

YOU LIFT UP THE HEAD OF ALL THE CONGREGATION OF THE SONS OF ISRAEL

by Craig Wm. Peters

And יהוה will make you the head, and not the tail; and you shall be only above, and you shall not be beneath, if you hearken to the commandments of יהוה your Elohim, which I command you this day, to observe and to do them.

Deuteronomy 28:13

The prosperity preachers who advocate the above Scripture propound the “name it and claim it” theology as they prime their followers to strive for transient riches – riches which, by the way, create a weekly, financial bumper crop as the tithe money pours in to pad the ministers’ pockets. But there is a serious disconnect in all this since these same preachers fail to advocate observance of the Torah as is so clearly mandated by the **context** of this very same Scripture.

What are the key elements of the obedience which follows those who have true faith in the Messiah of Israel? The shaliach Yochanan¹ directs us to walk as the Messiah walked: walking in the Torah commandments of the Father.² And יהושע clearly taught the same: to enter into a life of reward in the Messianic Age,³ we must keep the commandments of the Torah.⁴ Consequently, יהושע later rebuked the religious leaders of His day for not carrying out the weightier matters of the Torah.⁵ For the first-century believers, at least, being “doers of the Word” meant being doers of the Torah.⁶ Many religious leaders in our day will claim salvation by faith does not entail a list of “do’s and don’ts.” These lopsided claims, we believe, are dangerous as they turn the favor of יהוה into licentiousness.⁷ We say this because the Savior informs us not even the least commandment of the Torah will ever be abolished.⁸ Because the religious sectors have largely rejected these immutable, moral absolutes, our entire society now crumbles,

¹ The Apostle John.

² 1John 2:4-6, John 14:21, 15:10

³ See “The Sign, the Seal, and the Secret” and the discourse which appears under the article’s subheading, “The Great Reward.”

⁴ Matthew 5:17-20, 19:16-19

⁵ Matthew 23:23

⁶ James 1:22, Romans 2:13, Matthew 7:24-27, 5:17-20

⁷ Jude 1:4

⁸ Matthew 5:17-20, 24:25, Mark 13:31, Luke 21:33

and should this decay be left unchecked, the United States will soon exist only in history books.

The Torah was the Word of יהוה prophesied to span 1000 generations: this is easily some 70,000 to 100,000 years!⁹ Who, then, should we believe: the compromised views of modern day religious leaders,¹⁰ or the Messiah? Sha’ul wrote, ... “the Torah is set apart, and the commandment set apart, and just, and good,”¹¹ after he had already indicated only doers of the Torah would be justified so as to partake in the first resurrection!¹² So do we throw out the Torah (already declared to be immutable!), or do we seek for the Spirit which can properly deal with man’s carnal bent? Sha’ul and the other Messianic leaders – who lived in closest proximity to the Savior – clearly taught that, by faith, we retain the Torah¹³ and let the power of the Spirit deal with man’s carnal

⁹ Deuteronomy 7:9, 1Chronicles 16:14-15, Psalm 105:7-10

¹⁰ Sha’ul prophesied the day would come when men would turn their ears from the truth of the Torah. 2Timothy 4:3-4 (the Messiah defined **truth** to be the Word of יהוה, the Torah [John 17:17]; likewise the psalmists [Psalm 40:8-10, 119:30, 43, 142, 151] and the prophets [Hosea 4:1-6]). Thus, we have long-since arrived at that day [when truth is rejected] as even those seeking to follow the Savior either dismiss the Torah or hold it in contempt. Readers must grow in their realization that it is the spirit of the anti-Messiah (seen in Psalm 2) which seeks to cast off the eternal edicts of יהוה and His Messiah. Psalm 2:1-3

¹¹ Romans 7:12

¹² Romans 2:13. And this is the answer to the **seeming contradiction** between faith and works: if we are truly justified by faith (Ephesians 2:8-9), works of righteousness will follow (Ephesians 2:10).

¹³ Romans 2:13, 3:31, 1Corinthians 7:19, 1Timothy 1:8-11 (with this text, Sha’ul taught Timothy that the Good News is in the Torah, and the Torah is in the Good News!), 1John 5:3-5, 2John 1:6, 3John 1:3-4, Revelation 12:17, 14:12, 22:14

nature!¹⁴ If the obedience which יהוה requires is an impossibility (as so many teach), then He is nothing more than a sadistic, demented deity who is not worthy of our allegiance, and His first century adherents were liars and imposters.

Yet this author testifies otherwise: there is no greater love than that which is found in the Presence of the Most High, and He willingly gave His Son¹⁵ in an unstoppable, sovereign plan to redeem every person who has ever lived, or ever will live! There are answers to the seeming contradictions if we are willing to divest ourselves of preconceived notions and let the Scriptures speak apart from the traditions and theories of men. יהושע called this willingness to grow, to change, and to learn (or relearn) “becoming like a child,”¹⁶ and He taught having such an attitude is an absolute requirement for entering the Kingdom of יהוה. One king of Israel said it like this: “A wise one hears and increases learning.” Proverbs 1:5 May our readers number among those who are willing to consider or, if necessary, to even reconsider and so, to **grow** in favor and knowledge.¹⁷

אבנדרהוזזהטיכלמנסעפצקרשה

Righteousness Exalts a Nation

In our opening text,¹⁸ יהוה promised to make Israel *the head* and not the tail: He promised to exalt them above all the nations of the earth, if they would obey His voice. King Shelomo/Solomon reworded the Torah promise, and this is what he wrote over the same matter as moved by the Spirit:¹⁹

*Righteousness exalts a nation:
but sin is a reproach to any people.*
Proverbs 14:34

This is in agreement with the Word of יהוה through the prophet Mosheh: Elohim promises to make the obedient nation *the head* and not the tail; He promises to exalt the

righteous nation above all peoples of the earth.²⁰

We should seek to better understand the centerpiece of the righteousness which יהוה requires before He can keep His part of the agreement. There is a very *pivotal*, central act of righteousness which leads to rest, joy, and peace. We speak of a great gift which was given to all people for all times. Just as evil begets further evil, so righteousness leads to more and greater righteousness.²¹ If we already believe in the Messiah, what is it that we *must do* to “make our calling and election sure?”²² In what context does True Worship *really* work to impart power for righteous living?²³ It is this all-important question which our study shall ponder.

“Lift Up the Head”

“Lift up the head” is a Hebrew phrase which means “exalt,” or “exaltation.” This exaltation can be from above – when the hand of יהוה brings exaltation²⁴ – or it can be from below – what we call “self-exaltation.”²⁵ Scripture provides some positive examples of someone’s head being lifted up to a higher position:

- The Butler of Pharaoh
12 And Yoseph said to him, “This is the interpretation of it: The three branches are three days. 13 Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh’s cup in his hand according to the former ruling, when you were his cupbearer.
Genesis 40:12-13, ISRV
- King David
But You, יהוה, are a shield about me; my splendor, and the lifter up of my head.
Psalm 3:3, 27:6

¹⁴ Romans 8:7-9, 12-14, John 1:12

¹⁵ Isaiah 53:10, Romans 5:6-8

¹⁶ Matthew 18:1-4, Mark 10:14-15

¹⁷ 2Peter 3:18

¹⁸ Deuteronomy 28:13

¹⁹ 2Peter 1:20-21

²⁰ Exodus 19:5, Deuteronomy 7:6, 14, 10:15, 14:2, 26:17-19, Isaiah 2:2-3

²¹ Romans 6:19

²² 2Peter 1:4-12

²³ We contrast those who have turned worship into a *show before others*, yet have **no power** in the Spirit to overcome the indulgence of the flesh: Matthew 6:1,5, 23:5-7, Colossians 2:20-23, 2Timothy 3:5.

²⁴ Psalm 75:6-7, Daniel 4:17,25,32

²⁵ Proverbs 25:6-7, Luke 14:7-11. Sooner or later, all self-exaltation is doomed to end at the hand of the Most High. Psalm 127:1, Proverbs 3:34, Daniel 5:18-30

David acknowledged his position (as King of Israel) had come through the exaltation of יהוה. 2Samuel 7:8-9,18

- The Believer Who Fasts and Prays יהוה will ever exalt the head of the lowly: believers who humble themselves through fasting and prayer are the contrite and brokenhearted objects of His love, and He will lead them, guide them, and bless them with His Presence in many ways.²⁶

יהוה lifts up the head of the lowly, but He puts down the proud who have exalted themselves in some manner. And we even have at least one *negative example* of those who exalt themselves:

For behold, your enemies make a tumult, and they that hate You have lifted up the head.
Psalm 83:2

This text (and its context) indicates the haters of יהוה *exalt themselves* against Him and His people. Of course, it uses the Hebraism of lifting up the head to refer to such exaltation. And this brings us to a major highlight in our study ...

In regard to taking a census, יהוה once directed Mosheh:

“You lift up the head of all the congregation of the sons of Israel”...
Bemidbar/Numbers 1:2

This text (seen above in the *literal Hebrew*) is usually translated to read something like this:

“You take the sum of all the congregation of the children of Israel.”

So “lifting up the head” can also connote a simple “exaltation,” or what we call “recognition” – in this case, simply to be counted.²⁷ But herein we see the awe-inspiring element of the Word of יהוה in the original Hebrew. In the Hebrew language, the word “head” is “rōsh.” In block Hebrew, rosh looks like this:

ראש ←

²⁶ Psalm 34:17-19, 147:3, Isaiah 57:15, 58:6-12, 66:2

²⁷ Given the reverent attention which the founding fathers (of America) gave to the Scriptures, we suspect this text may be the origin of the saying, “Stand up and be counted.”

