the Sabbath of Yahweh your Elohim. In it you shall do no 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. 11 For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

1 John 3:4, ”Whoever commits sin also commits lawlessness, and sin is lawlessness.“

Stricter side: ...Since the Bible defines sin as lawlessness or being without the law, when it comes to Yahweh's Sabbath day time, It would be a sin to go against His law command “To Keep It Holy”. We sin if we purposely choose to participate in secular activities during Yahweh's Holy 7TH day time.

The perspective of the hearers and readers of Moses, is placed on the first and primary principle of the 4TH commandment which is to remember the sabbath day to keep it holy. Yahweh Elohim as Creator of Heaven and Earth is the primary motivation and focus for why we don't work or labor on the sabbath day. Not only what He did leading up to the 7Th day; but why Elohim who never sleeps or slumbers made it a point to rest, Bless and hallow the sabbath day? The Bible uses the term "rest" to describe Elohim ceasing from His work of creation, not because He was tired or needed to recover. Yahweh's rest signifies the completion of creation and His delight in it, rather than a need for physical or mental recovery. It was also an example for us to rest from our own works and instead focus on Yahweh and what He did; or is doing.

It's important that we not assume, or guess, but work to find the answer from Yahweh's word as a whole behind what it really means to keep something holy? Yahweh blessed

and hallowed the sabbath day and what does mankind on our part need to do to remember to keep it holy? Is as the liberal side suggest, keeping the command that His people labor and do all their work on the other six days of the week but not on the sabbath all that's required of us? Or is that command but a secondary support command for the primarily first command to remember the sabbath day to keep the day holy without the secular distraction of man's occupation or work taking attention away from Yahweh? A command motivated by the fact and example of Yahweh Elohim Himself as Creator of Heaven and Earth ceased from His own work of creating the Heavens and Earth and mankind which is the centerpiece of His handiwork, also wants mankind to rest from their own work and make Him and His handiwork the centerpiece of their attention? Yahweh wants a sabbath rest wherein Both He the Creator, and mankind the creation can mutually spend the time in spiritual communion wherein man benefits from delighting in who and what their Creator is doing and has done? It seems our search for the answers should start at the very beginning when Yahshua (Elohim in the flesh) said the sabbath was made for man...

Mark 2:27 And He said to them, “The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of Man is also Lord of the Sabbath.”

Genesis 2:1 Thus the heavens and the earth, and all the host of them, were finished. **2**And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done. **3**Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.

Deuteronomy 10:13,"and to keep the commandments of Yahweh and His statutes which I command you today for your good?"

From Yahweh Elohim's perspective, when you look at an overview of Genesis leading up to the point of His creation of the Sabbath day, you'll notice that He gave us two harmonious Creation accounts in the first two chapters of Genesis.

Genesis CH1 Yahweh recounts to both Moses and us reading it today, the Creation week and the growing wonder of the earth as it is given form and then life, culminating in the creation of man and woman on the sixth day. Genesis CH 2 Yahweh looks at the same account but from a different perspective, with a special more detailed focus on the sixth day. **Adam is at the center of the picture now, and everything is described as being there by Elohim for him and the woman:** the Garden, the rivers, and the animals.

Creation is too deep for one single account. **First**, we learn of the powerful, artistic Creator Who has an eye for perfect beauty. Then we meet the Elohim of relationships Who wants humanity to love and care for each other and the rest of creation.

Read Genesis 1 and 2 and then reflect on how the first Sabbath (Genesis 2:1–3) links back to the first Creation story and forward to the second Creation account. Do your conclusions help you understand what Yahweh Elohim's blessing of the Sabbath and making it holy might mean?

Imagine yourself as Adam or Eve on that first Sabbath. It's the day after your first day alive with your spouse and with Elohim. On the sixth day, you start learning about **relationships: responsibility, caring, love. You experienced it first with your Creator;** and started to practice this relationship with Him and the rest of the created: such as the animals, plants, and your newly created by Elohim wife. But then on the very next day, unlike the six previous days, Elohim takes the whole 7Th day off for a special rest day! He gives this day as a special rest day for you and your wife also!

People like to ask where does the Bible say Elohim gave the sabbath day to Adam and Eve to keep?

Mark 2:27 And He said to them, "**The Sabbath was made for man**, and not man for the Sabbath.

I think a better question is what does the scripture show is the consistent meaning or focus of the sabbath?

Why We Celebrate:

Brothers and Sisters the author of the Sabbath day is the author and Creator of the Christian faith, Yahshua Messiah the son of Elohim. It was he who in the beginning (Genesis) as Elohim the Word, created the Heavens and Earth in six days and rested on the seventh day (**JN 1:1-3**).

From the beginning in Genesis, scripture shows that Elohim gave the first Sabbath with a focus that is about Elohim and His special appointed time between Himself and man. On the Sabbath we are to both individually and corporately focus on and observe Elohim. This focus starts with the foundational relationship builder that mankind(Adam & Eve) gained in understanding Elohim (The Mighty One) as the Creator and source of all good things! This foundational meaning of the Sabbath, which then was first introduced to be observed, for our mankind's good,(Deuteronomy 4:40)...

In keeping the Sabbath, unlike Evolutionist, atheist or other nonbelievers, we celebrate or commemorate a statement of belief that Elohim Himself specifically declares to us in **Exodus 20:11**. When you put this statement with what Yahshua our Elohim in the flesh said in **John 14:15**, do you agree that obeying His Sabbath command is one important way in which we show Yahshua (Elohim in the flesh) we love and respect Him as Elohim the Creator? (Y/N)

By this we recognize, celebrate and proclaim before all the unbelieving world and more importantly within our hearts before Yahweh the acknowledgment that He alone is to be worshiped as the Sovereign Creator of all things (**Ex. 20: 8-11; Col 1: 15,16,17**).

Not only is keeping Yahshua's Sabbath day command a memorial or celebration of How He as Elohim created the heavens and Earth in six literal days, it acknowledges His creation of time itself. In **Genesis 1:1**, the words "**in the beginning**" pronounce Elohim's start or creation of Earthly time.

He is the ultimate source & sovereign power over time itself. From the very beginning Elohim began teaching mankind (the crown of His creation) how to keep track of this newly created Earthly time. Man's fall into sin has made time on Earth a limited, temporary resource or commodity for us (see **Genesis 1:14; 2:17; 3:23**).

Similar to Yahweh Elohim's worship command of giving Him a tenth of our earnings or wealth as a tithe of acknowledgment that all wealth and even our ability to earn it belongs to Him (**Deut 8:18; Ps. 50:10-12**), so we are commanded to worship weekly by **giving Him a seventh of our borrowed time in strictly acknowledging Him; of whom all time belongs.**

According to the word of Yahweh, the lights in heaven were meant to be for signs, seasons, days and years:

Genesis 1:14– Then Elohim said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons (4150 Moed), and for days and years; 15 – and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. 16 – Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. [He] [made] the stars also. 17 – Elohim set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that [it] [was] good.

Yahweh set the greater light to rule the day. Yahweh set the lesser light to rule the night. Obviously this is the sun and the moon respectively. Yahweh set them to be signs for “seasons”. This word ‘seasons’ comes from the Hebrew word “Moed” (Strong’s #4150). Which is translated “feast” 23 times in the King James version. It literally means “Appointed time”.

Leviticus 3:2, "Speak to the Israelites and say to them, 'These are My appointed (Heb: 4150 moed) feasts, the feasts of Yahweh that you are to proclaim as sacred assemblies. "

Strong's Lexicon moed: 4150 τύν: Noun Masculine (mo-ade')

Definition: Appointed time, meeting, assembly, festival

Meaning: an appointment, a fixed time, season, a festival, conventionally a year, an assembly, technically the congregation, the place of meeting, a signal **Word Origin: Derived from the root τύ'(ya'ad), meaning "to appoint" or "to fix."** **Corresponding Greek / Hebrew Entries:** - G2540 (kairos): Often used in the New Testament to denote an appointed or opportune time. - G2824 (klētos): Refers to being called or invited, often in the context of a divine appointment.

