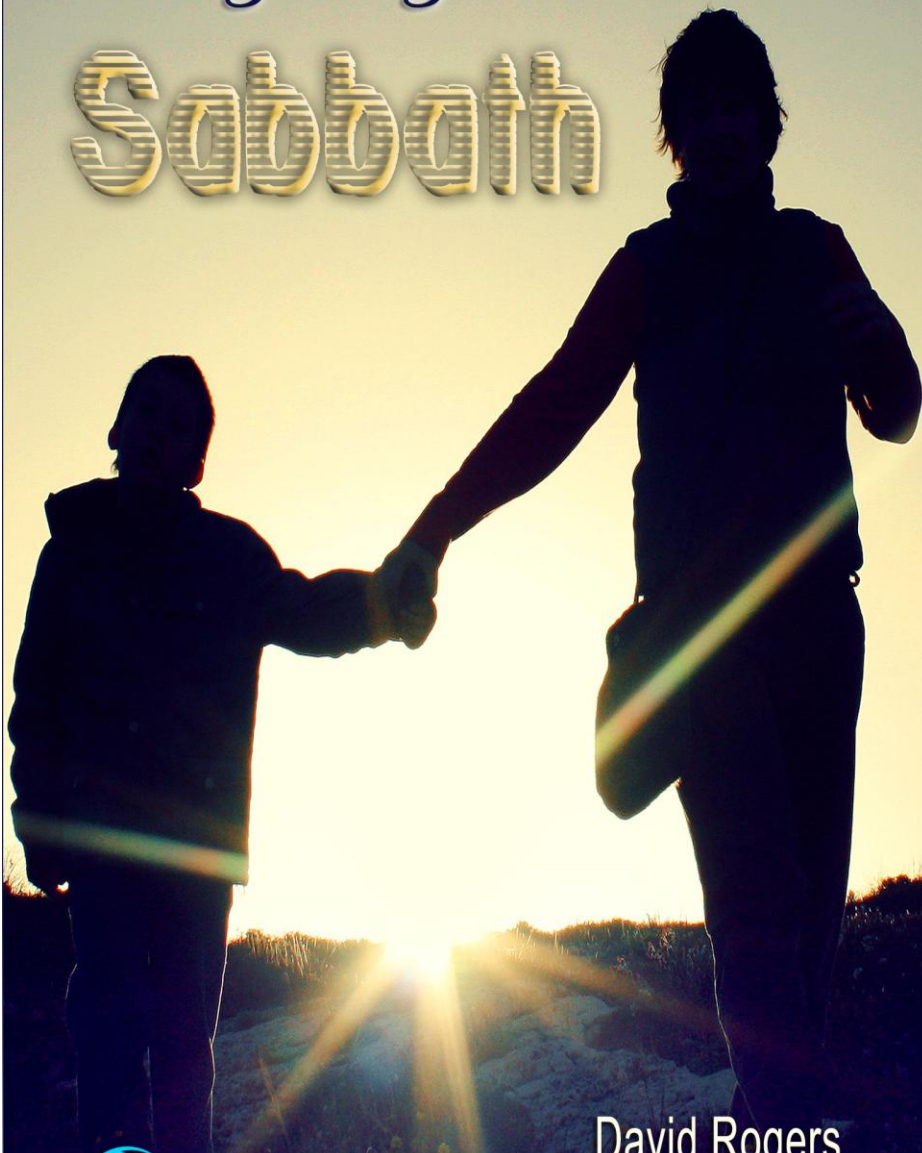


# Delighting in the Sabbath



David Rogers



Taking The True **Gospel Of The Kingdom** To The Whole World

# *Delighting in the* Sabbath

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***Note:** Certain names or words used by various teachers are different than what are used in other Arthur Bailey books. This is perfectly acceptable and is clarified by brackets at their first use. Some are referenced again here for ease of understanding.*

*Yahuwah = YeHoVaH, Jehovah, YHVH, Yah, Elohim, Almighty, Father*

*Yahusha = Yeshua, Yehoshua, Son of God, Jesus*

*Mitzrayim = Egypt*

*Mosheh = Moses*

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# Introduction

We are truly taking the true gospel of the Kingdom to the world. That gospel of the Kingdom is an everlasting gospel. It's the gospel that John the Baptist preached. It's the gospel that Yahusha [Yeshua] himself preached. According to Paul, it's the same gospel that our ancestors, who came out of Mitzrayim [Egypt] understood to be the truth.

The Scriptures tell us that [the Israelites] heard the gospel, but they did not combine it with faith. That was their downfall. It was the reason why they didn't enter into the Promised Land. Yahuwah [YeHoVaH] wanted to bring them into the Promised Land, but they were grumbling and complaining. They just didn't put faith and trust in Yahuwah or to the gospel message that they heard.

That gospel message in essence; the very core of that gospel message that has always been preached (from the beginning all the way to this time and further on into the future), is that Elohim wants to fellowship with the man that he created and with all of his seed.