And what occurs when we *literally* lift up the “head?” What happens when each letter of the word “rosh” (head) is “lifted up” to become the next letter in the *established sequence* of the Hebrew aleph-beit?

Reish advances one letter to become shin, the next letter in the aleph-beit:

ש ← ר

Aleph advances one letter to become beit, the next letter in the aleph-beit:

ב ← א

And shin advances to become tav, the letter following shin in the sequence of the aleph-beit:

ת ← ש

We show this yet another way:

- The reish, ר, advances one letter becoming a shin, ש (see *arrow 1*, which appears a few lines below and just above the 22 letters of the aleph-beit).
- The aleph, א, advances one letter becoming a beit, ב (see *arrow 2*, below).
- And the shin, ש, advances one letter becoming a tav, ת (see *arrow 3*, below).

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 ← ← ←
 3 1 2
 ♦ The 22 Letters of the Aleph-Beit ♦

So when “the head” (ראש, rosh) is literally “lifted up” within the Hebrew aleph-beit, each letter of this word *advances* (or is “lifted up”) to the next higher position. When this is done, to our great amazement, we get the Hebrew word for the Sabbath Day (שבת, Shabbat):

שבת ← ראש
 Shabbat Head

We presented the twenty-two letters of the Hebrew aleph-beit (seen just above) to show the derivation of “shabbat” – a result obtained from lifting up “rosh” – is a derivation based on the *long-established, inspired order* of the Hebrew aleph-beit.²⁸ This is not some mere,

²⁸ New readers may wish to consult the headings of each section in Psalm 119 as this lengthy song will usually show all 22 Hebrew letters, from first to last, in their alphabetical order.

literary trick: this is *an inspired result* which is quite substantiated by an abundance of revealed, Scripture truth. The writer first learned of this derivation for the word “Shabbat” in the book “*The Aleph-Beit*,” by Rabbi Yitzchak Ginsburgh. Mr. Ginsburgh’s discussion over this matter is seen on page 304 in the chapter on the letter “reish.” We have already posted a book review regarding “*The Aleph-Beit*” on our website. To be sure, we do not interpret the meaning of the rosh-Shabbat, word connection in the same fashion as Mr. Ginsburgh,²⁹ but the derivation itself is, nevertheless, true to the core and, as we will see, *profound beyond measure*.³⁰

So what is some of the significance which the Spirit gives to this most amazing revelation from the Hebrew language? The connection between “rosh” and “Shabbat” brings us back to our foundational concept: when יהוה exalted Israel, or lifted up its head, it was to the end that they would observe His Shabbat and proclaim His Name and His Torah in all the earth:

Observe the Sabbath Day, to keep it set apart, as יהוה your Elohim commanded you. Six days you shall labor, and do all your work, but the Seventh Day is a Shabbat to יהוה your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger that is within your gates; that your man-servant and your maid-servant may rest as well as you. And you shall remember that you were a servant in the land of Egypt, and יהוה your Elohim brought you out from there by a mighty hand and by an outstretched arm: therefore יהוה your Elohim commanded you to keep the Shabbat Day.

Deuteronomy 5:12-15

יהוה clearly connects Israel’s exaltation (the lifting up of the nation’s head) to their observance of the Shabbat! Israel’s head

²⁹ Mr. Ginsburgh takes a completely different route (and not necessarily an erroneous one) when discussing the matter. Our goal, as always, is to prayerfully look to יהוה for further understanding as we continually return to His eternal Word for direction, confirmation, clarification, and edification over any matter in question. Isaiah said it like this: “To the Torah and to the testimony!” Isaiah 8:20

³⁰ Psalm 119:96, 145:3, Romans 11:33

(רֹאשׁ, rosh) was lifted up from the house of bondage that they might keep the Shabbat! The Shabbat was not only a memorial of the creation,³¹ it was a memorial of Israel’s exaltation from bondage to *freedom* that they might expressly partake in the Creator’s rest!

As a beast goes down into the valley, the Spirit of יהוה caused him to rest: so did You lead Your people, to make Yourself a Name of beauty. Isaiah 63:14

Israel was first exalted by its deliverance from bondage. יהוה lifted up the head of all the congregation of Israel to the very end they would keep His Shabbat. However, the fullest intent behind the Sabbath is that in observing a time of rest and worship, the people of יהוה will learn more each Seventh Day³² about walking in the laws, statutes, ordinances, and judgments³³ seen throughout the Torah.

1 And Moses called all Israel, and said to them, Hear, Israel, the statutes and judgments which I speak in your ears this day, that you may learn them, and keep, and do them. 2 יהוה our Elohim made a covenant with us in Horeb. 3 יהוה did not make this covenant with our fathers, but with us, even us, who are all of us here alive this day. 4 יהוה talked with you face to face in the mountain out of the midst of the fire, 5 (I stood between יהוה and you at that time, to show you the word of יהוה: for you were afraid by reason of the fire, and did not go up into the mountain;) saying, 6 I am יהוה your Elohim, which brought you out of the land of Egypt, from the house of bondage. 7 You shall have no other deities before Me.

Deuteronomy 5:1-7

So Israel was exalted to freedom: the nation’s head was lifted up *out of bondage* in order that they might observe the laws and statutes of יהוה.³⁴ Like Israel of old, Messianic believers were also called to freedom from sin that they

³¹ Genesis 2:1-3, Exodus 20:8-11

³² Acts 13:14, 27, 42-44, 15:21

³³ Genesis 26:4-5 (Romans 4:16, John 8:39!), Psalm 37:31, 40:8, Isaiah 51:7-8, Jeremiah 31:31-34, Ezekiel 36:26-27, Matthew 5:17-20, Matthew 23:23, Acts 24:14, 2Corinthians 3:2-3, Hebrews 8:8-12

³⁴ Other Scriptures make this quite clear as well: Leviticus 18:1-5, 25:55-26:3, Deuteronomy 7:6-11, Psalm 78 (all), Psalm 81:8-11, 105:26-45, Jeremiah 11:3-7, 34:13-20, Ezekiel 20:5-13, Acts 7:38-39.

might keep the commandments³⁵ – including the Sabbath.³⁶ Following verse 6 (above), יהוה begins the *Ten Commandments*³⁷ – central to which was, and is, the Shabbat and the family unit (spoken of in the Fourth and Fifth Commandments, respectively). The question was: would Israel now walk in the Torah commands which they had been freed to keep? This was the question in the wilderness wanderings,³⁸ and this was the question when they had once come into the Land. Israel was often warned in advance not to become fat and complacent when the blessings of יהוה began rolling in from the fields of abundance.³⁹ Such complacency, יהוה warned, would lead to disobedience, rejection, and captivity.⁴⁰ And Israel was promised further/continued national greatness/exaltation, *but only if they obeyed יהוה and kept His Sabbaths*:

16 This day יהוה your Elohim has commanded you to do these statutes and judgments: you shall therefore keep and do them with all your heart, and with all your soul. 17 You have declared יהוה this day to be your Elohim, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken to His voice: 18 and יהוה has declared you this day to be His special people, as He has promised you, and that you should keep all His commandments; 19 and to make you high above all nations which He has made, in praise, and in name, and in honor; and that you may be a set apart people to יהוה your Elohim, as He has spoken. Deuteronomy 26:16-19

³⁵ Like the Messiah (John 8:31-36), Sha’ul indicated believers have been freed from bondage (to sin) in order to serve the Living Elohim. Romans 6:1-2, 6-7, 11-13, 17-18, 22, Galatians 5:13 According to the Messiah, this service clearly involves keeping the commandments of the Torah (Matthew 5:17-20) – what He termed doing the Father’s will. Matthew 6:9-10, 7:12-23 Sha’ul wrote likewise. Romans 2:13, 3:31, 7:12, 8:1-4, 7-9, 12:1-2

³⁶ Matthew 24:20, Luke 23:56, Acts 1:12, 13:14, 27, 42-44, 15:21, 16:13, 17:2, 18:4, 24:14, Revelation 12:17, 14:12, 22:14

³⁷ More accurately, *The Ten Words*.

³⁸ Exodus 16:4

³⁹ Deuteronomy 6:10-12, 8:10-20

⁴⁰ Deuteronomy 4:23-27 Having a sad history of rebellion and deepening apostasy, America now also teeters on the brink of destruction, defeat, and captivity. Simply put, *no nation* can reject the Torah and survive.

So we have a cyclical relationship between “rosh” and “Shabbat:” when the *head* of a person or nation is exalted by יהוה, it is all to the end His *Shabbat* and Torah be more fully learned, observed, and proclaimed. If this obedience comes to pass through observance of the *Sabbath*, then there is yet more and greater exaltation, or lifting up of the *head*. We will first contemplate how this exaltation applied/applies to the nation of Israel, but we will also see that the promise of יהוה to “lift up the head” applies to *every believer* who faithfully observes the Shabbat.

National Exaltation Results From Observing Shabbat

Israel was given a great promise to be *set apart* by יהוה, but *only if they observed His Shabbat*:

13 You speak also to the children of Israel, saying, Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am יהוה that sets you apart. 14 You shall keep the Sabbath therefore; for it is set apart to you: every one that defiles it shall surely be put to death: for whoever does any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the Seventh is the Sabbath of rest, set apart to יהוה: whosoever does any work in the Sabbath Day, he shall surely be put to death. 16 Therefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between Me and the children of Israel for ever: for in six days יהוה made heaven and earth, and on the Seventh Day He rested, and was refreshed.