Usage: The Hebrew word "moed" primarily refers to an appointed time or place, often used in the context of sacred festivals, religious gatherings, or divinely appointed meetings. It signifies a time set apart for a specific purpose, often involving worship or remembrance. In the context of the tabernacle and temple, "moed" can also refer to the "tent of meeting," where God would meet with His people. **Cultural and Historical Background:** In ancient Israel, "moed" was integral to the religious and communal life of the people. The Israelites observed several "moedim" (plural of moed), divinely appointed festivals... These festivals were not only times of worship and sacrifice but also served as reminders of God's covenantal relationship with Israel and His acts of deliverance and provision. The concept of "moed" underscores the importance of time and place in the worship of Yahweh, emphasizing the rhythm of sacred time in the life of the community

In the garden of Eden, Yahweh walked with man in fellowship all the other days of the week, but unlike the other days when He allowed man's attention to be divided or

preoccupied with the work of tending the garden, He made the Sabbath day a special time of dedicated rest for mankind in the beneficial worship of Yahweh in the completion of undivided blessed fellowship of loving and being loved by Him the source of all goodness.

From the very beginning, the Sabbath day celebration represented Yahweh our Elohim's loving desire or goal of having a special day of Earthly time set aside for when He can rest in enjoyment of His ultimate creation; made complete in his own righteous image (mankind), a good rest of mutually undisturbed, uninhibited, undivided pure, intimate fellowship (**Gen 3: 8; 5:22-24; Rev 21: 3-6; John 17:20-26**).

In the Garden paradise of Eden, the Sabbath was a refreshing gift time for man to experience the pure spiritual bliss, of undivided attention, and acknowledgment of oneness from Yahweh to us, and us to Yahweh our source of all goodness.

At this time, the regularly good mental or physical preoccupations of paradise that man would indulge in throughout the other days of the week, were set aside for the even better sole preoccupation of Elohim. Elohim provided no higher time to observe this pure unadulterated, sentiment of uninhibited, undivided fellowship between Himself and man, than His special 7th day.

Out of all the days Elohim created within His Earthly time period known as the seven day week, those who love Yahweh are to keep the seventh day, totally separate unto Him until its final form is completed, or fulfillment in Heavens Eternity (**PS 111: 7,8; IS 66:23**). In His scriptures, Yahweh Elohim shows He always meant His weekly Sabbath day rest to be a feast celebrated by His people as a memorial symbolizing the Glorious rest we will experience with Him for all eternity (**Heb 3: 6-4:11**)!

Even before the future came when the Sabbath was written down on stone tablets as the fourth of the ten commandments, as soon as He freed His people the ancient Israelites from Egyptian slavery, Yahweh Elohim reintroduced this garden of Eden practice (**Ex 16: 3-4;16-30; 20: 8-11**).

From past to present Yahweh Elohim has declared that as far as Earthly time is concerned, the keeping of the Sabbath day of rest is a sign unto all generations of His people that they have been sanctified or set apart to be with Him for all eternity (**Ex 31:13**). Therefore we can not miss the fact that the Sabbath Day is also meant by Elohim to be a celebration of His creative power put forth a second time in Yahshua's completed work of redemption from Calvary's tree.

This reality is Elohim's new creation of us and the Sabbath as a memorial of Elohim as Creator thus becomes a memorial of our salvation through the creative power of Messiah's death, burial and resurrection. Again the fact that the Sabbath was definitely set forth as a sign of sanctification (**Ezek. 20: 12**), and Messiah being the one who sanctifies His people, causes the Sabbath to become a sign of what Messiah is to the believer. It is a memorial of our rest in Him, our rest from sin; unto the completion of His work of full salvation in us. As such this memorial is to endure forever. It is Yahshua who saves from sin.

This salvation from sin is His creative power actually working within us who by faith, love and yield in submission to him as Elohim, our Creator, Lord and Savior. Only through His power, brought to sinners by the Holy Spirit, can sin be overcome in human flesh, and man enters into the blessed rest of faith in Yahshua (**MT. 11: 28**). In his scriptures Yahweh our Elohim shows that he takes our keeping of his Sabbath day command very seriously since observing it is one of the ways we give open acknowledgement that we love and recognize Him as the one true Creator of all things (**JN 14:15, MT. 22: 36-40**).

To purposely not keep it as He requires, sends the opposite message to our Heavenly Husband stirring up His wrath (**Ex. 31: 14-18**). In celebrating the Sabbath day we recognize that Yahshua Elohim alluded to the fact that way back at the end of creation week, He originally made the Sabbath for mankind (**MK 2: 27**). Since from the beginning Yahweh Elohim out of love for us, completed His original creation week, by making the Sabbath for our good (**MK 2:27; Deut.10: 13**), we should not spurn His love by refusing to keep it holy as He requires.

On the Sabbath Yahweh's people strive to a greater degree to let Elohim's Spirit possess and lead us in all our ways; making the ways of that day focused specifically to the glory and honor of our Heavenly Father only! The Sabbath is meant to celebrate Yahweh's way; symbolizing what Heaven will be like. In Heaven everything is Elohim centered or focused exclusively on Elohim honoring activity. In Heaven's eternity, there will be no intrusive, distracting non-Elohim honoring elements of this corrupt world.

Entering Yahweh's Sabbath rest by freely choosing not to do our own work or pleasure affords us the best ability to Maximize freedom in His Spirit; doing His work and pleasure only. His Sabbath rest is a weekly expression and reminder that from the beginning, all creation was originally made for his pleasure. Once every seventh day of

the week, we exclusively rest in Yahweh so that not only can we bless Him, but so He might bless and encourage us with the closest experience to being together in Heaven, while still yet on Earth. A small celebratory practice taste of how heaven will be.

Again, the sabbath day completion of creation week is also a weekly feast day that represents our future eternal rest in heaven! A rest whose primary focus and worship is directed towards Yahweh who is the central focus of everyone for all eternity. Yahshua will still be the Lord of that eternal sabbath day as well...

Genesis 2:1 Thus the heavens and the earth, and all the host of them, were finished. **2**And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done. **3**Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.

Hebrews 4:9 There remains, then, a Sabbath-rest for the people of Elohim;

Rev 21:9 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea...**22**But I saw no temple in it, for the Lord Yahweh Almighty and the Lamb are its temple. **23**The city had no need of the sun or of the moon to shine in it, for the glory of Elohim illuminated it. The Lamb *is* its light.

Since our interpretation is being questioned, it's prudent to search the scriptures for the answer to what Yahweh means for us to keep something holy? As we've seen, an important part of accurate Interpretation is found through defining the ancient Hebrew and Greek words. Do you agree that accurately defining terms is important for proper Biblical interpretation? Y/N

When it comes to proving the basics or foundation behind what the Bible says Yahweh wants us on our part to do when He commands us to remember the sabbath day time to keep holy that which He already made

holy. This one thing alone should be enough to prove the whole point of how the focus of our holy sabbath time should be spent...

Genesis 2:2And by the seventh day God had finished the work He had been doing; so on that day He rested from all His work.

3Then Elohim blessed the seventh day and sanctified(H 6942) it, because on that day He rested from all the work of creation that He had accomplished.

H 6942 qadash (kaw-dash') שָׁדַךְ Verb: To consecrate, sanctify, set apart, make holy

Definition: To consecrate, sanctify, set apart, make holy

Meaning: to be, clean

Usage: The Hebrew verb "qadash" primarily means to set apart or consecrate something or someone for a sacred purpose. It is often used in the context of making something holy or dedicating it to Elohim.

Stricter side: When Yahweh sanctified the sabbath day, to what purpose did He sanctify or set it apart for?

Usage: The Hebrew verb "qadash" primarily means to set apart or consecrate (remember this word because it's important for later) something (In this context something is referring to the whole time that makes up the sabbath day) or someone for a sacred purpose. (So when you ask what is the sacred purpose that Yahweh wants the sabbath time to be used for? The definition goes on...) It is often used in the context of making something holy or dedicating it to Elohim.

Dedication 4390 male or mala: To fill, be full, fulfill, complete **Original Word:** אָלָה **Part of Speech:** Verb **Transliteration** : male **Pronunciation:** mah-LAY **Phonetic Spelling:** (maw-lay') **Definition:** To fill, be full, fulfill, complete **Meaning:** to fill, be full of

Definition of dedicate verb from the Oxford Advanced Learner's Dictionary

dedicate

verb

/'dedɪkeɪt/

/'dedɪkeɪt/Verb Forms

1. to give a lot of your **time** and **effort** to a **particular activity or purpose** because **you think it is important** SYNONYM **devote**

Dictionary

Definitions from [Oxford Languages](#) · [Learn more](#)

ded·i·cate

/'dedə,kāt/ *verb* gerund or present participle: dedicating

devote (**time**, **effort**, or **oneself**) to a particular task or **purpose**.

(So in our remembering the sabbath day time to keep it holy, to what task or purpose does Yahweh want us to dedicate the time for?

