

SABBATH

The Sabbath has been a subject of controversy for many years, there are those who say the Sabbath is Saturday, there are also many who claims the Sabbath is Sunday. The whole time they dispute whether the Sabbath is a Saturday or a Sunday in doing so they miss the whole point. Rather than asking the question of when is the Sabbath perhaps it would be better to ask the question of what is the Sabbath.

We know from the Bible that Elohim (God) created the heavens and the earth, Elohim (God) created all the vegetation, trees and plant life, Elohim (God) also created all the creatures that roamed the surface of the dry land, swim in the waters and the seas, and that fly in the air. On the sixth day of creation Elohim (God) created man, perhaps better said, Elohim (God) created mankind both male and female. Elohim (God) created man from the dust of the ground and the woman from the rib of man. When Elohim (God) created mankind there was no option given to mankind as to whether they chose to be created or not, they were created. This sixth day of creation concluded the creation of the heavens and the earth and all that are in them. Everything was created perfectly by Elohim (God) including the way of salvation for mankind. We know this from reading, (Rev. 13:8 “And all that dwell upon the earth shall worship him, (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world.”). On the seventh day Elohim (God) entered into his rest and he called it the Sabbath, and it was holy.

Elohim (God) included the Sabbath in the 10 Commandments when he gave the law to Moses on Mount Sinai. The 10 Commandments are found in the book of Exodus chapter 20, and the book of Deuteronomy chapter 5. We will take a look at the Sabbath from the book of Exodus first.

Exodus 20:8-11

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of YAHWEH (LORD) thy Elohim (God): in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days YAHWEH (LORD) made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YAHWEH (LORD) blessed the sabbath day, and hallowed it.

There are several things we want to make note of concerning the Sabbath from Exodus.

1. We are to remember the Sabbath.
2. The Sabbath is holy therefore we must keep it holy.
3. There is no work to be done for the Sabbath.
4. The reason given is that Elohim (God) created the heaven and earth in six days and rested on the seventh day: and Elohim (God) blessed the Sabbath for it is holy.

Now we will look at the account of the Sabbath from Deuteronomy.

Deuteronomy 5:12-15

12 Keep the sabbath day to sanctify it, as YAHWEH (LORD) thy Elohim (God) hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day is the sabbath of YAHWEH (LORD) thy Elohim (God): in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that YAHWEH (LORD) thy Elohim (God) brought thee out thence through a mighty hand and by a stretched out arm: therefore YAHWEH (LORD) thy Elohim (God) commanded thee to keep the sabbath day.

We find pretty much the same points in the account of the Sabbath from Deuteronomy as we did from Exodus, however, we are given some additional information from Deuteronomy's account, in Deuteronomy we are told, remember that you were servants in the land of Egypt and YAHWEH (LORD) thy Elohim (God) brought thee out with a mighty hand and outstretched arm, therefore, we are commanded to keep the Sabbath.

As Elohim (God) speaks of being servants in the land of Egypt this is a reference to the fact that Israel was held in bondage in Egypt as slaves, and YAHWEH (LORD) Elohim (God) released them from their bondage.

The Sabbath is very important to Elohim (God) and to Elohim's (God's) people, Israel. Elohim (God) gave commands that they remember the Sabbath and that they keep it holy and there was no work to be done on the Sabbath. In order to help Israel to remember the importance of the Sabbath and the importance of no work on the Sabbath, Elohim (God) commanded the people of Israel to keep the Sabbath day every seventh day, and this was continue all throughout the old testament era.

There is one incident recorded in the Bible where a man had picked up a few sticks on the Sabbath.

Numbers 15:32-35

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And YAHWEH (LORD) said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

I don't believe that the congregation of Israel was certain whether gathering a few sticks qualified as working on the Sabbath, nor do I think that Moses and Aaron were certain of it either. However, in verse 35 YAHWEH (LORD) told Moses: "the man shall surely be put to death." From this verse we conclude that Elohim (God) certainly saw this man who had gathered some sticks on the Sabbath that it most certainly qualified as work and he was stoned to death for it.

It doesn't seem as though gathering a few sticks would be considered work, however, after we learn more about the Sabbath it should become clearer as to why it was considered work.

As we come to the New Testament in the Bible and the birth of the Savior, Yahshua (Jesus) the Messiah, we find a passage in the book of Luke as Yahshua (Jesus) was beginning his ministry and we learn from this what Yahshua (Jesus) was going to do.