Exodus 31:13-17

Israel was promised their obedience would lead to national exaltation so that all the ends of the earth might know and fear יהוה.⁴¹

1 Now therefore hearken, Israel, to the statutes and to the judgments, which I teach you, to do them, that you may live, and go in and possess the land which יהוה Elohim of your fathers gives you. 2 You shall not add to the word which I command you, neither shall you diminish anything from it, that you may keep the commandments of יהוה your Elohim

⁴¹ Psalm 67:1-7

which I command you. 3 Your eyes have seen what יהוה did because of Baal-Peor: for all the men that followed Baal-Peor, יהוה your Elohim has destroyed them from among you. 4 But you who have cleaved to יהוה your Elohim are alive every one of you this day. 5 Behold, I have taught you statutes and judgments, even as יהוה my Elohim commanded me, that you should do so in the land where you go to possess it. 6 Keep therefore and do them; **for this is your wisdom and your understanding in the sight of the nations**, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. Deuteronomy 4:1-6

While this Scripture was partially fulfilled in the reigns of David and Solomon,⁴² the national greatness quickly dwindled. When warning Israel they were on the brink of captivity, the prophet Yirmeyah⁴³ indicated the Shabbat was *central* to Israel overcoming and keeping the Torah in a manner which pleased יהוה. And the prophet solemnly warned the nation: their failure to honor the Shabbat would lead to terrible judgment on Yerushalayim, its inhabitants, and all Yehudah/Judah:

19 Thus said יהוה to me: Go, and stand in the gate of the children of the people, whereby the kings of Yehudah come in, and by which they go out, and in all the gates of Yerushalayim; 20 and say to them, Hear the word of יהוה, you kings of Yehudah, and all Yehudah, and all the inhabitants of Yerushalayim, that enter in by these gates: 21 Thus says יהוה, Take heed to yourselves, and bear no burden on the Shabbat Day, nor bring it in by the gates of Yerushalayim; 22 neither carry forth a burden out of your houses on the Shabbat Day, neither shall you do any work: but you shall set apart the Shabbat Day, as I commanded your fathers. 23 But they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction. 24 And it shall come to pass, if you diligently hearken to Me, says יהוה, to bring in no burden through the gates of this city on the Shabbat Day, but to set apart the Shabbat Day, to do no work therein; 25 then shall there enter in by the gates of this city kings and princes sitting upon the throne of David,

⁴² Psalm 18:49-50, 1Kings 5:1-11, 10:1-29

⁴³ i.e., Jeremiah

riding in chariots and on horses, they, and their princes, the men of Yehudah, and the inhabitants of Yerushalayim; and this city shall remain to the Age. 26 And they shall come from the cities of Yehudah, and from the places round about Yerushalayim, and from the land of Binyamin, and from the lowland, and from the hill-country, and from the South, bringing burnt-offerings, and sacrifices, and meal-offerings, and frankincense, and bringing sacrifices of thanksgiving, to the House of יהוה. 27 But if you will not hearken to Me to set apart the Shabbat Day, and not to bear a burden and enter in at the gates of Yerushalayim on the Shabbat Day, then I will kindle a fire in the gates thereof, and it shall devour the palaces of Yerushalayim, and it shall not be quenched. Jeremiah 17:19-27

We especially note that while the words of Yirmeyah were a *most serious warning*, even at that late hour, Judah was promised their obedience in keeping the Seventh Day would lead to permanent, national greatness. Yet history shows Israel did not obey and a tragic, destructive captivity would soon follow. The words of Nehemiah confirmed that Israel's disobedience in profaning the Shabbat led to the wrath of יהוה as terrible judgment and captivity came upon the nation:

15 In those days saw I in Yehudah some men treading wine-presses on the Shabbat, and bringing in sheaves, and loading donkeys therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Yerushalayim on the Shabbat Day: and I testified against them in the day wherein they sold provisions. 16 There dwelt men of Tyre also therein, who brought in fish, and all manner of wares, and sold on the Shabbat to the children of Yehudah, and in Yerushalayim. 17 Then I contended with the nobles of Yehudah, and said to them, What **evil thing** is this that you do, and profane the Shabbat Day? 18 Did not your fathers likewise, and did not our Elohim bring all this evil upon us, and upon this city? **Yet you bring more wrath upon Israel by profaning the Shabbat.**

Nehemiah 13:15-18

While Evangelicals can only cite empty claims the Sabbath Day was changed, we assert America will not escape judgment for the same reason as Israel of old: rejection of the

Shabbat and disregard for the Torah.⁴⁴ Yet let us not diverge from the main point: Israel was promised to have their *head* lifted up above all the nations of the earth *provided they truly kept the Shabbat*. This is seen once more in the prophet Isaiah, and great blessings – both physical and spiritual – are attached to the promise:⁴⁵

6 Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that you break every yoke? 7 Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? when you see the naked, that you cover him; and that thou hide not yourself from your own flesh? 8 Then shall your light break forth as the morning, and your healing shall spring forth speedily; and your righteousness shall go before you; the splendor of יהוה shall by your rear guard. 9 Then you shall call, and יהוה will answer; you shall cry, and He will say, Here I am. If you take away from the midst of you the yoke, the putting forth of the finger, and speaking wickedly; 10 and if you draw out your soul to the hungry, and satisfy the afflicted soul: then shall your light rise in darkness, and your obscurity shall be as the noonday; 11 and יהוה will guide you continually, and satisfy your soul in dry places, and make strong your bones; and you shall be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called “The repairer of the breach,” “The restorer of paths to dwell in.” 13 If you turn away your foot from the Shabbat, from doing your pleasure on My set apart Day; and call the Shabbat a delight, and the set apart of יהוה honorable; and shall honor it, not doing your own ways, nor finding your own pleasure, nor speaking words: 14 then shall you delight yourself in יהוה; and I will make

⁴⁴ Hosea 8:12

⁴⁵ Readers must note the *entire context* of Isaiah 58 is one which relates to Israel’s *failure* to observe the ordinance of יהוה regarding the Shabbat: verses 1-2 open with the prophet being instructed to declare to Israel their sins in forsaking the ordinance of their Elohim; verse 13, however, reveals the ordinance which they had forsaken was nothing less than the Word of יהוה concerning the Seventh Day.

you to ride upon the high places of the earth; and I will feed you with the heritage of Jacob your father: for the mouth of יהוה has spoken it. Isaiah 58:6-14

What great promises for observing the Shabbat! And not one promise will fail in the life of any person who so cleaves to יהוה with love and obedience. Thus, the connection seen earlier between rosh/head and the Shabbat is no mere, literary coincidence; it is an inspired connection which is fully corroborated by *many* Scriptures – living words which show Shabbat observance is directly correlated with the exaltation of יהוה. Yet Sha’ul states whatever was written in earlier times was written for our instruction.⁴⁶ So what lessons shall we derive from all these promises? All the promises of יהוה in regard to the Shabbat are declared to be “Yes” in יהושע.⁴⁷ So how will these great promises be fulfilled in the lives of those who follow the Lamb by keeping the Shabbat and who, thereby, acknowledge His sovereign rule over the Seventh Day?

*Those exalted from bondage to sin through belief in the Messiah are lead by Him to the joy and rest known only through observance of the weekly Shabbat. Should such believers continue in a lifetime of true obedience – central to which is the Sabbath Day – they will be greatly exalted in the resurrection.*⁴⁸

Lifting Up the Head of the Assembly

יהושע is declared by Sha’ul to be the Head (Rosh) over all things!⁴⁹ Sha’ul further declared that, being exalted as Head of the Congregation, יהושע is to have *the preeminence* in all things among those who believe:

18 And He is the Head of the body, the assembly: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. 19 For it pleased the Father that in Him should all fullness dwell.

Colossians 1:18

Without controversy, יהושע is the Head, the Sovereign over all things – including the Shabbat. So what will occur in the lives of those who *give Him the preeminence*? What will result in the lives of those who *lift up the*

⁴⁶ Romans 15:4

⁴⁷ 2Corinthians 1:19-20

⁴⁸ Revelation 5:8-10, 20:4-6, 1Corinthians 6:2-3

⁴⁹ Ephesians 1:19-23, Colossians 2:10

Head? Those who truly exalt the Head/Rosh, the Messiah, will give יהושע the preeminence *in all things*. As He has declared Himself to be *Sovereign over the Shabbat*,⁵⁰ those who truly give the Messiah the honor of preeminence will most certainly find themselves observing the Day over which He is Sovereign! יהושע is the Sovereign of all,⁵¹ therefore, if we are exalting Him as the “Head,” we will most certainly be led of the Spirit to observe the Shabbat. So the lifting up of the head which leads to Shabbat (as already seen in the Hebrew aleph-beit) is ultimately prophetic of the Messiah as well as “the obedience of faith”⁵² which He works in the lives of those who follow Him fully. Remember: when “rosh” is “lifted up,” when the Head is exalted, we get the Shabbat.⁵³ Only those who truly exalt יהושע and His sovereignty will find rest in the Seventh Day; and only those who exalt Him *in and through their Sabbath observance* can find that greater exaltation and that greater, spiritual rest by which the Messiah gives the victory over sin.⁵⁴ Only through Shabbat observance can we partake of the promise to be set apart:⁵⁵ keeping the Seventh Day is pivotal to inheriting the promises⁵⁶ so as to possess the very nature of Elohim in the Spirit.⁵⁷