This term is frequently applied to people, places, objects, and **times** that are designated for **divine service or worship**. The act of **sanctification** involves a **separation from common use** (separate the holy from the common) and a **dedication to Elohim's purposes**. (Again, not my purposes Yahweh's purpose, take my hand and foot off of Yahweh's sabbath day)

Usage: The verb קָדַשׁ(qadash) is used in the Hebrew Bible to denote the act of setting apart or consecrating something or someone for a sacred purpose. It implies a state of holiness or sanctification, often in relation to Elohim, His people, or sacred objects and times.

Context: The Hebrew verb קָדַשׁ(qadash) is a fundamental term in the Old Testament, reflecting the concept of holiness and sanctification. It is used extensively to describe the process by which people, places, and objects are set apart for divine service. This term is central to the understanding of the covenant relationship between Elohim and Israel, where holiness is a key attribute of Elohim and a required characteristic of His people.

In the Pentateuch, קָדַשׁ is frequently used in the context of the consecration of the priests and the tabernacle (e.g., [Exodus 29:1](#), "This is what you are to do to consecrate them, so that they may serve Me as priests"). The term also appears in the context of the Sabbath, which is to be kept holy ([Exodus 20:8](#), "Remember the Sabbath day by keeping it holy").

In context to the sabbath day command, scripture clearly shows the Hebrew term for sanctify would apply not only to what Yahweh Elohim did to the 7TH day, but the focus of how you and I are to spend or keep the day's time on...

To keep it holy. This four-word phrase in English is only one word in Hebrew. It means "consecrate," "set apart," or "sanctify." The Israelites were to make a distinction between the seventh day and the rest of the week. The Sabbath was different. It was to be dedicated to Yahweh. The priests were to double the daily sacrifices on the Sabbath ([Numbers 28:9–10](#)), marking the day with increased sacred activity. The rest of the Israelites were to mark the day with decreased activity—no work at all—in honor of the Yahweh. It's a call to cease working and business as usual, and to dedicate the day to Yahweh Elohim,

- [Isaiah 58:13](#), where it is called "the holy day of Yahweh"
- [Exodus 31:13](#) also refer to the Sabbath as "holy to Yahweh"

The penalty for desecrating the Sabbath with secular work was death ([Exodus 31:14](#); [Numbers 15:32–36](#)).

Keeping of the Sabbath was a sign of the covenant between Israel and Yahweh: "You must observe **my Sabbaths**. This will be a sign between me and you for the generations to come" ([Exodus 31:13](#)). As Israel kept the Sabbath set apart, they were reminded that they were also being set apart: "So you may know that I am Yahweh, who makes you holy" (verse 13).

Cultural and Historical Background: In ancient Israelite culture, the concept of holiness was central to the community's relationship with God. The Israelites were called to be a holy nation, distinct from other peoples, reflecting God's holiness in their lives. The process of sanctification was integral to **maintaining purity and devotion to God** (This applies to the sabbath). This involved rituals, sacrifices, and adherence to the Law, which set the Israelites apart from surrounding nations. The tabernacle, temple, priests, and certain festivals were all sanctified, **emphasizing their special status and purpose in worship** (This applies to the sabbath). **NAS Exhaustive Concordance** [Word Origin](#) denominative verb from [godesh](#) **Definition** to be set apart or **consecrated**

When we break down and learn the Biblical definition behind what it means to consecrate the sabbath day time the point becomes even clearer...

Task: Discuss how the Bible differentiate between consecration and sanctification; and how that applies to the sabbath Day? Use scripture examples.

While both terms relate to being set apart for Yahweh, **consecration** refers to the act of actively dedicating something or someone to Elohm, making a conscious decision to be fully separated and holy, while **sanctification** is the ongoing process of being made holy by Elohim's work through the Holy Spirit, a transformation that occurs within a believer as they grow closer to Elohim; essentially, **consecration** is the person's response to the work of sanctification done by Elohim.

How the Bible differentiate between consecration and sanctification?

In exploring the theological concepts of consecration and sanctification, we delve into two profound dimensions of Christian doctrine that are deeply intertwined yet distinct in their purpose and application. These terms, while often used interchangeably in everyday discourse, carry unique meanings that are pivotal to understanding the believer's spiritual journey as outlined in the Bible.

At the heart of both consecration and sanctification is the idea of being set apart for Elohim. However, the nuances of these terms reveal different aspects of the believer's relationship with Elohim and the process of spiritual growth.

Consecration: A Dedication to Elohim

Consecration, in biblical terms, refers to the act of dedicating oneself or something to the service and worship of Elohim. It is a deliberate act of setting apart for a sacred purpose. The Old Testament provides numerous instances of consecration, particularly in the context of the Levitical priesthood and the tabernacle. For example, in Exodus 28:41, Elohim commands Moses to consecrate Aaron and his sons so they may serve as priests. This act of consecration involved rituals, sacrifices, and anointing, signifying a complete devotion to Elohim's service.

It is worth noting that the things Yahweh made on the other six days of the week were created and called good by Yahweh, but unlike the other days, the seventh day sabbath itself involved the active consecration of both Yahweh Elohim and His obedient people.

Consecration is about an intentional decision and action by individuals or communities to dedicate themselves wholly to Elohim. It is a human response to Elohim's call, an act of surrender and commitment. In Romans 12:1, the Apostle Paul urges believers to offer their bodies as a living sacrifice, holy and pleasing to Elohim, which is a spiritual act of worship. This verse encapsulates the essence of consecration in the New Testament—a voluntary, ongoing dedication of oneself to Elohim.

Sanctification: A Divine Transformation

Sanctification, on the other hand, is a process that involves both divine action and human cooperation. It is the work of Elohim's grace by which believers are progressively made holy, transformed into the image of Messiah.

While **consecration** is primarily an act of dedication, sanctification is a transformative journey.

The New Testament presents **sanctification as a threefold process: positional, progressive, and ultimate.**

Positional sanctification occurs at the moment of salvation when a believer is set apart as holy in Christ. Hebrews 10:10 states, "And by that will, we have been made holy through the sacrifice of the body of Yahshua Messiah once for all."

This aspect of sanctification is complete and unchanging, rooted in the believer's union with the Messiah.

Progressive sanctification, however, is the ongoing work of the Holy Spirit in the life of a believer. It is the gradual process of becoming more like Messiah in character and conduct. This aspect of sanctification involves a cooperative effort between the believer and the Holy Spirit, as seen in Philippians 2:12-13, where Paul encourages believers to "work out your salvation with fear and trembling, for it is Elohim who works in you to will and to act in order to fulfill his good purpose." Here, the believer's responsibility to pursue holiness is emphasized alongside Elohim's enabling power.

Ultimate sanctification, or glorification, is the final stage where believers are fully conformed to the image of Messiah, free from sin and its effects. This will occur at Messiah's return, as described in 1 John 3:2: "Dear friends, now we are children of Elohim, and what we will be has not yet been made known. But we know that when Messiah appears, we shall be like him, for we shall see him as he is."

The Interplay Between Consecration and Sanctification

While consecration and sanctification are distinct, they are intimately connected in the believer's spiritual life. **Consecration** can be seen as the initial step that leads to sanctification. By consecrating oneself to Elohim, a believer opens their heart to the transformative work of the Holy Spirit, setting the stage for the process of **sanctification**.

Moreover, the act of consecration is not a one-time event but a continual posture of the heart. As believers grow in their faith, they are called to repeatedly dedicate themselves to Elohim, allowing the Holy Spirit to deepen the work of sanctification within them. This dynamic relationship is beautifully illustrated in Romans 6:19, where Paul encourages believers to offer themselves to Elohim as instruments of righteousness, leading to sanctification.

Practical Implications for Believers

Understanding the distinction between consecration and sanctification has profound implications for the Christian life. Recognizing that consecration is an act of dedication helps believers to intentionally commit their lives to Elohim's service. It is a reminder that our lives are not our own, but belong to Elohim, who calls us to live for His glory.

Sanctification, as a process of transformation, encourages believers to actively participate in their spiritual growth. It involves engaging in spiritual disciplines such as prayer, Bible study, and fellowship, which are means by which the Holy Spirit works to conform us to the image of Messiah. It also calls for a life of repentance and faith, as believers continually turn away from sin and towards Elohim.

The distinction between consecration and sanctification also brings comfort and assurance. While consecration is an act of our will, sanctification is ultimately the work of Elohim's grace. Believers can rest in the knowledge that Elohim is faithful to complete the work He has begun in them (Philippians 1:6).