Luke 4:16-21

16 And 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 for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of YAHWEH (LORD) is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of YAHWEH (LORD).

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

As Yahshua (Jesus) was reading from Isaiah the prophet on the Sabbath day, he read a passage where it said, "the spirit of YAHWEH (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 preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of YAHWEH (LORD)." Then after closing the scrolls and all the eyes of them in the synagogue were looking at Yahshua (Jesus), he said, "This day is this scripture fulfilled in your ears." We are told that Yahshua (Jesus) has come to preach the acceptable year of YAHWEH (LORD), he is going to heal those who have a broken heart, he is going to heal those who are blind and set at liberty; that is to free those who are bruised. These are all things on a spiritual level that Yahshua (Jesus) is going to do. Because of sin mankind is suffering from a broken heart spiritually, as a result of sin we are spiritually blind, that is we cannot see nor understand the things of Elohim (God). As we were told in Deuteronomy chapter 5 to remember that we were held captive in Egypt, therefore, Elohim (God) freed us from our captivity. Because of sin mankind is separated from Elohim (God) and are held captive by Satan, Yahshua (Jesus) described in this as being bruised, therefore, Yahshua (Jesus) is going to free Elohim's (God's) people from their captivity.

What I want to do now is to continue going through the Gospels in the New Testament and look at some of these events where Yahshua (Jesus) was healing the people as he said he was going to do. One of the things that we want to remember is that Yahshua (Jesus) was talking about things on a spiritual level. We cannot understand things that are spiritual for we cannot see the things which are spiritual we are spiritually blind, as we are going to look at these healings by Yahshua (Jesus), he takes things that are physical; things that we can see in order to teach about the things we cannot see; things that are spiritual.

When Yahshua (Jesus) came to Capernaum on a Sabbath day he went into the synagogue and began to teach.

Mark 1:21-27

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Yahshua (Jesus) of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of Elohim (God).

25 And Yahshua (Jesus) rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

In the synagogue in Capernaum there was a man with an unclean spirit and Yahshua (Jesus) healed this man by casting the unclean spirit out of him. This was on the Sabbath day.

This man with the unclean spirit, this is the way that all mankind is prior to salvation. We are all held in bondage to sin in this flash. The spiritual teaching that we find from this is that Yahshua (Jesus) the Messiah can free us when he saves us the evil spirit is cast out. We want to make one final note before we move on that this was done on the Sabbath day.

As we continue reading through the Gospels we find an event where there is a man who is blind he did not at some point in his life go blind he was born blind. We find this in John.

John 9:1-7, 14

1 ¶ And as Yahshua (Jesus) passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Yahshua (Jesus) answered, Neither hath this man sinned, nor his parents: but that the works of Elohim (God) should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

14 And it was the sabbath day when Yahshua (Jesus) made the clay, and opened his eyes.

This passage in John chapter 9 is also a good passage that shows how Yahshua (Jesus) brings someone to salvation. First thing I will note is that the man was born blind. Many of the religious leaders of that day would teach that if there was an ailment of someone the cause was because they had sinned and if someone were born with that condition the religious leaders often taught that it was because of a sin of their parents carried unto the child. This is why the disciples asked Yahshua (Jesus) who had sinned this man or his parents because he was born blind. Notice carefully Yahshua (Jesus)'s answer to them, Yahshua (Jesus) said neither this man nor his parents sinned, but that the work of Elohim (God) may be manifest in him, or demonstrated in him.

Before we are saved we are all blind spiritually, we cannot see nor understand the things of the spirit of Elohim (God), we are all like this man who was born blind, and we are all born spiritually blind. I recall the words of Yahshua (Jesus) to his disciples in Matthew.

Matthew 13:13-15

13 Therefore speak I to them (*Religious leaders*) in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, (*Isaiah*), which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Notice in verse 15, "should be converted, and I should heal them." When we are spiritually blind, the only way to understand the things of the Spirit of Elohim (God), is for us to be converted, (*saved*), and Yahshua (Jesus) will heal us.

I would like to bring attention to verse 14, of John chapter 9, where it says, "and it was the Sabbath day when Yahshua (Jesus) made the clay, and opened his eyes."

If you were to continue reading this passage in John, this made the religious leaders very upset, because Yahshua (Jesus) did this healing on the Sabbath day and the religious leaders saw this as breaking the Sabbath law.

Another healing that we will look at is in the gospel of Matthew chapter 9.