Elohim is looking for a people who want to reciprocate that love relationship with him and to come into covenant relationship with him and turn away from their old lifestyle and the ways of sin and selfishness. So repentance is an integral part of the true gospel of the Kingdom. That's why Yeshua said:

“Repent, for the Kingdom of Elohim is at hand.”

Elohim wants us to turn away from the old lifestyle and turn to him and to his covenant and to the commandments that are part of that covenant relationship that we have with

him, to obey him. When we do that, when any people – the people of the ancient world and our ancestors and the time of the kingdom of Israel and beyond that, [such as in] the time of the Maccabees before Yeshua came and the time of Yeshua himself; when he came and announced the gospel of the Kingdom, [the same applies].

Elohim has always wanted his people. He continues to call people...

That whosoever shall believe in him shall not perish, but have everlasting life.

Halleluyah and that's the gospel we're taking to the world. It hasn't changed. Yeshua did rise from the dead, but the core essence of the gospel isn't that Jesus died, was buried and was resurrected.

That was definitely an important *element* of that gospel, but the gospel itself is that Elohim is drawing all people unto himself. Whoever hears the call and responds in faith and obedience to him and has a desire to be in relationship with him will enter into that Kingdom at the time that it comes. Halleluyah.

How many of us are delighting in the Sabbath today? Halleluyah! That's the message of the teaching today. It's *Delighting in the Sabbath*. We're going to talk about delighting in the Sabbath, or "*How to Get the Most Out of the Seventh Day (the Sabbath Day)*." I gave it two subtitles because I'm all about titles, so the second subtitle is "*Making an Attitude Adjustment About the Sabbath*."

I know that if we're not walking in the Spirit and if we don't have our mind set on the things of Elohim and we're not focused on him and our relationship with him and we approach the Sabbath in a way that:

“Oh, we have to stop all that we’re doing again...”

We can have an attitude. I’m going to tell you a little of my own testimony about that. It’s about needing (for myself) an attitude adjustment about the Sabbath. We’re going to talk about how to delight in the Sabbath and how we can get the most out of the Sabbath.

But before we do that, I want to share with you *Psalms* 95, one of my favorite psalms. That’s because it’s all about the activities of the Sabbath and Elohim’s call to us on the Sabbath day as we approach him on his set apart day. *Psalms* 95 reads this way:

<sup>1</sup>Come, let us sing for joy to Yahuwah; let us shout aloud to the Rock of our salvation.

<sup>2</sup>Let us come before him with thanksgiving and extol him with music and song.

In these first two verses we’re given four exhortations about coming into the presence of Yahuwah, our Elohim. We’re to sing for joy. We’re to shout aloud unto him. We’re to come before him with thanksgiving and we are to extol him with music and song. We are to approach him with those four things when we come to worship him.

In the next couple of verses he gives the reason for that; why we should be singing for joy and shouting out to him with praise. The reason given is this:

<sup>3</sup>For Yahuwah is the great Elohim, the great King above all gods.

<sup>4</sup>In his hand are the depths of the Earth, and the mountain peaks belong to him.

<sup>5</sup>The sea is his, for he made it, and his hands formed the dry land.

There's a reason we come before him with singing and shouting and thanksgiving and joy. That's because he's the Creator. He's the one who put us here. He's the one that gave us a mind so we can think, and breath so we can breathe and legs so we can walk. He gave us a mind so we could talk and communicate and learn and grow and just be what he created us to be, in his image.

He's the Creator. We owe ourselves and all that we have to him. I have to wake up in the morning and remember that and focus on who I belong to and what I'm doing here.

“Why did I wake up this morning? What am I here for?”

We find those things out when we seek the face of the Father and recognize that he is the Master. He's the Creator. Everything that we do has to do with him. Our lives are fulfilled only in fulfilling his purposes for our lives; which is to become more like him and to share our faith with others so that others may come to know him as well.

In verse 6 and the first part of verse 7 is the exhortation to come and worship. It reads this way:

<sup>6</sup>Come, let us prostrate ourselves, let us bow down, let us kneel before Yahuwah our Maker;

<sup>7</sup>for he is our Elohim and we are the people of his pasture, the flock under his care...

When we approach the Almighty, we can't think of him as just our “pal” and our friend. That's because when we look back at how other people who came into his presence reacted, we recognize that it's an awesome thing to stand in the presence of the Creator and the Almighty.



Moses was able to have a relationship with the Almighty almost uniquely in some ways in that he could go up and speak with Elohim. He could even speak freely, but he couldn't just come up in his own strength and power. He had to be filled with the Spirit, so he fasted for forty days and nights before he came to speak with the Almighty.

The children of Israel, when the Almighty came down to speak with them, were so frightened that they said:

“Enough. We don't want to hear any more.”

It was such an awesome and frightful thing to stand in the presence of Yahuwah that they said:

“Moses, you go up and hear what he has to say and come back and tell us what he said because it's too fearsome.”

Even Isaiah and the other prophets that had that experience of standing in the presence of the Almighty were fearful. It was something that people were speechless, to stand before the Almighty. It was an awesome and fearful thing to stand before him.