In summary, the Bible differentiates between **consecration** and **sanctification** by highlighting their distinct roles in the believer's spiritual life. Consecration is the act of dedicating oneself to Elohim, while sanctification is the ongoing process of being made holy through the work of the Holy Spirit. Both are essential aspects of the Christian journey, calling believers to live lives set apart for Elohim's purposes and to grow in holiness. As we embrace

these truths, we are invited into a deeper relationship with Elohim, experiencing the fullness of life that comes from being wholly consecrated and continually sanctified by His grace.

Before continuing lets do a brief review:

Liberal side: believes that as long as you don't work, participate in business like spending money at stores or restaurants, and assemble together for church services; you're keeping the sabbath. Other than these three commandments, we are free to spend the sabbath day involved in secular activities as we like.

Webster's 1828 Dictionary, "secular" is defined as pertaining to the present world, or to things not spiritual or holy, relating to things not immediately or primarily respecting the soul but the body. It's essentially the opposite of spiritual or religious, and can refer to worldly or temporal matters."

It's not a sin if on the sabbath we decide to play video games such as call of duty, or watch movies, and tv shows, sports, wherein our focus isn't restricted towards Yahweh or the promotion of the Biblical principles contained in His Word.

Stricter side: Claims that there is Biblical evidence that suggest there is more involved in the keeping of the sabbath day based on Yahweh's command ,"**Remember The Sabbath Day, To Keep It Holy**". In other words, on our part Yahweh Elohim requires more on the sabbath day than just adherence to those three previously shared Biblical principles. They believe that as much as possible, on both an individual and corporate level, our keeping of the sabbath day Holy entails that more strictly than the other days of the week, we are to use the 7TH day's time to rest both physically and spiritually from worldly affairs, pursuits and activities; unto a focus that worships and glorifies Elohim alone.

1. The very definition of **secular** being the opposite of Holy, means to purposely plan such activities on the Sabbath day, is against Yahweh's command for us to remember to keep it holy. 1 John 3:4, says doing this meets the criteria of what's defined as sin.
2. Yahshua as the Lord of the sabbath day, implies that in Genesis He made and gave the sabbath day for man. Genesis shows that Man's central focus on this Holy day was placed on Elohim and what He did.
3. Unto men, the sabbath is a moed /appointed time given by Yahweh once a week to be specifically set apart from the other week days for the divine purpose of worship unto Him
4. We noted that the sabbath is symbolic of a future rest in the New Heaven & Earth wherein the central focus of worship is

7. Yahweh **sanctified**/set apart the 7TH day from all the other days of the week. We found that within the Hebrew definition, not only was the 7Th day set apart or dedicated for sacred purposes, but the word **consecrate**: implies that in relationship to Yahweh, we on our part, are to fill, fulfill or complete the sabbath daytime by maintaining, or dedicated it purely to the sacred purposes of worship.

8. We DISCUSSED and defined the difference between **sanctification** and **consecration**. Who remembers what conclusion we came too?

Task: Discuss how the Bible differentiate between consecration and sanctification; and how that applies to the sabbath Day? Use scripture examples.

While both terms relate to being set apart for Yahweh, **consecration**" refers to the act of actively dedicating something or someone to Elohm, making a conscious decision to be fully separated and holy, while "**sanctification**" is the ongoing process of being made holy by Elohim's work through the Holy Spirit, a transformation that occurs within a believer as they grow closer to Elohim; essentially, **consecration** is the person's response to the work of sanctification done by Elohim.

Key points to remember:

When applied to the sabbath day, **Consecration** is a deliberate choice to dedicate oneself or something (the time) completely to Elohim, often involving a commitment to live a holy life and serve Elohim's purposes.

When it comes to **Sanctification**, the process by which Elohim progressively makes a believer holy through the power of the Holy Spirit, leading to a change in character and behavior. Unlike mankind, the sabbath day which was originally created as sanctified unto Yahweh never ceased to be sanctified by Him. It just needs man to respond in obedience to Yahweh's command to keep it holy by consecrating the time completely unto Elohim's purposes and not their own.

It is clear throughout Yahweh's Law that His Holy Sabbath day is not merely a day of rest, but a day in which His people both individually and corporately were to put aside their ordinary work and worldly distractions, in order to **focus on a relationship of sanctification and consecration towards Elohim**.

Exodus 31:13 "But as for you, speak to the sons of Israel, saying, 'You shall surely **observe** (Heb 8104 shamar) **My sabbaths**; for this is **a sign between Me and you** throughout your generations, that you may know that I am Yahweh **who sanctifies you**.

Strong's Lexicon

H 8104 shamar: שָׁמַר Verb (shaw-mar')

Definition: **To keep, guard, observe, give heed**

Meaning: **to hedge about, guard, to protect, attend to**

Usage: The Hebrew verb "shamar" primarily means to keep, guard, or observe. It conveys the idea of careful attention and protection. In the context of the Bible, it is often used to describe the act of **keeping God's commandments**, guarding **one's heart**, or **observing the Sabbath**. It implies a **sense of diligence and responsibility in maintaining what is valuable or sacred**.

This begs the question, in our consecration of setting apart the sabbath time, what are we guarding, or protecting the holy time from?

Does 7TH day Holiness involve relationship with Yahweh?

Exodus 31:14

'Therefore you are to **observe**(Heb 8104 shamar) the sabbath, **for it is holy to you**. Everyone who **profanes** (H2455 חָלָל- chalal) it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. **15**'For six days work may be done, but on the seventh day there is a sabbath of complete rest, **holy to Yahweh**; whoever does any work on the sabbath day shall surely be put to death. **16**'So the sons of Israel shall observe the sabbath, to **celebrate the sabbath** throughout their generations as a perpetual covenant.' **17**"It is a **sign between Me and the sons of Israel forever**; for in six days Yahweh made heaven and earth, but on the seventh day He ceased from *labor*, and was refreshed."

Now that we've learned that we can **profane** Yahweh's Holy sabbath day, what does it mean to profane what Yahweh has made holy?

The Bible shows we don't just set apart the Holy things of Yahweh such as the Sabbath day from our work; but from being profaned with the idolatry of common worldly usage. Whether talking about the holy cups and things set apart in Yahweh's tabernacle or His Temple, they were made to be set apart in use unto Yahweh only! The Bible shows that to be set apart as holy unto Yahweh means that the Holy thing is not to be used in everyday common worldly ways. Again, the Holy things of Yahweh are set apart and from worldly common usage and were only to be used in the holy service of Yahweh. The Bible clearly teaches against treating the holy things of Yahweh as common! We have passages like...

(slide)

Ezekiel 22:26, "Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my Sabbaths, (Plural: including the weekly sabbath and Atonement /Yom Kippur) so that I am profaned/dishonored among them."

Leviticus 10:10 "You must distinguish between the holy and the common, between the clean and the unclean,"

Not only will Yahweh hold the priests personally responsible for their failure to teach the people how to treat the holy things of Yahweh with the honor they deserve, this explicitly states that people themselves should distinguish between what is holy and what is profane, meaning they should not treat sacred things as ordinary or everyday objects. In the same way we don't want to profane Yahweh's holy Sabbath day by not keeping the whole 24 hour time from sunset to sunset as much as possible, holy or set apart from ordinary common worldly activities that don't have their focus on Yahweh Elohim.

When **handling Holy Things** - Familiarity can breed contempt. ... Yahweh Elohim gave this reason:

Respecting Yahweh Elohim's holiness:

It's Yahweh's own holiness that He attaches to His setting a part of the sabbath day time. By striving to use the time to only focus on the holy things of Yahweh, we treat Yahweh's holy things with reverence, and are acknowledging Yahweh's own holiness and the special nature of His will and presence concerning those things...

Centuries later, Yahweh would reiterate His command that the priests teach the people to discern between the holy and the ordinary.

"They will teach my people the difference between what is holy and what is common, what is ceremonially clean and unclean." – Ezekiel 44:23 NLT

So concerning how you spend the holy sabbath day time, that's what I'm trying to do right now is teach you the difference between the clean and unclean, the holy and the common.

As we stated before the weekly sabbath is used by the scriptures in Hebrews as a parallel concerning our future eternal sabbath rest in the New Heaven and Earth of New Jerusalem. Where we'll rest from the passed away things of this old Heaven and Earth unto a new Heaven and Earth focus that will be centered in and around Yahweh Elohim alone.

Acts 10:14, "But Peter said, "By no means, Lord; for I have never eaten anything that is **common** (2839 *koinós*) or **unclean**."