Matthew 9:1-7

1 ¶ And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Yahshua (Jesus) seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Yahshua (Jesus) knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

Here we have a man that is unable to walk and at first Yahshua (Jesus) tells the man thy sins be forgiven thee, and this started a little bit of a dispute with the scribes who were the teachers of the law, thinking within themselves that Yahshua (Jesus) blasphemeth, and Yahshua (Jesus) knowing their thoughts, asked the scribes, "which is easier, to say, thy sins be forgiven thee; or to say, arise and walk?" From the question Yahshua (Jesus) asked the scribes we see that healing this man so he can walk is the same as forgiving him of his sins. Again we have a spiritual teaching. In the sinful nature of mankind we cannot stand before Elohim (God), therefore, we absolutely would not be able to walk before Elohim (God) in our sinful condition. Our only hope is that Yahshua (Jesus) forgive us of our sins so we have the ability to stand before Elohim (God). Once again, this is a spiritual teaching that Yahshua (Jesus) forgive the sins of his people as he brings them to salvation.

Another healing that I'll look at where Yahshua (Jesus) healed on the Sabbath day is found in Matthew 12, Mark 3, and Luke 6. Rather than to look at the account of Yahshua (Jesus) healing from all three Gospels we'll look at the account described in Luke.

Luke 6:6-10

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Yahshua (Jesus) unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

Again we find this healing taking place on the Sabbath day and this healing describes the healing of a man who had his right hand withered. As we have looked previously in the other healings and have found they teach a spiritual lesson, and this one is no different, Yahshua (Jesus) also takes a physical situation; something that we can see with our physical eyes, in

order to teach a spiritual lesson of something we cannot see with our spiritual eyes; something on the spiritual level.

Often times when the Bible speaks of a person's hand it is illustrating the will of the person. For example if the Bible speaks of someone being put in the hand of a king it is making reference that this individual has been placed in the will of the king to do with as the king chooses. Also if the Bible speaks of someone being placed in the hand of Elohim (God) they are being given over to the will of Elohim (God). In this case described in Luke, it is not only the hand that is withered but Elohim (God) gets specific in saying that it was his right hand. When speaking of the right hand of an individual when it has a spiritual meaning; the right hand is the hand of power. Therefore the right hand being withered is a spiritual representation of the power of the man's will being withered; that would be his free will.

When Elohim (God) created the heaven and earth and all things in them and created mankind, male and female, mankind was created with the free will to choose to do good or that which is not good; mankind had the free will to choose to be obedient to Elohim (God) or to disobey Elohim (God).

Elohim (God) also created in the garden a tree of knowledge of good and evil and he told man they could eat of any tree in the garden with exception of the tree of knowledge of good and evil; they were not to eat of that tree, for Elohim (God) said, in the day that you eat of it you shall surely die. After Satan deceived the woman into eating of this forbidden fruit and she gave to her husband who also ate of the forbidden fruit, thereby disobeying Elohim (God). As you recall Elohim (God) said if you eat of the fruit of this forbidden tree you shall surely die, they did not experience a physical death, however, they did experience a death; a death on a spiritual level, they died spiritually and as a result they were separated from Elohim (God) and they became aware of sin, the Bible describes their effort to hide themselves from Elohim (God), in hopes that Elohim (God) would not find that they had disobeyed his command and from that time sin entered the entire human race and mankind has become separated from Elohim (God). When mankind became separated from Elohim (God) they also lost their free will to choose that which is good and holy. This is represented in the man with the withered right hand; lacking the free will to choose that which is good and holy. When Elohim (God) saves an individual through Yahshua (Jesus) the Messiah they become a new creature in The Messiah with a restored will to choose to be obedient unto Elohim (God). If Elohim (God) does not save an individual they remain unable to please Elohim (God), and if they remain unsaved they shall die in their sin.

We can see this from the question Yahshua (Jesus) asked in the book of Luke to the religious leaders who were on looking to see if Yahshua (Jesus) was going to heal on the Sabbath day or not, Yahshua (Jesus) asked of them, "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" We can see from the question that Yahshua (Jesus) asked, the healing of this man's right hand spiritually represented saving his life.

We are beginning to see from these situations that the Sabbath day has to do with salvation. We will be able to see this even more clearly when we look at the resurrection of Yahshua (Jesus) the Messiah from Matthew 28, Mark 16, Luke 24, and John 20. For this we will look at Matthew's account.