Since a large amount of error prevails regarding law and grace, we realize some will misunderstand and will falsely accuse claiming we now preach salvation by works. Yet this is simply not the case: the *free gift* of salvation comes only through faith in the Name of ישוע – יהוה⁵⁸ as we are cleansed and set apart by His shed blood.⁵⁹ Yet this

⁵⁰ Matthew 12:8, Mark 2:28, Luke 6:5

⁵¹ Acts 10:38

⁵² Romans 1:5, 2:13, 3:31, 16:26

⁵³ Consequently, when יהוה reigns as King over all the earth, when He is exalted as the Head worldwide, Shabbat observance will be the norm. Isaiah 66:22-23, Nahum 1:15 This adds great meaning to the words of the Messiah when He taught His followers to pray:

“Thy Kingdom come, Thy will be done, in heaven and upon the earth.” Matthew 9:10

⁵⁴ Matthew 11:28-30

⁵⁵ Exodus 31:12-13

⁵⁶ Hebrews 6:12

⁵⁷ 2Peter 1:3-4, Exodus 29:43-45

⁵⁸ John 1:12, 10:25, 20:31, Acts 2:21, 3:16, Romans 10:13, 1Corinthians 6:11, 1John 3:23, 5:13

⁵⁹ Acts 15:7-9, 26:18, 1Corinthians 6:11

rock-solid, spiritual *foundation* is where the majority of believers are arrested as they fail to *make further progress* in the faith;⁶⁰ this is where the wretched disconnect has so duped the masses. While we are instructed to progress from faith *to faith*,⁶¹ the majority are of the opinion that once the heart is filled with faith unto salvation,⁶² there is nothing more to do except wait for death and the resurrection to eternal life. However, Scripture is clear in indicating that while the *initial faith* we possess in the Offering of the Messiah must *always* remain the anchor of the soul,⁶³ if that faith does not help us to *spiritually progress*, if that faith does not help to make us “doers of the Torah,”⁶⁴ if that faith does not *grow* to give us an *all-encompassing faith*, we will fail to inherit a reward,⁶⁵ we will lose our crown;⁶⁶ we will be rejected and cast out;⁶⁷ we will not reign with יהושע in the Millennium. Thus, we will certainly be helped by better understanding the *critical, pivotal importance* of the Sabbath promise in making such an essential contribution, not to our initial sanctification through the blood of the Lamb, but to the reality of our *progressive sanctification* in the faith.⁶⁸ If our initial faith does not result in everyday living above sin and the world, then we will not inherit the Kingdom of יהוה.⁶⁹ We will certainly be helped by more fully understanding the need for a believer to *claim this Sabbath promise*

⁶⁰ Colossians 1:4-6, 1Timothy 4:15. Who lays the foundation for a house and then ceases to build? יהושע spoke of building a house (of faith) on the rock foundation (of faith). Matthew 7:24 It was with these words the Messiah taught of progressing from *faith to faith*. Romans 1:17 Our *foundation* is our *initial faith* in the Rock of Israel, the Messiah (1Corinthians 3:11, Ephesians 2:8-9), but this faith must result in a *completed house of faith and good works*. 1Corinthians 3:12, Ephesians 2:10

⁶¹ Compare Romans 1:17, Jeremiah 17:7, Psalm 84:5-7 (and especially verse 7: ...“from strength to strength.”)

⁶² Romans 6:17, 10:9-13, 1Corinthians 6:11

⁶³ Hebrews 6:17-20, Colossians 2:6-7

⁶⁴ Romans 2:13, 3:31, James 1:22-25, Matthew 5:17-20, 7:24-27

⁶⁵ 1Corinthians 3:12-15, John 15:6

⁶⁶ 1Corinthians 9:25, James 1:12, Revelation 3:11

⁶⁷ Matthew 7:21-23, 22:11-14, John 15:6, 1Corinthians 9:27, Hebrews 6:7-8, 12:15-17

⁶⁸ Exodus 31:12-13, Romans 6:19, Hebrews 12:14

⁶⁹ 1Corinthians 6:9-10, Galatians 5:19-21, Hebrews 6:4-6, Matthew 7:22-23 <=> James 1:22, Deuteronomy 29:20/Revelation 3:5

and to walk in the light of יהוה on the Seventh Day. Consequently, for those who are willing, we must further ponder this matter which so few in our day ever even discuss: namely, the importance of keeping the Seventh Day, its essential contribution towards progressing in the faith, and its vital role in our inheriting a reward in the Kingdom. When stating the Shabbat was made for man,⁷⁰ יהושע was showing the Day of Rest was designed to meet our greatest physical, emotional, and spiritual need: the knowledge and Presence of יהוה.⁷¹ Obedience is the condition which must be met if we aspire to inherit a reward in the Kingdom, and ironically, Shabbat observance – simply *resting* in יהוה – is the beginning of all true work.⁷²

Why is Shabbat Observance Central to Obedience?

Why is Sabbath observance of such critical, spiritual importance for those contending⁷³ to enter the Kingdom? Because יהוה promises to *set apart*⁷⁴ those who *love Him* by observing the Shabbat.⁷⁵

13 You speak also to the sons of Israel, saying, Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am יהוה that sets you apart. Exodus 31:13

Only יהוה and the Presence of His Spirit can impart the anointing which sets something apart designating it for His purposes! This includes people! Elohim has *set apart* the Sabbath so believers will, in turn, *be set apart* through their observance of this preeminent, weekly Feast. We will see יהוה has set apart the Shabbat by placing His *light* and *Presence* within this great Day. And we will see the Shabbat is an appointment to meet with יהוה Himself.

In the various *subsections* which now follow, we will contemplate many things of great edification regarding the Seventh Day, and we will clearly see *why* it is a central pillar for walking in true obedience.

⁷⁰ Mark 2:27

⁷¹ Jeremiah 9:23-24, 17:13, Amos 5:4, Acts 17:28

⁷² Let readers be informed: resting in יהוה certainly does not mean being either lazy or idle!

⁷³ 1Corinthians 9:24-27, 1Timothy 6:12, 2Timothy 4:7

⁷⁴ Translated, “sanctify.”

⁷⁵ Exodus 20:6, Isaiah 56:6-7

The Sabbath is the Preeminent Feast Day: It is the Head of All Appointments!

There is still another connection between rosh/head and the Shabbat. The Shabbat is pivotal to true obedience because יהוה made/created the Shabbat⁷⁶ to have the preeminence. יהוה *set forth the Shabbat as the Head*: it was/is designated by Him as the *preeminent* Feast Day ...

1 And יהוה spoke to Mosheh, saying, 2 Speak to the sons of Israel, and say to them, Concerning the Feasts of יהוה, which you shall proclaim to be set apart convocations, even these are My Feasts. 3 Six days shall work be done: but the Seventh Day is the Shabbat of rest, a set apart convocation; you shall do no work therein: it is the Shabbat of יהוה in all your dwellings. Leviticus 23:1-3

This discourse continues by delineating the other Feasts – observances which do not occur *weekly* like the Shabbat, but rather, festivals which are to be proclaimed “in their seasons:”

These are the Feasts of יהוה, even set apart convocations, which you shall proclaim in their seasons. Leviticus 23:4

Through Mosheh, יהוה continues to teach of the *seasonal* observances: *Passover* and the *Feast of Unleavened Bread, Shavuot*,⁷⁷ *Yom Teruah, Yom Kippur*, and the *Feast of Tabernacles*. Because Shabbat was set forth as the Head of all these Festivals, those who fail to properly observe the Seventh Day⁷⁸ will also likely fail in their observance of the other, perpetual Feasts. And while these seasonal observances are *lesser* in view of Shabbat, they are still *critically important*: יהושע warns those who break these perpetual Feast ordinances, and who teach others to do likewise, will also be called the least in the Kingdom.⁷⁹ Those who attempt to interpret the meaning of *any* Scripture while ignoring

⁷⁶ Psalm 118:24, Mark 2:27

⁷⁷ “Shavuot” is known in Protestant circles as “Pentecost,” but nevertheless, it is among the Feasts of יהוה which the apostles *still kept even after the Savior had taught them over the space of forty days concerning the Kingdom!* Acts 1:1-3

⁷⁸ Failing to properly observe Shabbat is also failing to give Shabbat the preeminence. When יהוה has already *lifted up* something as the *head*, our failure to fully recognize it – even if in unwitting ignorance – is also failure to give it the rightful preeminence.

⁷⁹ Matthew 5:17-20

the Messiah's statement regarding the immutable Torah⁸⁰ will surely fall into error.