Strong's Lexicon GR. 2839 *koinos*: κοινός: AdjectiveDef:
Common, unclean, profane
Meaning: (a) common, shared, (b)
Hebraistic use: profane; dirty, unclean, unwashed.
Word Origin:
Derived from the Greek root "κοινός," meaning "common" or
"shared."
Corresponding Greek / Hebrew Entries: - H2455 (חַלָּל - chalal): Often translated as "profane" or "defile," used in contexts of desecration or making something common.- H2931 (אַמְטָר - tame): Meaning "unclean," frequently used in Levitical laws regarding purity.
Usage: In the New Testament, "koinos" primarily refers to something that is common or shared among people. It is often used in a ceremonial or religious context to describe things that are considered unclean or profane, particularly in relation to Jewish purity laws. The term can denote that which is not set apart for sacred use, thus being ordinary or defiled.

HELPS Word-studies

2839 *koinós* – properly, common, referring to what is defiled (stripped of specialness) because treated as ordinary ("common"). 2839 /*koinós* ("defiled") describes the result of a person reducing what God calls special (holy, set apart) – to what is mundane, i.e. stripping it of its sacredness.

2839 /*koinós* ("defiled because treated as common") is always used negatively, i.e. for what is profaned – except in Jude 1:3 where it refers to the gift of salvation shared (held in common) by all true believers.

[2839 /*koinós* ("common") typically refers to spiritual desecration. This happens when a person treats what is sacred (set apart to God) as ordinary ("not special").]

Strong's Exhaustive Concordance

common, defiled, unclean, unholy. Probably from sun; common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled,

... For something to be sanctified it means it is to be holy or set apart, hallowed or made uncommon. Here is the Greek word for sanctified... hagiazō (ἀγιάζω) According to the Newman Greek Dictionary it means: set apart to or by God, sacred, consecrated. In Scripture, for something to be holy, it literally means to be "set apart," it is the opposite of common or profane.

The same can be said about the set apart sacred **time** of the sabbath.

One of the greatest sins an individual can commit is to treat the holy things of Yahweh with dishonor. To treat as ordinary that which Yahweh has set apart unto Himself, or as His own is to disregard His wishes and to disrespect what He has deemed worthy of honor. If a priest were to take one of the holy vessels from the Tabernacle and use it for a common purpose such as a decoration for his own house, he would be trespassing. He would be guilty of treating the holy as ordinary. And any person who unknowingly treated that which was holy as common would stand before Yahweh Elohim as guilty and deserving of judgment. But restitution and restoration were possible. Forgiveness was available. But, sometimes there is a price to pay.

2 Sam 6:1 Again David gathered all *the choice men of Israel*, thirty thousand. **2** And David arose and went with all the people who were with him from Baale Judah to bring up from there the ark of Elohim, whose name is called by the Name, Yahweh of Hosts who dwells between the cherubim. **3** So they set the ark of Elohim on a new cart, and brought it out of the house of Abinadab, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. **4** And they brought it out of the house of Abinadab, which was on the hill, accompanying the ark of Elohim; and Ahio went before the ark. **5** Then David and all the house of Israel played *music* before Yahweh on all kinds of *instruments* of fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals. **6** And when they came to Nachon's threshing floor, Uzzah **put out his hand to the ark of Elohim and took hold of it**, for the oxen stumbled. **7** Then the anger of Yahweh was aroused against Uzzah, and Elohim struck him there for *his* error; and he died there by the ark of Elohim. **8** And David became angry because of Yahweh's outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day.

David's wrong way of presumptuously allowing the Ark of the Covenant to be transported in a common way other than what the word of Yahweh specifically instructs, is a good example?

According to the Bible, David's presumptuous treatment of the Ark of the Covenant was unclean not only in the common way in which he allowed it to be transported, but uncleanness is a reason behind Uzzah, who was trying to stabilize the Ark, being struck and killed by Yahweh:

Poor Uzzah. All he did was stretch out his hand to stabilize the ark to keep it from falling into the mud. He was only trying to help., “**The presumptuous sin of Uzzah was this:** Perhaps because he was a levite, he assumed that his hands were less polluted than the dirt the ark would fall on if he didn’t catch it. There was nothing about the earth that would desecrate the throne of Yahweh.”

Yahweh told His people back in Numbers 4 that if they ever touched the holy throne of Elohim, they would die. Only the priests could go into His holy presence and only after purifying themselves. Why? Because Yahweh's utterly perfect holiness burns like a fire too radiant and purifying for a **sinful people**.

This was an important moment for Israel. How easy it would have been after David's rise to power for Israel to begin to think of themselves as a nation like any other nation—a people defined by a king, an army, a capital city, and their position among the other nations. They did not exist as a result of military dominance, unmatched wealth, or longevity in a region. They were nomads who had only recently even crowned a king. Israel's existence always came back to one fundamental truth—they were Elohim's covenant people.

As Yahweh's covenant people, their first priority was to stand before their holy Elohim in humility, worship, and righteousness. Elohim was both the author and audience of their story. The reason they had the ark in the middle of their camp was that the Elohim of all holiness lived in their midst, **calling them to relate to Him as He instructed**. In the tabernacle of His presence, they gathered to worship on His terms, not theirs.

What happened to Uzzah may sound hopelessly unfair, but what happened to Uzzah is precisely what Yahweh said would happen if a sinful hand tried to take hold of His throne. It's not that what happened to Uzzah was unjust. It's that what has happened to the rest of us is mercy. Remember, we see the holiness of Elohim now through the sacrifice of Messiah. Yahshua lived up to that perfect standard of holiness that we all

fail to meet. In the process of doing so, He lived among us, touched us, healed us, spoke truthfully, and lavished us with mercy upon mercy. The holiness of Elohim never diminishes. He does not change. If we try to touch Him in our own righteousness, we will surely die. But Messiah robes us in His righteousness so that we can stand unashamed and holy in His sight. Since Yahshua is the Lord of the sabbath day, then it's His holiness that is on the sabbath day time. We should spend the whole day preoccupied under the exercise of His lordship in holiness; not the unholy preoccupations of worldly games, movies, and activities not focused on Him!

Daniel 5:2: "While **Belshazzar was drinking his wine**, he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father **had taken from the temple in Jerusalem**, so that the king and his nobles, his wives and his concubines **might drink from them**...."

22"But you his son, Belshazzar, have not humbled your heart, although you knew all this. **23**And you have lifted yourself up against Yahweh of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and **the Elohim who holds your breath in His hand and owns all your ways, you have not glorified.** **24**Then the fingers of the hand were sent from Him, and this writing was written.**25**"And this is the inscription that was written: **MENE, MENE, TEKEL, UPHARSI**

How did Belshazzar profane the holy things of Yahweh? How can we in similar ways misuse or profane Yahweh's Holy sabbath day time?

Answer: King Belshazzar later had Daniel summoned to interpret this writing for him . **(Daniel explained to him about how Yahweh humbled his Grandfather King Nebuchadnezzar)** Yahweh allowed Belshazzar's grandfather to take these from the temple of Yahweh. Now similar to the liberal view of the sabbath, one might

argue that Yahweh did not command in His law or say that Belshazzar could not use them for the common purpose of drinking wine with his wives and friends. But Daniel's prophetic explanation alludes to the fact that Belshazzar should have had enough reverence and fear of Yahweh not to use the holy elements of His holy Tabernacle for non-focused on holy service to Yahweh purposes. After all, Yahweh set aside each part of the temple for a holy purpose. But Belshazzar by having his people drink from them for purposes that weren't holy unto Yahweh used what was holy with a debased purpose. Drunken people were already sinning by using the elements of Yahweh Elohim outside of tabernacle worship to participate in their debased sin of unholy drunkenness. As if that weren't enough, It doesn't help that they up the ante by also praising their pagan Elohims as they used Yahweh's cups and dishes in a drunken state during this event.

It was because King Belshazzar took the holy implements of Yahweh's Temple that were supposed to only be set apart and used only in Holy service or worship towards Him, and used them for His own common worldly pleasures to drink out of at a party. Yahweh's judgment came against Him with the finger writing on his wall the words mini minie tickle apatthany" meaning you have been weighed in the balance and found wanting.

How we can avoid this mistake: We may not have golden cups lying around, but Yahweh Elohim has gifted us with His Holy Moed times such as the sabbath day, How often do we misuse or profane the holy sabbath gift of time from Yahweh to engage in the sin of using His Holy time to indulge in our gods of secular tv and video games. Anything that you put beside or before Yahweh is idolatry! Sin? You must keep the Holy things of Yahweh separate from the secular common or profane uses of the world and that includes His Holy Sabbath! if you're mixing the keeping secular activities into Yahweh's Holy day? To make something holy you have to set it apart from what, not just sin, everybody is supposed to be set apart from sin, but to make something Holy it should also be set apart

from everyday common worldly entertainments, and preoccupations that would steer our focus away from the worship/obedience of Yahweh.