Matthew 28:1

¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

This is the King James Version of Matthew 28:1. It is a little difficult to see the meaning because the wording has been changed. I do not think the wording was changed to deceive people, it is my belief that the translators had difficulty with this verse in translating, therefore, to make it what they believed to be easier to understand they changed the wording but by doing so you lose the meaning of this verse. I will repost Matthew 28:1, in the original Greek without the changes and I will underline two words I would like to make note of.

Matthew 28:1

“οψε δε σαββατων τη επιφωσκουση εις μιν σαββατων ηλθεν μαρια η μαγδαληνη και η αλλη μαρια θεωρησαι τον ταφον”

As you can see the two words that are underlined are both the exact same word and this is the word sabbaths in Matthew 28:1 the word sabbaths exists twice in that verse. Therefore, if I were to post this verse in English without changing the words it would read as follows: “(Matthew 28:1) ¶ And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre,”

We can get some help in understanding Matthew 28:1 by taking a look at a passage found in the book of Hebrews.

Hebrews 4:2, 3

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

In (verse 2) as it speaks of “us” this is a reference to those people who are truly saved by the grace of Elohim (God) through Yahshua (Jesus) the Messiah. Also when it uses the word “them” it is making reference to the Israelites who do not recognize Yahshua (Jesus) the Messiah as the risen Savior. Therefore, as it speaks of the gospel being preached unto us as well as unto them, the word (*gospel*) preached did not profit them, the end of that verse explains why it did not profit them as it says, “not being mixed with faith in them that heard it.” This part of the verse that explains not being mixed with faith in them that heard it, this is the same as saying they did not believe, more precisely, they did not believe in the Savior Yahshua (Jesus) the Messiah. As we continue in Hebrews to (verse 3). “For we which have believed do enter into rest.” When we believe, means to believe on the Savior Yahshua (Jesus) The Messiah our Master (Lord) and by this belief we enter into rest, this rest we enter into is the same rest Elohim (God) entered after he created the heavens and the earth; the Sabbath rest. When we continue reading in Hebrews it links this rest it speaks of entering into with the same Sabbath rest that Elohim (God) entered into after creating the heavens and the earth.

Hebrews 4:4

For he spake in a certain place of the seventh day on this wise, And Elohim (God) did rest the seventh day from all his works.

This specifically shows us that the rest we enter into when we believe on the Master (Lord) Yahshua (Jesus) the Messiah is the same rest that Elohim (God) entered after creating the heaven and the earth; Elohim's (God's) Sabbath rest. Staying on the topic of Elohim's (God's) Sabbath rest we continue reading in Hebrews.

Hebrews 4:6, 7

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he ((Elohim) (God)) limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

As it says in (verse 6), "seeing therefore it remains that some must enter therein" it is telling us here in Hebrews that some must yet inter into Elohim's (God's) Sabbath rest, it continues in (verse 6) to say, "and they to whom it was first preached entered not in because of unbelief:" this is talking about the Israelites and the Jewish leaders that failed to enter Elohim's (God's) Sabbath rest because of unbelief and this unbelief is the unbelief of Yahshua (Jesus) The Messiah as the Savior, even though Israel all through the Old Testament time observed Elohim's (God's) seventh day Sabbath rest, yet this physical observation of the seventh day Sabbath rest was not sufficient for the people to inter Elohim's (God's) rest. It makes it clear that we enter Elohim's (God's) Sabbath rest by believing in the Savior, Yahshua (Jesus) the Messiah.

Continuing in Hebrews to (verse 7), "again he limiteth a certain day" the Greek word that is used for limiteth is the Greek word, ὀρίζω *horizo (hor-id'-zo)* = to ordain, determine, appoint. It would carry the meaning that again Elohim (God) appointed a certain day. There are those who have realized in (Matthew 28:1) that Sabbath existed twice and from this point right here, or should I say looking only to this point right here have determined this verse to be saying that Elohim (God) appointed Sunday as the new Sabbath day rather than Saturday and by going to the Greek they use this verse for a proof text to that effect. However, we can't stop at this point in the verse we want to look at the remainder of the verse also where it says, "saying in David, to day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts." As it speaks of today it is not talking about that specific day that David said this, because that day has come and passed thousands of years ago, and it is restated here in the book of Hebrews. The reference it is making to is that the time has arrived when you hear the voice of Yahshua (Jesus) harden not your hearts in unbelief. As it therefore speaks of today hardening not your hearts, the time reference is the time from when Yahshua (Jesus) rose from the dead and continuing on till the time of the Messiah's return, this is seen as one day; as to day. Elohim (God) is not bound to the same timetable as what we are bound to, we can see this when we look to the second epistle of Peter.