Memorializing the Creation

Those claiming the "New Testament" is "strangely silent" over Sabbath observance typically possess much incredulity over statements indicating the Seventh Day is a memorial, a weekly remembrance, of the creation. Yet this is precisely what the Word of יהוה declares of the Shabbat:

*1 And the heavens and the earth were finished, and all the host of them. 2 And on the Seventh Day Elohim finished His work which He had made; and He rested on the Seventh Day from all His work which He had made. 3 And Elohim blessed the Seventh Day, and set it apart because that in it He rested from all His work which Elohim created to make.*⁸¹

Genesis 2:1-3

This memorial of creation was alluded to many times by those who worshipped יהוה as the Creator through Sabbath observance.⁸² Of course, the memorial theme of the Seventh Day is directly revealed in the Fourth Commandment. In this commandment, believers are instructed to be imitators of Elohim:⁸³ to rest as He rested, and recognizing His cessation was a reflection back on the creation, to do likewise each Shabbat:

8 Remember the Shabbat Day, to keep it set apart. 9 Six days shall you labor, and do all your work; 10 but the Seventh Day is a Shabbat to יהוה your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates: 11 for in six days יהוה made heaven and earth, the sea, and all that is in them, and rested the Seventh Day:

⁸⁰ Matthew 5:17-20, Isaiah 8:20. Both יהושע and Isaiah referred to the Torah as "light." Matthew 5:14-16, 17-20, Isaiah 2:2-5, 8:20

⁸¹ ... "created to make." This is to say: He made all things for His good pleasure – simply because He wanted to do so! And that is the *very same thought* revealed through the words of praise offered by worshippers in His very Presence! Revelation 4:11

⁸² Jeremiah 10:11-12, 32:17, 51:15,19, 2Kings 19:15, Nehemiah 9:6, Psalm 102:24-25, 146:6, Isaiah 40:28, 42:5

⁸³ Ephesians 5:1

therefore, יהוה blessed the Shabbat Day, and set it apart. Exodus 20:8-11

While we should always be mindful of יהוה as the Creator, the Shabbat is a *special day* designated by Him for acknowledging the power and love He displayed toward us in bringing forth the creation.⁸⁴

Failure to keep the Sabbath and to acknowledge the creative work of יהוה is also failure to worship Him as the Creator in the manner which He intended.

Psalm 92 is entitled, "A Psalm, a Song for the Sabbath Day." Accordingly, the psalmist speaks of honoring/regarding the creative works of יהוה every Seventh Day. The Shabbat is a time especially appointed for regarding the works of His hands:

1 It is a good thing to give thanks to יהוה, and to sing praises to Your Name, O Most High; 2 to show forth Your lovingkindness in the morning, and Your faithfulness in the night, 3 with an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp. 4 For You, יהוה, have made me glad through Your work: I will triumph in the works of Your hands. 5 How great are Your works, O יהוה! Your thoughts are very deep.

Psalm 92:1-5

Further, the early writings of first century, Messianic believers are not "strangely silent" regarding the observance of Shabbat. In the Revelation, we learn the "Eternal Good News" includes those who worship יהוה by observing the Shabbat memorial:

6 And I saw another messenger flying in mid heaven, having eternal Good Tidings to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people; 7 and he said with a great voice, "Fear Elohim, and give Him splendor; for the hour of His judgment has come: and worship Him that made the heaven, and the earth, and sea, and fountains of waters. Revelation 14:6-7

As is so often the case, the very things of which we read "in the beginning"⁸⁵ (or as John wrote, ... "from the beginning"⁸⁶) are seen to

⁸⁴ Psalm 136

⁸⁵ i.e., in Genesis (Genesis 1:1)

⁸⁶ John 1:1-2, 8:44, 1John 1:1, 2:7, 13, 3:8 (Genesis 3:13-15), 3:11-12 (see Genesis 4:8), 2John 1:5-6

extend down through the ages to the very end.⁸⁷ In this case, the Shabbat was ordained *in the beginning* and is still binding and authoritative all the way to the very *end*. We will later visit this *Revelation* text, and we will see more evidence it makes direct reference to the Shabbat.

Memorializing Deliverance

From Egyptian Bondage and Darkness

Shabbat is not just a memorial of creation: as the Word of יהוה continues to find fulfillment across the ages, the Seventh Day also became a memorial of Israel's deliverance from Egyptian bondage:

Observe the Sabbath Day, to keep it set apart, as יהוה your Elohim commanded you. Six days you shall labor, and do all your work, but the Seventh Day is a Shabbat to יהוה your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger that is within your gates; that your man-servant and your maid-servant may rest as well as you. And you shall remember that you were a servant in the land of Egypt, and יהוה your Elohim brought you out from there by a mighty hand and by an outstretched arm: therefore יהוה your Elohim commanded you to keep the Sabbath Day.

Deuteronomy 5:12-15

The creative power by which יהוה made the heavens and the earth was the same power which brought Israel deliverance from Egypt, and that was something to be remembered! Israel was freed so יהוה could command the Shabbat rest-day! They could not rest while in bondage! *The Seventh Day rest was a major hallmark of deliverance!* Upon reading the above Scripture from *Deuteronomy 5*, we cannot help but see in this the very same thing which Sha'ul wrote to the Galatians:

Stand fast therefore in the liberty with which the Messiah has made us free, and do not be entangled again with the yoke of bondage.
Galatians 5:1

So many forget so quickly the place from which they came. Israel so soon forgot their hardship in Egyptian bondage,⁸⁸ they actually

⁸⁷ i.e., in *Revelation*

⁸⁸ Exodus 1:11, 3:7-9, 16-17, Nehemiah 9:9-10

desired to go back to the nation that enslaved them, and were filled with outright lust for the things they had enjoyed in captivity.⁸⁹ New Covenant believers, too, tend to forget what life was like having been without hope and without Elohim in the world. Kepha writes:

“But he who lacks these things is blind and shortsighted and has forgotten his purification from his former sins.”⁹⁰

יהוה knows there is power in remembering,⁹¹ just as there is weakness in forgetting.⁹² Those who forget the great gift of salvation and deliverance from bondage will easily return to their love of this present world, and יהושע solemnly warns: no man who puts his hand to the plow and looks back will be worthy of the Kingdom.⁹³ A safeguard over this matter is properly observing the Shabbat – a Day which commemorates the deliverance from Egypt,⁹⁴ a deliverance which was also prophetic of our release from the kingdom of darkness and bondage to sin.⁹⁵ We are brought into the Kingdom of Light through יהושע, who alone gives us *rest* from sin's bondage⁹⁶ and who empowers us with a victorious life. However, few believers know this victory because they fail to walk in the light of the Sabbath (so losing the light, promise, and power of sanctification) and because they further fail to rest in יהוה through fasting and prayer.⁹⁷ Given the Shabbat rest is a sign of deliverance from bondage, we suspect those who have not entered the Seventh Day rest⁹⁸ have also not been truly delivered from sin's bondage. The Word of יהוה concurs.⁹⁹ The Sabbath and

⁸⁹ Exodus 16:2-3, Numbers 11:4-34, 21:4-6

⁹⁰ 2Peter 1:9

⁹¹ Numbers 15:39-40, Deuteronomy 5:15, 7:17-19, 8:18, 15:15, 16:1-12, 24:17-22, 32:7-14, 1Chronicles 16:7-12, Job 36:24, Psalm 63:5-6, 77:11-20, 103:17-18, 143:5-6, Ecclesiastes 12:1, Isaiah 64:5, Zechariah 10:9-12, Malachi 4:4-6, Luke 17:32, John 15:20, Acts 20:31-35, Jude 1:17, Revelation 2:5, 3:3

⁹² Psalm 78:9-10

⁹³ Luke 9:61-62, Philippians 3:13, Hebrews 11:15

⁹⁴ Deuteronomy 5:12-15

⁹⁵ Acts 26:18, Colossians 1:12-13, 1Peter 2:9

⁹⁶ Matthew 11:28-30, John 8:31-36

⁹⁷ Isaiah connects Sabbath observance with fasting, prayer, and alms. (See *Isaiah 58*) יהושע also upheld the light of the Torah (Matthew 5:14-20) as He spoke of fasting, prayer, and alms. Matthew 6:1-18

⁹⁸ Either through outright refusal or unwittingly.

⁹⁹ Hebrews 4:10, Isaiah 48:22, 57:21

deliverance go hand-in-hand: they are opposite sides of the coin of victory. Other Scriptures clearly show us greater details as to *why* this is the case.

An Appointment With יהוה

An amazing thing appears to escape the notice of many sincere, dedicated believers: the Seventh Day is a Sabbath to יהוה!

... *but the Seventh Day is a Sabbath to יהוה* your Elohim ... Exodus 20:10

... *it is a Sabbath to יהוה* in all your dwellings. Leviticus 23:3

These Scriptures indicate the Shabbat is a Day which יהוה Himself recognizes and observes as He holds the time in highest regard ... just as He did on the very first, recorded Shabbat!¹⁰⁰ When we truly observe Shabbat, we are observing it *with Him*.¹⁰¹ The Shabbat is a sanctuary in time and space. This Day numbers among the *moedim* – the appointed times for rendering special service to the Most High. It is amazing to think of how many people would never miss a special meeting with a *long-lost friend*, a *famous person* or a *world leader*, but each week they miss an entire day with *the Creator of all*. יהוה set apart the Shabbat as an *appointment* for man *with Him*. No wonder the Messiah teaches the Sabbath was made *for* man: our greatest need is the Presence of יהוה, and keeping the Seventh Day provides one day a week which is *completely set apart* for spending time with the One who loved and created us.

He Blessed the Seventh Day and Set it Apart

The next aspect of Shabbat may be among the most amazing of all: the Scriptures record this of the Shabbat:

And Elohim blessed the Seventh Day and set it apart ... Genesis 2:3

We note this text still employs the title, “Elohim” as it conveys the creative power of the Most High. However, it also indicates the *power of Elohim* was also conferred, in significant measure, in His blessing the Seventh Day and setting it apart. How does Elohim bless something? He blesses it with His *spoken word*. How does He set something

apart? יהוה sets something apart by placing the *Seal of His Name/Spirit* upon it.¹⁰² And this is what makes the Shabbat so powerful for those seeking to make lasting, spiritual progress.¹⁰³

A. The Word of Elohim blessed the Shabbat.

B. And His Spirit set apart the Time in a special way: the Presence of יהוה in each Sabbath Day places *His light* within the festival.