Let's face it. Even above the fact that these activities are secular meaning not holy or focused on the religious worship and service of Elohim, many of these video games and movies people are playing and watching contain dark magic and sinful fleshly language and things that go beyond normal profaning of the sabbath but touch in the area of idolatry, witchcraft, and other overtly profane things that Yahweh hates! We shouldn't be taking pleasure in these things at all; much more during Yahweh's Holy sabbath time.

Tell the liberal sabbath keepers, I believe you're being Presumptuous with the sabbath like how Satan read Yahweh's scripture prophecy of command concerning Yahshua that says angels won't let your feet strike a stone. Satan wanted Yahshua to be presumptuous. Yahshua could have said you're right! Concerning this, it didn't specifically say I couldn't throw myself off a cliff; so I can do it! Yahshua was wise enough to apply other scriptural principles needed for the balanced proper interpretation and understanding of that command. He applied the scriptural principle from elsewhere in the Bible that says don't tempt Yahweh your Elohim(Deuteronomy 6:16;Exodus 17:2)! When it comes to Yahweh's command to remember the sabbath day to keep it holy, Liberal sabbath keepers don't go deep enough with how we on our part must consecrate the sabbath day! They fail to properly balance their understanding of the subject by including and applying the scriptural principles that command us to make a separation between Yahweh's holy and the unclean or common (Leviticus 10:10;Ezekiel 22:26;42:20; 44:23)!

The Bible shows we don't just set apart the Holy things of Yahweh such as the Sabbath day from our own secular work of business or labor; but from being profaned with the idolatry of common worldly usage such as speaking our own secular words or any pleasures that aren't attached to the honor and

delight of Yahweh(Is 58:13). Whether talking about the holy cups and things set apart in Yahweh's tabernacle or His Temple, or the time of the sabbath day that we are commanded to keep holy, they were made to be **set apart** unto Yahweh! The Bible shows that to be set apart as holy unto Yahweh means that the Holy thing is not to be used in everyday common worldly ways. As much as possible, Holy things of Yahweh are meant to be prioritized as set apart from worldly common usage and were only to be used in the holy service or worship of Yahweh.

DURING THE SABBATH YOU ARE TO STRICTLY SPEND THE TIME PRIORITIZING SUCH THINGS AS...

SHARE THE WORD OF YAHWEH IN CHURCH:

Luke 4:16 He went to Nazareth, where he had been brought up, and on **the Sabbath day** he **went into the synagogue**, as was **his custom**. **He stood up to read**,

BE LED BY AND IN THE SPIRIT:

Revelation 1:10 On the Lord's Day **I was in the Spirit**, and I heard behind me a loud voice like a trumpet,

Matthew 12:8 For the Son of Man **is Lord even of the Sabbath.**"

FINDING PLACE AND TIME FOR PRAYER:

Acts 16:13 On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there.

REASONING TOGETHER WITH THE SCRIPTURES:

Acts 17:2 As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures,

Acts 17:17 So he reasoned in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there.

Acts 18:4 Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

RESTING FROM YOUR OWN WORK:

Genesis 2:2 By the seventh day Elohim had finished the work he had been doing; so on the seventh day he rested from all his work.

MEETING TOGETHER:

Hebrews 10:25 not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.



REVIEW:

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4. We noted that the sabbath is symbolic of a future rest in the New Heaven & Earth wherein the central focus of worship is

5. Yahweh **sanctified**/set apart the 7TH day from all the other days of the week. We found that within the Hebrew definition, not only was the 7Th day set apart or dedicated for sacred purposes, but the word **consecrate**: implies that in relationship to Yahweh, we on our part, are to fill, fulfill or complete the sabbath daytime by maintaining, or dedicated it purely to the sacred purposes of worship.
6. We DISCUSSED and defined the difference between **sanctification** and **consecration**. Who remembers what conclusion we came too?
7. We looked at Exodus 31:13-17 and found evidence that the focus of the sabbath is about covenant relationship between Yahweh and us His people.

8. Also in Exodus 31:13-17 we looked up the Hebrew meaning of "observe" who remembers what it was?

9. In [Exodus 31:14](#) we learned that in order to consecrate the sabbath day, we have the responsibility to keep, protect & guard against profaning Yahweh's holy day. Who remembers what Profane (Heb. Chalal) means? **Desecrate or make something common**

Celebrate:(NIV, BSB, NASB, LSB, AMPLIFIED, CSB, HCSB, GWT, MSB, DRB, CPDV)

10. We learned that in order to not profane but respect Yahweh's holiness placed on the sabbath time, means following His command to make a separation between the clean & unclean, the holy and the common(2839 *koinós*). Who remembers some of what the definition of common means?

Answer: Common(DEF) not set apart for sacred use, thus being ordinary, stripped of specialness, (meaning holy or set apart) to what is mundane, spiritual desecration, typically when someone takes what is sacred (set apart to Elohim) as ordinary not special

11. Who remembers the story examples we gave and what they should teach us concerning keeping Yahweh's Sabbath day Holy?

12. We gave scriptural examples of sabbath related activities we can and should be preoccupied with during the sabbath. Who can name some?

(END OF REVIEW)

Task: Turn to Psalm 92. The first one to find the Title given to this Psalm raise your hand to share it

Answer to review Question 11: The Ark's holiness

The Ark of the Covenant was considered to be holy, and only the priests were allowed to touch it after purifying themselves. In the same way, in order to keep the sabbath day holy, as Yahweh's priest. we should consecrate Yahweh's Holy sabbath time by not touching it until we've purified ourselves of the residue of using it for worldly unclean and common activities!

Uzzah's sin

We don't want to be Uzzah's of the sabbath! We don't want to reach out with unclean hands assuming our own preoccupation with worldly unholy video games and tv shows are clean enough to touch Yahweh's holy time with!

When it comes to the holy time of the sabbathday, we don't want to be like **Belshazzar profane the holy things of Yahweh with our friends or family by using it for our own pleasure or purposes**

SINGING AND MAKING MUSIC (NEW SONG) ON THE

SABBATH DAY:(walk them through where the song's focus is)

Psalm 92:1 A psalm. A song. For the Sabbath day. 1 It is good to praise Yahweh and make music to your name, O Most High, 2 to proclaim your love in the morning and your faithfulness at night, 3 to the music of the ten-stringed lyre and the melody of the harp. 4 For you make me glad by your deeds, O Yahweh; I sing for joy at the works of your hands. 5 How great are your works, O Yahweh, how profound your thoughts! 6 The senseless man does not know, fools do not understand, 7 that though the wicked spring up like grass and all evildoers flourish, they will be forever destroyed. 8 But you, O YAHWEH, are exalted forever. 9 For surely your enemies, O Yahweh, surely your enemies will perish; all evildoers will be scattered.

Psalm 92:10 You have exalted my horn [My insert: *Horn* here symbolizes strength.] like that of a wild ox; fine oils have been poured upon me. 11 My eyes have seen the defeat of my adversaries; my ears have heard the rout of my wicked foes. 12 The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; 13 planted in the house of Yahweh, they will flourish in the courts of our Elohim. 14 They will still bear fruit in old age, they will stay fresh and green, 15 proclaiming, "Yahweh is upright; he is my Rock, and there is no wickedness in him."



From this we can ascertain what type of Elohim focused activities and mindset Yahweh's word prescribed that we should prioritize as far as being preoccupied with during His holy sabbath time.

Again, from the beginning in Genesis, scripture shows that Elohim gave the first Sabbath with a focus that revolves around and about Elohim. On the Sabbath we are to both individually and corporately focus on and observe Elohim. This focus, starts with the foundational relationship builder that mankind(Adam & Eve) gained in understanding Elohim (The Mighty One) as the Creator and source of all good things! This foundational meaning of the Sabbath, which then was to be observed, for our mankind's good,...

Deuteronomy 6:24,"And Yahweh commanded us to observe all these statutes, to fear Yahweh our Elohim, **for our good always**, that He might preserve us alive, as *it is* this day."

...remains the primary catalyst for why and how we celebrate the sabbath throughout all time.

Read the following scriptures, and share how the future focus of our eternal sabbath rest should influence how we guard against, protect, and observe our present weekly sabbath rest?