2 Peter 3:8, 9

8 ¶ But, beloved, be not ignorant of this one thing, that one day is with the Master (Lord) as a thousand years, and a thousand years as one day.

9 ¶ The Master (Lord) is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

We see from these verses that Elohim's (God's) timetable is different than our timetable especially as it comes to salvation.

Elohim (God) did not change the day of the Sabbath; the day of the Sabbath remains the same from the very creation of the world, and Elohim (God) utilized Saturday all through the Old Testament era to point to the real Sabbath which was to come when Yahshua (Jesus) died on the cross and rose from the dead making our way possible to enter into Elohim's (God's) Sabbath rest this is the same rest that Elohim (God) entered into after he created the heaven and the earth, and it is the same rest Yahshua (Jesus) entered after his resurrection from the dead. The Sabbath has been fulfilled in Yahshua (Jesus) the Messiah. Yahshua (Jesus) did not come to change the Sabbath, or to abolish it, but rather to fulfill it. The law and the prophets have been fulfilled in Yahshua (Jesus) the Messiah.

Matthew 5:17

¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

The true Sabbath rest of Elohim (God) began at the resurrection of Yahshua (Jesus) the Messiah and it continues until Yahshua (Jesus) returns again, this entire period of time we are in now is the appointed time to enter Elohim's (God's) rest.

Therefore as we look back to (Matthew 28:1) and we see the Sabbath mentioned twice in this verse now it should be clearer.

Matthew 28:1 And on the eve of the sabbaths, (the time of the old testament Sabbath observations, which were pointing foreword to the true Sabbath) at the dawn, toward the first of the sabbaths, (the beginning of Elohim's (God's) appointed time for entering into his rest) came Mary the Magdalene, and the other Mary, to see the sepulcher. It is safe to conclude then that the Sabbath is Elohim's (God's) appointed time for salvation; a time for giving life. This would explain why the healings by Yahshua (Jesus) the Messiah during his ministry took place on the Sabbath day, and so many of the comments Yahshua (Jesus) would make about his healing had to do with giving life. For as we are told by the Messiah himself that he is the Master (Lord) of the Sabbath; the power of Elohim's (God's) salvation.

Matthew 12:8

For the Son of man is Master (Lord) even of the sabbath day.

Because the Sabbath has to do with the salvation of Elohim (God) and by the salvation of Elohim (God) we enter into Elohim's (God's) rest, this would explain why in the Old Testament law it said no work was to be done. Because we do not work for our salvation.

This would also explain why in the Old Testament book of numbers it speaks of a man found picking up a few sticks on the Sabbath and they brought him before Moses and Aaron, and Elohim (God) said he has broken the Sabbath therefore must be put to death. Because any work that is done for our salvation no matter how insignificant it may seem to us would be considered as work for our salvation.

To conclude: we have found that the Sabbath has everything to do with salvation. When it comes to our salvation, if there is a teaching, or doctrine that teaches there is anything, anything at all that is required for us to do to receive our salvation, this would be seen as a gospel of works. Again if there is anything taught that you must do to receive salvation, then that is a gospel of works, just as a man picking up a few sticks on the Sabbath. Paul put it well when he spoke to the people in Galatia regarding salvation and using his salvation as an example of Elohim (God) calling someone to salvation.

Galatians 1:6-9, 13-16

6 ¶ I marvel that ye are so soon removed from him that called you into the grace of The Messiah unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of The Messiah.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of Elohim (God), and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased Elohim (God), who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Paul explains in his conversion experience, his entire mind set was against Elohim (God) without even realizing it he was a persecutor of those who follow The Messiah. However, as Paul put it, "but when it pleased Elohim (God), who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Paul's salvation was completely dependent upon the will of Elohim (God), and the timing of Elohim (God). The timing of Paul's salvation was ordained by Elohim (God) before Paul was even born. Paul's salvation was not in any way dependent upon Paul's choice or decision to be saved, it was dependent upon Elohim's (God's) will and timing. Those people Paul spoke of who were departing from the true gospel, were beginning to mix works in with salvation as a requirement to be saved. There is nothing we must do; there is no decision we must make that is dependent upon our salvation, otherwise it is of works.

By Mark Chamberlain
2013