B. Those who set apart the Shabbat are *themselves set apart* by the *special anointing* of the Spirit and light which יהוה *irrevocably placed* within the Seventh Day. And ...

A. The Word of Elohim/power is imparted to the hearts and minds of the Sabbath observant.

While we must seek יהוה throughout the week, meditating on His Torah by day and night,¹⁰⁴ there are blessings of light and understanding which will only shine on His Word during the Shabbat because the Presence of Elohim is in this Day as at no other time.

When יהושע rebuked the Sadducees for knowing neither the Scriptures nor the power of Elohim, it was their failure to observe Shabbat in Spirit and truth which had led to the darkness in their hearts:

יהושע said to them, “Is it not for this cause that you err, that you know not the Scriptures, nor the power of Elohim?” Mark 12:24

Light comes forth from the Torah,¹⁰⁵ and יהוה intends for His children to inherit a special blessing of light from His Word each Seventh Day. Thus, Sabbath observance makes an inestimable contribution towards progressing in the faith and overcoming sin and world. We realize many in our day fail to understand these truths, and so, we encourage our readers:

¹⁰² Exodus 23:20-21, 29:43-44, Numbers 6:22-27, John 1:12, 6:27, 17:6, 11-12, 26, 2Corinthians 1:21-22, Ephesians 1:13-14, 4:30, Revelation 7:2-4, 14:1, 22:3-4

¹⁰³ We have set up the following display where A-B-B-A shows how “A” relates to “A” and “B” relates to “B.” This will be a pattern which readers of the *Companion Bible* have seen many times on Dr. Bullinger’s notes in the *Psalms*.

¹⁰⁴ Psalm 1:1-3, Psalm 37:31, 40:8, Isaiah 51:7-8, Matthew 5:17-20, Romans 2:13, 7:22

¹⁰⁵ Psalm 119:105,130, Proverbs 4:18, 6:23, Isaiah 2:2-

¹⁰⁰ Genesis 2:1-3, Malachi 3:6

¹⁰¹ James 4:8

do not allow the whims and teachings of men who reject the Sabbath prevent you from inheriting such a great, irrevocable blessing.¹⁰⁶

Having seen how the Presence of יהוה illuminates the Shabbat, we are better prepared to contemplate the contrast between those who walk in the light and those who fall into darkness through compromising or rejecting the Seventh Day.

In Your Light We Shall See Light

As we have seen, the light-filled Presence of יהוה was placed, and so has remained, within the Seventh Day from the very beginning. This is why those who meet before the Face of יהוה each Sabbath also enjoy the benefits of the light which His Presence imparts. The Spirit of יהוה will reveal truth from His Word every day we seek Him, but the light of His Presence illuminates His Word on the Shabbat in a way which *cannot be experienced at any other time*. David said it like this:

For with You is the fountain of life: in Your light we shall see light.

Psalm 36:9

An unidentified psalmist wrote similarly:

Light is sown for the righteous, and gladness for the upright in heart.

Psalm 97:11

The Sabbath Day is a day of light and rejoicing; a day of freedom from the daily tasks and burdens of the world; a day to rest, worship, and study. It is a day upon which יהוה especially shows forth His light and splendor as revealed in the Torah:

יהוה is my light and my salvation; whom shall I fear? יהוה is the strength of my life; of whom shall I be afraid?

Psalm 27:1

We have seen this Sabbath light is the result of His Presence which He has chosen to place within this most special Day. Further, יהושע was the Living Word, and of Him it was spoken:

29 Now let Your servant depart, יהוה, according to Your word, in peace; 30 For my eyes have seen Your salvation, 31 which You have prepared before the face of all peoples;

¹⁰⁶ Revelation 3:11

32 a light for revelation to the Gentiles, and the splendor of Your people Israel. Luke 2:29-32

The Life and Example of יהושע are that which we must emulate. Scriptures are clear the Messiah expects us to walk in the light as did He,¹⁰⁷ and part of His obedience was clearly in keeping the Sabbath – a Day of Worship over which He declares Himself to be the Sovereign. Without question, יהושע will be (and already is!) the greatest in the Kingdom; hence, He must have kept and taught even “the least” of the Torah commandments and bids us to do likewise.¹⁰⁸ Shabbat and the Feasts are far from “the least.”

אבנדהוזהטיכלמנסעפצקרשה

This ends our many subsections on the pivotal importance of the Shabbat. We have seen from the above discourse *why* Shabbat observance is central to obedience. But what occurs in the lives of those who compromise the Shabbat? In some of our final thoughts, we will see the results of rejecting, or compromising the Shabbat, and perhaps as much as anything else, this stark contrast will also prove the importance of the Seventh Day. Realizing the Shabbat is a Day to rejoice in the work of *His hands*, we will readily see the idolatrous contrast in those who, rejecting the Seventh Day, lose the light¹⁰⁹ and worship the works of their own hands.

The Lampstand is Removed From Those Who Compromise the Shabbat

If observance of Shabbat leads to יהוה *lifting up the head and enlightening the hearts and minds* of those who obey Him, one would naturally conclude that its rejection, or *compromise*, would lead to darkness, apostasy, and demise. As already seen in a previous section, the light of His Presence will illumine the Word of יהוה each Sabbath as He leads us onward towards the Kingdom. Those who fail to honor the Seventh Day will soon lose this light and their understanding of His Word will fail.¹¹⁰ This was clearly seen in the days of

¹⁰⁷ John 15:10

¹⁰⁸ Matthew 5:17-20, 23:23, Luke 11:42, John 15:10, 1John 2:4-6

¹⁰⁹ Or fail to fully acquire it in the first place.

¹¹⁰ Or for those who have never known the light of Shabbat, their understanding of the Word will remain blurred, partial, watered-down, and deficient.

Isaiah as the prophet warned Israel their failure to keep the ordinance of Elohim (the Sabbath) had already resulted in *darkness* setting in upon the nation. We will consider more on that momentarily.

This issue is of great importance in our understanding as to why Christianity has, by and large, increasingly degenerated¹¹¹ across the centuries; this occurred because the truth of the Seventh Day was *rejected*. Scripture warns of the *spiritual degeneration* and *darkness* which will overtake any nation, or people, when they fail to worship יהוה as the Creator:

18 For the wrath of Elohim is revealed from heaven against all irreverence and unrighteousness of men, who suppress the truth in unrighteousness; 19 because that which may be known of Elohim is manifest in them; for Elohim has shown it to them. 20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and might; so that they are without excuse: 21 Because that, when they knew יהוה, they honored Him not as Elohim, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the splendor of the incorruptible Elohim¹¹² into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24 Therefore, Elohim also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: 25 Who changed the truth of Elohim into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen ... 28 And even as they did not like to retain Elohim in their knowledge, Elohim gave them over to a reprobate mind, to do those things which are not proper. Romans 1:25, 28

Notice these of whom Sha'ul wrote fell into darkness although they had previously known יהוה. Why did they turn aside¹¹³ and no longer magnified Him as Elohim? The text indicates they failed to worship Him as the

¹¹¹ Adopting more and more paganism while subjecting itself to the theories of unlearned, degenerate men.

¹¹² Psalm 106:19-20, Jeremiah 2:11-13, 26-28

¹¹³ Psalm 101:3, 125:5

Creator (through Shabbat observance) and so, they soon sank into false worship. No longer stopping each Shabbat to worship יהוה for the works of *His hands*,¹¹⁴ they turned aside to idolatry and worshipped the works of *their own hands*.¹¹⁵ Through idolatry, they worshipped and served the creature instead of the Creator. The result of rejecting Shabbat was *spiritual darkness* and *apostasy*. Referring to the above, we see Sha'ul wrote of this darkness repeatedly:

... their foolish heart was darkened (verse 21)

... Elohim also gave them up to uncleanness ... (verse 24)

... Elohim gave them over to a reprobate mind (verse 28).

This is the same darkness which the prophets warned was already setting in on Israel when they rejected the Sabbath ordinance. Through the prophet Isaiah, יהוה declared the following to the nation regarding their rejection of this perpetual statute:

Cry aloud, spare not, lift up your voice like a trumpet, and show My people their transgression, and the house of Ya'acob/Jacob their sins. 2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance¹¹⁶ of their Elohim ... Isaiah 58:1-2

יהוה states Israel was transgressing against Him by rejecting His Shabbat ordinance.¹¹⁷ Isaiah then indicates their need to seek יהוה by prayer, fasting, and alms, warning Israel was *already in darkness* because of their Sabbath-related disobedience:

Then shall your light break forth as the morning (58:8) ... then shall your light rise in

¹¹⁴ Exodus 20:8-11, 31:12-17, Psalm 28:5, 92:4

¹¹⁵ Deuteronomy 4:23-28, 31:29, Psalm 115:4-8, 135:14-18, Isaiah 2:8-9, 17:7-8, 37:18-19, Jeremiah 10:14-16, Micah 5:11-14

¹¹⁶ i.e., the Sabbath ordinance. This we will see momentarily.

¹¹⁷ He did so, once again, in the closing lines of Isaiah. See Isaiah 66:23-24. Jeremiah, Ezekiel, and Nehemiah also warned Israel profaning the Seventh Day was transgressing the Torah and would result in the wrath and judgment of יהוה. Jeremiah 17:19-27, Ezekiel 20:1-31, and Nehemiah 13:15-18 יהוה stated through Ezekiel that Israel profaned the Sabbath and refused to keep it because of their idolatry. Ezekiel 20:16, 24.

obscurity, and your **darkness** shall be as the noonday (58:10).