- Revelation 21:27 states, "And nothing unclean shall enter it, **nor anyone who does what is detestable or false**, but only those who are written in the Lamb's book of life."
- Isaiah 52:1 Awake, awake, clothe yourself with strength, O Zion! **Put on your garments of splendor, O Jerusalem, holy city!** For **the uncircumcised and unclean will no longer enter you.**
- See also 1 Corinthians 6: 9-11 & Matthew 7:21

Exodus 20:8, "Remember **the Sabbath day**(H7676.shabbath), to keep it holy.

Strong's Lexicon 7676 Sabbath שַׁבָּת: Noun shabbath

Definition: Sabbath Meaning: intermission, the Sabbath **Word**

Origin: Derived from the Hebrew root שָׁבַת(shavath), meaning "to cease" or "to rest." **Corresponding Greek / Hebrew Entries:** -

G4521 - σάββατον (sabbaton): The Greek equivalent used in the New Testament to refer to the Sabbath. **Usage:** The term **"shabbath" primarily refers to the seventh day of the week, a day of rest and cessation from work, as commanded by God. It is a holy day set apart for rest and worship**, commemorating God's rest after the creation of the world (Genesis 2:2-3). The Sabbath is a sign of the covenant between God and Israel, serving as a reminder of God's creation and deliverance.

Cultural and Historical Background: The Sabbath is deeply rooted in Jewish tradition and law, **originating from the creation narrative in Genesis and codified in the Ten Commandments (Exodus 20:8-11; Deuteronomy 5:12-15).** It was **observed from Friday evening to Saturday evening**, marked by **rest from labor, worship, and family gatherings**. The Sabbath was a distinctive feature of Jewish identity and **religious practice, emphasizing rest, reflection, and renewal.**

Leviticus 23:32,(NKJV)"It shall be to you a sabbath of solemn rest, at evening, from evening to evening, you shall celebrate your sabbath."

Isaiah brings out some very interesting points concerning the sabbath that we should examine in light of this discussion. Let us see whether or not what

Isaiah says about the Holy Sabbath takes away or reinforces and deepens our understanding of all that we've already covered so far in remembering the sabbath day to keep it holy...

Isaiah CH 56...1Thus says Yahweh: "Keep justice, and do righteousness, For My salvation *is* about to come, And My righteousness to be revealed. 2Blessed is the man who does this, And the son of man who lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil."3Do not let the son of the foreigner Who has joined himself to Yahweh Speak, saying, "Yahweh has utterly separated me from His people"; Nor let the eunuch say, "Here I am, a dry tree." 4For thus says Yahweh: "To the eunuchs who keep My Sabbaths, (My insert: plural meaning all Yahweh's sabbath's especially including Yom Kippur which similar to the weekly sabbath, is more strictly kept) And choose what pleases Me, And hold fast My covenant,

In other words during Yahweh's Holy 7TH day weekly sabbath, you make it a priority to choose activities, and preoccupations that please Him! Like the liberal side, are we to think that includes secular preoccupations and activities that aren't set apart unto him like call of duty video games, worldly tv series and reality shows, sports like UFC, Steelers, and dare I say tik tok or even facebook? (For many, one of the greatest distractions during Yahweh's holy dedicated to Him sabbath time is (Hold up a cell phone/ipad) social media. On the sabbath you start scrolling thru and you run across the newest happening of your favorite reality stars, movie & television stars, musicians,

athletes. Instead of ignoring it and keeping your minds strictly on the holy set apart things of Yahweh, we must indulge in preoccupying our minds with the Kardashians or other secular focuses of worldly entertainments. As if profaning the sabbath in this way ourselves is not enough, some of us go ahead and start sharing the news with others helping them to also profane the Holy time with us!

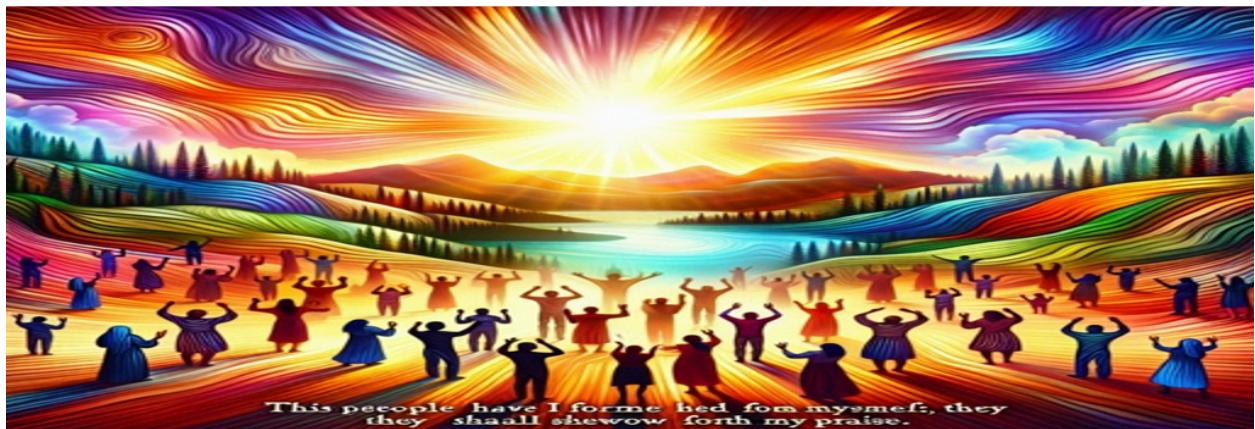
5Even to them **I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off.**

6“Also the sons of the foreigner Who join themselves to Yahweh, to serve Him, And to love the name of Yahweh, to be His servants—
Everyone who keeps from defiling the Sabbath, And holds fast **My covenant**— **7**Even them I will bring to **My holy mountain**, And make them **joyful in My house of prayer**. Their burnt **offerings and their sacrifices Will be accepted on My altar**; For **My house shall be called a house of prayer for all nations.**” **8**The Lord Yahweh, who gathers the outcasts of Israel, says, “Yet I will gather to him *Others* besides those who are gathered to him.

Again, whether talking about Yahweh's Holy mountain or Yahweh's Holy sabbath, when it comes to the Holy things of Yahweh a predominant theme that Yahweh gives man as far as consecrating our keeping of His holy things is v. 4 **doing what pleases Him!** Since the sabbath represents the celebration of heaven where we will dwell in the house of Yahweh forever, that means preoccupying the appointed weekly holy time with sacrifices and offerings that will be acceptable on His altar. A sweet aroma to Him! **Are we to think**

that purposely being preoccupied with secular non holy video games , movies, and tv shows, and activities on His Holy sabbath day is an acceptable offering and sacrifice of sweet aroma to Him?

Isaiah 66: 22“For as **the new heavens and the new earth** Which I will make **shall remain before Me**,” says Yahweh, So shall **your descendants and your name remain**. **23**And it shall come to pass *That* from one New Moon to another, And from **one Sabbath to another**, All flesh shall **come to worship before Me**,” says Yahweh.



From day one of this study, would you agree that everything we've seen and learned about how to individually and corporately obey Yahweh's command **to remember the Sabbath day to keep it holy**, involves:

- (1) **Consecrating** the **holy time** towards **Divine purposes** by **Separating the holy from the unholy, and common**, and **resting** unto **Yahweh** by not engaging in one's own pleasures, but what pleases Him
- (2) being delighted in the Sabbath day itself, as a celebration unto Yahweh
- (3) delighting in Yahweh's presence and honoring and worshipping Him on His Holy Sabbath day,

Isaiah 58, particularly verses 13-14,

Isaiah 58:13 "If you turn away **your foot**(H7272. רֶגֶל regel) from **the Sabbath...**

Topical Lexicon

- **Metaphorical Use:** The term is often employed **metaphorically** to signify **movement** or **journey**. In [Psalm 119:105](#), the psalmist declares, "Your word is a lamp to my feet and a light to my path," illustrating guidance and direction.
- **Euphemistic Use:** **רגל** can also be used euphemistically to refer to the pudenda, as seen in contexts where **modesty** or **decorum** is **required**.
- **Symbolic Use:** In **prophetic** and **poetic literature**, **רגל** can symbolize **presence** or **dominion**. For instance, in [Isaiah 66:1](#), God declares, "Heaven is My throne, and the earth is My **footstool**," using the imagery of a **footstool** to convey **authority** and **sovereignty**.

Isaiah 58:13 "If you turn away your foot from the Sabbath(**7676. Shabbath**), From doing your pleasure(H2656 chephets) on My holy day, And call the Sabbath a delight, The holy day of Yahweh honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words, 14 Then you shall delight yourself in Yahweh; And I will cause you to ride on the high hills of the earth, And feed you with **the heritage of Jacob** your father. **The mouth of Yahweh has spoken.**"

2656 chephets: χεφτ: Noun Masculine: chephets (khay'-fets)-
Def: Delight, pleasure, desire, purpose, a valuable thing, a matter

Strong's: pleasure; hence (abstractly) desire; concretely, a valuable thing; hence (by extension) a matter (as something in mind) – acceptable, delight(-some), desire, things desired, matter, pleasant(-ure), purpose, willingly.