At the end of the chapter 58 discourse, Isaiah once again speaks of the Sabbath ordinance which Israel had forsaken, and this is the promise they were given, but only if they would turn back to יהוה once more:

13 If you turn away your foot from the Sabbath, from doing your pleasure on My set apart Day; and call the Sabbath a delight, the set apart of יהוה, 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 יהוה; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of יהוה has spoken it. Isaiah 58:13

The darkness being removed, יהוה promises to once more make Israel the head and not the tail. Yet the reality of this darkness and degeneration were not new even in Isaiah's time. Some 300 years before Isaiah prophesied, King David warned of the judgment which would come upon those who do not memorialize the creation by properly regarding the works of the Creator's hands each Shabbat:

Because they regard not the works of יהוה, nor the operation of His hands, He shall break them down, and not build them up. Psalm 28:5, Isaiah 5:12

*Psalm 92, "A Psalm, A Song for the Sabbath Day,"*¹¹⁸ further reveals the importance of memorializing the creation as seen in the original Sabbath command:¹¹⁹

4 For You, יהוה, have made me glad through Your work: I will triumph in the works of Your hands. 5 יהוה, how great are Your works! and Your thoughts are very deep. Psalm 92:4-5

יהוה set before us an awe-inspiring creation that we might learn of Him through seeking and observation.¹²⁰ While we are not forbidden to do this on any day, we are commanded to do this every Shabbat! But failing to regard the works of His hands, through memorializing the creation each

Shabbat, Israel soon turned aside to worship the works of their own hands!¹²¹ This is the very thing of which Sha'ul spoke in his letter to the Romans as he detailed Israel's falling away into darkness through rejecting the Shabbat:

*And changed the splendor of the incorruptible Elohim into an image made like corruptible man, and birds, and four-footed beasts, and creeping things*¹²² ... *Who changed the truth of Elohim into a lie, and worshipped and served the creature more than the Creator ...*
Romans 1:23,25

While it is not easy for us to imagine people worshipping man-made images of birds, animals, and even humans, today the same thing occurs yet with much more subtly: people worship possessions, money, power, prestige, and other lusts of the flesh. Such is the darkness which falls upon any nation, people, or individual who rejects the Shabbat. Such is the darkness which has now nearly swallowed up America due to the long-standing Evangelical rejection of the Seventh Day. The flagrant idolatry and homosexuality of which Sha'ul warned in the first chapter of *Romans*¹²³ have now become rampant nationwide. Apart from true repentance, we believe judgment, destruction, and captivity¹²⁴ will soon follow for America.

יהושע also warned of the darkness and apostasy which would come upon those who failed to walk in the light of the Torah – of which the Shabbat is a central pillar of worship!

Remember therefore from where you have fallen, and repent, and do the first works; or else I will come to you quickly, and will remove your lampstand out of its place, unless you repent. Revelation 2:5

Those who do not walk in the light of the Torah, יהושע warns, will have their lampstand, or their understanding, removed. This is exactly what we saw in Romans as the hearts of the disobedient were darkened by failure to memorialize the Creator's deeds

¹¹⁸ While some translations have omitted this title, it appears in the original Hebrew of the Masoretic text.

¹¹⁹ Exodus 20:8-11, 31:12-17

¹²⁰ Psalm 111:2, Acts 17:24-27, Romans 1:19-21

¹²¹ Deuteronomy 4:23-28, 31:29, Psalm 115:4-8, 135:14-18, Isaiah 2:8-9, 17:7-8, 37:18-19, Jeremiah 10:14-16, Micah 5:11-14

¹²² Psalm 106:19-20, Jeremiah 2:11-13, 26-28

¹²³ Romans 1:26-32

¹²⁴ Daniel 11:33-35

through the True Worship surrounding the Sabbath. After the darkness falls upon the heart, complete apostasy will follow. Many congregations today have become stagnant, and in their failure to seek and to learn more of יהוה,¹²⁵ in their failure to progress in “the obedience of faith,”¹²⁶ the lampstand has been (or is being) removed. During His earthly ministry, יהושע gave a warning nearly identical to the one seen above in the *Revelation*:

35 יהושע, therefore, said to them, “Yet a little while is the light with you. Walk while you have the light, lest darkness overtake you: for he that walks in darkness does not know where he is going. 36 While you have the light, believe in the light, that you may become children of light.” These things יהושע spoke, and having gone away, He was hidden from them. John 12:35-36

יהושע will only speak the Word of יהוה for so long before He departs from those who will not heed His teachings. After He departs, יהושע will be hidden from them: they will no longer have the Light of the world, and apart from repentance, they will fail to overcome the darkness. We have seen this occur many times with many assemblies and with many individuals; it is a sad reality. Those who are encountering the truth of the Word, and who are rejecting it, must take heed: if we turn from His commandments, the lampstand will be removed. This is true of any Torah command, but it is especially true of the Sabbath – a central pillar of True Worship and the time which יהוה has weekly designated for us to seek Him in unbroken seasons of prayer, worship, and study of the Torah. יהוה stated through Ezekiel that Israel profaned the Sabbath and refused to keep it because of their idolatry.¹²⁷ We believe this is the case in our day as well. Thus, even when John, Sha’ul, and the other apostles spoke *against idolatry*,¹²⁸ they were speaking in favor of the Shabbat.

¹²⁵ Or, as is so often the case, in their *rejection* of newly presented truth!

¹²⁶ Romans 1:5,16-18, 2:6-7,10,13, 3:31, 5:17, 6:1-4,6-7, 12-14,17-18,22, 8:3-4, 12:1-2, 13:8-10, 16:26

¹²⁷ Ezekiel 20:16, 24

¹²⁸ 1Corinthians 10:14, 2Corinthians 6:14-18, Galatians 5:19-21, Colossians 3:5-6, 1Thessalonians 1:9-10, 1John 5:21, Revelation 2:14,20, 9:20

יהושע, once more, held forth the immutability of the Torah when He indicated the Sabbath was made for man.¹²⁹ We see the intent of Shabbat goes *far beyond* providing us with mere physical rest, though that rest is quite important and most essential. Because of the purifying and light-bearing power of His Presence – the light and splendor which יהוה placed within the Sabbath – we believe Satan’s mystery of lawlessness¹³⁰ was crafted to *hide the truth of the Seventh Day* and to steal¹³¹ the opportunity for sanctification from all mankind. Partaking of the nature of יהוה¹³² is the greatest opportunity anyone can have on this side of eternity: there is no greater goal, no greater privilege, and no greater honor. No wonder יהושע teaches us to seek His Kingdom and righteousness above all other things.¹³³ Shabbat observance remains an integral part of authentically seeking יהוה and His Kingdom.¹³⁴ And should this surprise us since the Shabbat will be an integral part of the Kingdom to come?¹³⁵

The Ultimate Fulfillment of the Torah Promise

It is important for believers to realize no promise of the Most High will ever fail. Absolutely *nothing* has the power to prevent Him from completely fulfilling *all* of His promises. In this day and age, we simply may not realize the physical prosperity promised to the nation of Israel. We are promised to have our needs met,¹³⁶ but never are we promised a life of monetary wealth, or what many call “financial freedom.” Is this to say wealthy believers are necessarily unspiritual? Not at all. Abraham, the father of the faithful, was a man of great wealth.¹³⁷ And Sha’ul wrote to Timothy:

¹²⁹ Mark 2:27-28, Psalm 118:24. יהושע is the Sovereign over all He created, including the Sabbath. While many believers proclaim Him to be “Lord of All” [Acts 10:36], through rejecting the Sabbath, they unwittingly deny His Lordship. Mark 2:28

¹³⁰ 2Thessalonians 2:7-9 [“iniquity” = lawlessness].

¹³¹ John 10:10

¹³² 2Peter 1:4

¹³³ Matthew 6:33

¹³⁴ Psalm 119:2, Isaiah 51:6-8, 56:1-8, 58:1-13,

Matthew 6:9-10

¹³⁵ Isaiah 2:1-5, 66:22-23

¹³⁶ Matthew 6:33

¹³⁷ Genesis 13:2

17 Charge those who are rich in the present age not to be high-minded, nor to set their hope on the uncertainty of riches, but on the living Elohim, Who gives us richly all things to enjoy; 18 to do good, to be rich in good works, to be ready to share, generous, 19 laying up in store for themselves a good foundation for the coming age, that they may lay hold on age-abiding life. 1 Timothy 6:17-19

At the same time, we will seriously err if we find ourselves gauging someone's spiritual progress based on their financial prosperity or worldly "success."¹³⁸ The poorest of the poor in the first century were those who lost everything to follow יהושע!¹³⁹ And no one who truly believes the Scriptures would ever slight, or dispute, the spiritual qualifications of those men.¹⁴⁰

So how will the Sabbath promise of יהוה be fulfilled? How will New Covenant believers be made *the head* and not the tail? This is certainly the promise of which we are assured.¹⁴¹ In this life, observing the Shabbat will strengthen believers spiritually: they will be set apart by יהוה¹⁴² and will partake of His nature,¹⁴³ they will be given the power to "reign in life" over sin.¹⁴⁴ This is "step one" in being made "the head" since becoming a king, a priest, or a ruler requires wisdom and uprightness of heart.¹⁴⁵ And to qualify as a priest, we must guard His Torah and statutes.¹⁴⁶ Without question, a relatively small minority have ruled in life over sin down through ages. As far as ruling in other ways, while some have been (and perhaps still will be) exalted to positions of influence in this age, such a thing is typically a rarity. But even the promise to be made a spiritual and governmental head over cities or nations will not fail in the lives of the faithful; the promise of יהוה to lift up the head of the obedient will not fail:

¹³⁸ 1 Corinthians 1:26-29

¹³⁹ Matthew 4:22, Mark 1:20, 10:29-31 (Deuteronomy 33:8-10), Luke 18:28-30

¹⁴⁰ Acts 3:5-6

¹⁴¹ 2 Corinthians 1:19-20

¹⁴² Exodus 31:12-13

¹⁴³ 2 Peter 1:3-4

¹⁴⁴ Romans 5:17, Romans 6:1-2, 6-7, 11-14, 17-18, 22

¹⁴⁵ Proverbs 8:13-16, 2 Samuel 23:3-4

¹⁴⁶ Malachi 2:4-7, Ezekiel 22:26

8 And when He had taken the book, the four beasts and twenty-four elders fell down before the Lamb, every one of them with harps, and golden vials full of odors, which are the prayers of the set apart ones. 9 And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for You were slain, and have redeemed us to Elohim by Your blood out of every kindred, and tongue, and people, and nation; 10 and have made us to our Elohim kings and priests: and we shall reign on the earth. Revelation 5:8-10

4 And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of those who had been beheaded for the testimony of יהושע, and for the Word of יהוה, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with the Messiah a thousand years: (5 The rest of the dead lived not until the thousand years were finished.) This is the first resurrection. 6 Blessed and set apart¹⁴⁷ is he that has part in the first resurrection: over these the second death has no power; but they shall be priests of Elohim and of the Messiah, and shall reign with Him a thousand years. Revelation 20:4-6

Sha'ul even indicated at least some believers would be so exalted to positions of authority they will not only judge the world, but fallen angels, too.¹⁴⁸ Herein is the promise of Sabbath obedience most fully known and realized: those who faithfully follow the Messiah and who honor Him as the Sovereign of the Shabbat will also be exalted as rulers in the earth.¹⁴⁹ David, too, will evidently be raised up once again, and he will be the head over Israel as well as many other nations:

8 For it shall come to pass in that day, says יהוה of hosts, that I will break his yoke from off your neck, and will break your bonds, and strangers shall no more serve themselves of him: 9 but they shall serve יהוה their Elohim, and David their king, whom I will raise up¹⁵⁰ to them. Jeremiah 30:8-9

¹⁴⁷ Exodus 31:12-13

¹⁴⁸ 1 Corinthians 6:2-3

¹⁴⁹ Luke 19:15-19

¹⁵⁰ David will be raised up – resurrected! Having kept the commandments, David (like Yoseph, Genesis 37:9-10) will partake in the "great reward" of the first resurrection! Psalm 19:7-11 For more thoughts on the

In *Psalms* 18, David wrote:

*You deliver me from the strivings of people,
You set me at the head of the nations; a people
I have not known serve me.*¹⁵¹
Psalms 18:43, ISRV

David's life remains a testimony to the truth of our study: if we obey יהוה, He will make us the head and not the tail. All to the end that His Name is exalted throughout the earth.¹⁵²

Summary:
**Declaring the End From
the Beginning**

The relationship between the Hebrew words "rosh/head" and "Shabbat" is a profound connection far beyond anything which we could have ever imagined; it is an *inspired revelation* placed directly within the Hebrew aleph-beit/vocabulary, and it is a connection which markedly furthers our understanding of the Sabbath and its immense contribution towards loving and obeying the Creator. יהוה stated through Isaiah, the prophet, that He declared the end from the beginning:

9 Remember the former things of old: for I am Elohim, and there is no other; I am Elohim, and there is none like Me: 10 declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Isaiah 46:9-10

This Scripture shows the week of creation and the Shabbat, the pattern declared "from the beginning," also declares "the end." Specifically, the 7-day week is prophetic of the seven, 1000-year "days" established by יהוה from the beginning. Since each figurative "day" is of 1000-year duration,¹⁵³ the Seventh Day, the Shabbat, will be the Millennium, the

"Great Reward," see, "*The Sign, the Seal, and the Secret.*"

¹⁵¹ This Scripture was not only true when David lived, it will be fulfilled in even greater fashion in the Millennium. And comparing prophecy in the *Psalms* with prophecy in *Revelation*, we suspect it will be David who calls fire out of Heaven in the Name of יהוה to consume the armies of Gog and Magog at the end of the Millennium! Psalms 118:10-12, Revelation 20:7-9

¹⁵² Numbers 14:21, Psalms 72:19, Isaiah 11:6-9, Habakkuk 2:14, Psalms 67:1-7, Isaiah 2:2-4

¹⁵³ 2Peter 3:8

1000-year Messianic Age of worldwide peace, joy, and abundance.¹⁵⁴ Consequently, the Shabbat is actually prophetic of the coming Kingdom on earth; the Seventh Day is prophetic of the Millennium – a time which, like the Shabbat, shall be filled with righteousness, peace, and joy.¹⁵⁵ The Shabbat being prophetic of the 1000-year Reign, is it any wonder we must *observe the Seventh Day now* if we seek to attain to the "Great Reward" of the first resurrection and rule with the Messiah during that time?

Our prayer is the realities we have pondered in this study will encourage all believers to follow יהושע more fully. May those who walk by the Spirit find themselves apprehending greater blessings each Sabbath Day through drawing near to the light-filled Presence of the Most High. And may those who, until now, have not exalted the Messiah as *the Head*, as the Sovereign of the Sabbath, find the faith to begin anew in the paths of peace, rest, and joy which יהוה offers to all.¹⁵⁶

We realize there is much misinformation regarding the simple truth of this matter, and we ask that readers consider the many *contradictions* introduced by the theory the Shabbat has been either changed or abolished – especially since we are warned "the mystery of lawlessness"¹⁵⁷ is generated by the satanic spirit of the anti-Messiah who will "think to change the times and the law."¹⁵⁸ We pray those who meditate on the truth of the Word revealed in this study will be better equipped to inherit many blessings – both now and in the soon-coming Kingdom.

C.P.
Northridge, CA
8/15/2006

אבנדרהוזהחטיכלמנסעפצקרה

Postscript

***The Prosperity Teaching
is a Bag With Holes***

The Messiah indicated His followers who had walked most closely with Him would

¹⁵⁴ Amos 9:13

¹⁵⁵ Isaiah 58:13, Psalms 118:24, Romans 14:17

¹⁵⁶ Isaiah 28:12, 30:15, Jeremiah 6:16, Matthew 11:28-30, Romans 14:17

¹⁵⁷ 2Thessalonians 2:7

¹⁵⁸ Daniel 7:25

suffer much: loss of family, loss of wealth, and even loss of life.¹⁵⁹ Yet the prosperity teaching today would lead us to believe if we follow the Savior our “rise to the top” is a certainty. Historically, the faithful have sometimes been exalted with wealth, or position,¹⁶⁰ while at other times they have been destitute, ill-treated, and regarded as the off-scouring of the earth.¹⁶¹ Whatever the case of any individual, יהוה makes it clear: we cannot serve Elohim and mammon.¹⁶²

The Anti-Abortion Activists Largely Fail Due to Evangelical Antinomianism

It is ironic the Evangelical world has risen in arms to oppose abortion when they, too, are advocating anti-Torah lawlessness. We know they are not doing this willfully, but in unwitting ignorance. Our Messiah proclaims nothing in the Torah will be abolished until all is fulfilled.¹⁶³ It is quite clear that *everything* spoken in the Torah and Prophets has not been fulfilled!¹⁶⁴ So we pray many sincere believers will see the contradiction in opposing abortion while still teaching the Messiah replaced the Seventh Day Shabbat with the **pagan** Sun-Day.¹⁶⁵ Israel *first compromised the Sabbath* before later falling into the deep, dark apostasy of causing their children to pass through the fire to Molech.¹⁶⁶ We suggest a call for all believers to repent and return to the True Sabbath¹⁶⁷ would be the most powerful and appropriate *first move* for anti-abortionists if they hope to have any true effect and lasting results in turning the tide against the murderous outrage otherwise known as “abortion.” Until there is a return to Shabbat and the Word of יהוה, the anti-abortionist

¹⁵⁹ Matthew 10:24-39, Hebrews 10:32-34
¹⁶⁰ Genesis 41:9-46, Esther 2:17-20, 4:12-14, 5:1-3, Nehemiah 1:1-2:8, Daniel 1:18-21, 2:46-49, 3:26-30, 6:1-3
¹⁶¹ Hebrews 11:36-37, 1Corinthians 4:11-13
¹⁶² Matthew 6:22-24, Daniel 5:17
¹⁶³ Matthew 5:17-20
¹⁶⁴ Acts 3:21. Has the wolf laid down in peace with a lamb? Isaiah 11:6, 65:25 Does the entire world keep the Sabbath or New Moons (Psalm 22:27, Isaiah 66:22-23) ... or the Feast of Tabernacles? Zechariah 14:9,16-21 Is the Torah going forth out of Tziyon into all the earth? Isaiah 2:2-4
¹⁶⁵ Ezekiel 8:15-18
¹⁶⁶ Ezekiel 20:10-26
¹⁶⁷ The Seventh Day Sabbath, not Sun-day.

striving will be loosing.¹⁶⁸ If America does not close the doors of its many abortion clinics, יהוה will arise to do so Himself, and this country will forever fall in the day of visitation.

אבנדהוזהטיכלמנסעפצקרה

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See: Matthew 11:5, Luke 4:19, Galatians 2:10

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¹⁶⁸ John 15:5

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