This explicitly mentions **the Sabbath**, stating that people should "turn away your foot from **the Sabbath**" In Isaiah 58:13, Yahweh presents to us His wish that we stop violating the Sabbath with our own purposes, desires, plans, and keep it, as a "delight", by **"dying to self"**,

and "call **the Sabbath** a delight," clearly connecting this passage involving the observance of Yom kippur, to the 7TH day weekly sabbath which scripture refers to in EX 20: 10, as "**the sabbath**" This connects the fact that they are alike in that they are observed or consecrated in much the same way! The observance of the annual feast of Yom Kippur is related in the same way we observe and keep the weekly 7Th day of rest holy.

This indicates that the prophet Isaiah is addressing the proper observance of the Sabbath within the context of the chapter's broader themes of justice and righteousness.

In Isa. 58:13–14 Yahweh changes the immediate topic of discussion from fasting to Sabbath-keeping. Yet, the point under consideration is the same, as both fasting and keeping the Sabbath are external forms of religion that can be either distorted or enjoyed. As Yahweh addressed proper fasting back in Isa. 58:6–12, so here in Isa. 58:13–14 He describes how to properly keep the **Sabbath**, which includes:

From day one of this study, of everything we've seen and learned about how to individually and corporately obey Yahweh's command **to remember the Sabbath day to keep it holy**, what of the following four criteria does Isaiah 58:13 add to what we already knew before addressing this passage?

- (1) **Consecrating the holy time** towards **Divine purposes** by **Separating the holy from the unholy, and common**, and **resting unto Yahweh** by not engaging in one's own pleasures, but what pleases Him
- (2) **being delighted in and celebrating the Sabbath day itself, unto Yahweh**
- (3) **delighting in Yahweh's presence and honoring and worshipping Him on His Holy Sabbath day,**
- (4) **not speaking one's own words**

We've made an effort to look at the whole counsel of what Yahweh's word says is the proper 4 ways of remembering the sabbath day to keep it holy! By assigning **H7676 Shabath** to the annual holy day of Atonement (Yom Kippur), Yahweh is saying that the day of Atonement sabbath is to be held at the same level as the weekly sabbath. We can look at the day of atonement and verify whether or not the conclusions we've already come to about how to keep the weekly sabbath are consistent, because Yahweh's word implies that His 7TH day and His day of Atonement have the same standard as far as

sharing the same characteristics of how we are to keep it holy. As Sabbath days, they both share the Holy observance of us consecrating the time in not doing your own ways but Yahweh's ways. This way of holiness is also consistently seen reflected in connection to what Isaiah said earlier about Yahweh's 7TH day Sabbath in Isaiah CH 56:4 For thus says Yahweh: "To the eunuchs **who keep My Sabbaths, And choose what pleases Me....**

As Yahweh says in that passage, when the Sabbath day is kept properly by men as set apart or Holy unto Yahweh, He will cause man "to ride on the high hills of earth" and to be fed "with the heritage of Jacob" (Isa. 58:14). The larger idea here is that whether fasting or keeping the sabbath, to keep them properly we want to avoid the glorifying of man which includes self-glorifying; yet when framed properly, the religious activities of fasting and keeping the Sabbath are meant to be focused unto and glorify Yahweh. Because you're not doing your own pleasures but only Yahweh's pleasures.

So if the **liberal brothers and sisters** who profess to keep the sabbath don't listen to the whole counsel of Yahweh's word on keeping the sabbath day Holy, we might say to them,,,I guess you're okay with not setting apart the Holy Sabbath time from playing or watching the secular worldly game of football which glorifies the teamwork or men; right? Just like on a football team, when you're playing that call of duty war game, it's a form of servile work not related to Yahweh and His glory. You're serving as a part of a team wherein you're doing your part in trying to accomplish a mission together that glorifies players not Yahweh.

CONCLUSION:

Isaiah 58:13 “If you turn away your foot from the Sabbath,
From doing your pleasure on My holy day,
And call the Sabbath a delight, The holy day of Yahweh
honorable, And shall honor Him, not doing your own ways, Nor
finding your own pleasure, Nor speaking your own words, 14 Then
you shall delight yourself in Yahweh;
And I will cause you to ride on the high hills of the earth, And feed
you with the heritage of Jacob your father. The mouth of Yahweh
has spoken.

Romans 14: 23 But the one who has doubts **is condemned** if he
eats, because his eating is not from faith; and everything that is
not from faith is sin.

Key points from Isaiah 58:13-14:

Direct reference to the Sabbath:

The verses specifically mention "the Sabbath" and "My holy day," leaving
no doubt about the topic at hand. It involves the whole day as holy and
belonging to who? Instead of doing our own ways we should spend the
whole day honoring who? Consistent with the flow of the passage, v.14
implies that the focus of the entire sabbath day is to delight in who?

We're not delighting in call of duty, and other secular non-holy activities that steer
us away from a Yahweh glorifying and worshipping focus.

As we've shown Yahweh's Sabbath Promise consistently involves our own
pleasures being denied during the Sabbath. This principle is consistent on the
basis of one of the loveliest promises in the Bible, (Isaiah 58:14)...

Proper Sabbath observance:

We are instructed not to do their own pleasure on the Sabbath, but to honor it as a day of delight and rest from worldly secular preoccupation, signifying the importance of actively engaging in a spiritual mindset unto Yahweh.

Context of justice:

While Isaiah 58 focuses on broader themes of social justice and caring for the marginalized, the Sabbath is presented as an integral part of living a righteous life, aligning with the overall message of the chapter.

CONCLUSION:

If a person trying to squirm out of our obligation to remember to keep the sabbath time holy by focusing on Yahweh related activities, wants to put their own slant on that they can do so but it wouldn't be correct. There is no other way to interpret it. Yom Kippur is also a shabbat on the same level as the Seventh day Shabbat; so a similar focus would apply to both days. After, seriously considering this study, anybody who wants to squirm out of making the weekly sabbath a day where you focus only on Yahweh in order to do their own pleasures, is making a dangerous assumption

Again, according to Yahweh's word as a whole, it's the whole day that should be concentrated on Him. This applies to Yom Kippur but without saying it originates from the way Yahweh wants us to keep the original weekly sabbath of which Yom Kippur is observed at the same level. If you don't want to make the sacrifice of not doing your own pleasure, speaking your own words, on Yahweh's shabbat day, which shouldn't be a sacrifice but a delight, then there's nothing else I can say. You want to spin it so you can do your own pleasure, you are doing so at the risk of your own destruction (2 Peter 3:16).

You better be sure and confident that the Bible backs or supports your stance that you can purposely attach common and unholy pleasures such as worldly video games, movies, tv shows and other activities to preoccupy Yahweh's holy time without defiling His sabbath day. If you have an open mind to acknowledge that there is much Biblical support in not bringing these common, unholy, and oftentimes purely dark entertainments into the sabbath, then you're committing the sin of disobeying Yahweh's sabbath command to keep this appointed time holy! You're profaning Yahweh's weekly appointed time that's created and meant to be focused on the Holy One and not some

secular game or other activity that isn't focused on Him. If you can see that the scriptures show a lack of support for exposing Yahweh's holy day to common and unclean activities, then repent by during Yahweh's special appointment time with us, putting away such non Yahweh honoring gaming, movies, tv shows and other activities connected to the temporary focuses of this world. If this study gives you pause, to have any doubt whatsoever that your stance concerning the treatment of Yahweh's Holy day is not Biblically supported, you'd better repent in the light of this principle found in Romans 14. This principle concerning food, can be applied to our keeping of the Holy sabbath day...

Romans 14: [23](#) But the one who has doubts **is condemned** if he eats, because his eating is not from faith; and everything that is not from faith is sin.[f](#)

If there's time: Possibly ask if anyone can find a strong enough (as in Biblically supported) liberal side argument that's able to overturn the Biblical evidence supporting the conclusions we've discussed in this study?

There's so much more that can be said on this topic; My prayer is that you be encouraged to remember the sabbath day, to keep it Holy! Yahweh Bless!

The meaning behind...

8 Remember the sabbath day, to keep it holy.

**10 the seventh day
is the sabbath
of Yahweh thy God**

EXODUS 20