## **We Must Be Respectful**

We read in the Book of *Hebrews* about how we are to approach boldly before the throne of grace so that we may receive grace and mercy to help us in our time of need. People come to understand that this means that we can just go into his presence and talk to him like he's our pal and pat him on the back. We're just going to joke around and have a friendly conversation.

When we approach the Almighty, we do so boldly because of the work that he's done and the position that he

has placed us in (to be able to approach him). We don't do it nonchalantly. We don't do it carelessly.

**When we approach the Almighty, we need to go into his presence with great reverence and great respect for him. We are to address him as he is worthy to be addressed.**

The psalmist here in verse 6 says three things. He says:

- Let's prostrate ourselves.
- Let's bow ourselves down.
- Let's kneel before Yahuwah our Maker.

It's the attitude and posture of giving reverence and acknowledging the greatness of this one into whose presence we are coming. So when we worship him, we have to remember those things and not just treat him like a good old pal or a friend. **He is our Elohim. He is our Master and it's his voice that we need to hear and obey in order to inherit the eternal life that he has promised.**

Halleluyah!

The warning that comes afterward kind of reinforces the importance of reverence when coming into his presence. He says "today" and we say now, here:

<sup>7</sup>...Today, if you hear his voice,

<sup>8</sup>do not harden your hearts as you did at Meribah, as you did that day at Massah in the desert,

<sup>9</sup>where your fathers tested and tried me, though they had seen what I did.

<sup>10</sup>For forty years I was angry with that generation; I said, "they are a people whose hearts go astray, and they have not known my ways."

<sup>11</sup>So I declared on oath in my anger, "They shall never enter my rest."

Elohim deserves the respect and reverence of who he is, so we need to keep that in mind when we approach him. We need to keep that in mind when we worship him; even when we come into this place (House Of Israel, Charlotte). We must stop and worship and sing and praise him and lift up our hands and thank him for the things that he has done.

That's my encouragement, my exhortation for right now. It is that we need to revere him because of who he is. Halleluyah. We're going to have a little bit of time of worship and praise here in just a few minutes, but I want to go through the vision of House Of Israel, and then our Declarations. Then we'll have the worship in music. So if you are pleased to do so, join with me in reciting the **Vision of House Of Israel**. It is to be:

1. A Worshipping People (*Fourth Gospel [John] 4:23-24*)
2. An Evangelistic Community (*Acts 2:42-47*)
3. A Discipleship Center (*Matthew 28:19*)
4. An Equipping Network (*Ephesians 4:12*)
5. And a Worldwide Witness for Yeshua The Messiah (*Acts 1:8*)

Those five things kind of sum up our purpose for being here, for meeting together, for delighting in the Sabbath and for guarding it the way that we are commanded to do.

The Declaration for YeHoVaH's blessings is a statement that we make freely and from the heart. I hope that we are all doing it from the heart and that we really mean these words that we are saying. That's because words are powerful.

The words we declare and the words we speak should speak what comes from the heart. When we speak words, we tie ourselves to those words. It's like taking an oath. The words that we speak are an oath because we're speaking truth. The words that we're speaking should not be lies. They should not be deceiving others.

In any case, the power of speaking these declarations will aid ourselves. It's really a call on the Holy Spirit to enable us to do these things. Here's the **Declaration**:

- I declare this is my season for Peace, Power, Promises and Prosperity!
- I declare the Peace of Yehovah in my life and in my body!
- I declare the Power of Yehovah to manifest fully in my life!
- I declare the Promises of Yehovah fulfilled in my life!
- I declare the Prosperity of Yehovah to permeate every area of my life!
- And I declare I will walk in Obedience to Yehovah every day of my life!

Halleluyah. Let's enter in with reverence into a time of worship.

[Psalmist/musician Laura Weimer now speaks to the audience and begins playing piano.]

"Halleluyah. Shabbat Shalom everybody. I pray that YeHoVaH brings his presence on this room today. So let's rejoice in Yah. Halleluyah. He is so good to us."

[Song titles, Scripture and lyrics:]

## **My High Tower – Psalm 18:2, 16**

YHVH is my rock and my stronghold and my deliverer  
YHVH is my rock and my stronghold and my deliverer

My El is my rock, I take refuge in him  
My shield and the horn of my deliverance

My El is my rock, I take refuge in him  
My shield and the horn of my deliverance

My high tower, Oh my high tower,  
Oh he's my high tower

He is my Salvation! He is my Defense!  
He is my Salvation! He is my Deliverance!  
He is my Salvation! Oh my Defense!  
He is my Salvation! Oh my Deliverance!

[Sung or prayed twice]

## **Out of Many Waters**

Out of many waters  
He draws me... out of many waters  
He draws me... out of many waters  
...many waters  
...many waters

[Laura speaks to the audience]

“He's our Father and he loves us. Isn't it wonderful that when we call on him, that he hears us and he answers?”

## **Here I am – Yeshayahu/Isaiah 58:8-11**

Your light would break forth like the morning  
Your healing spring forth speedily  
And your righteousness shall go before you

Your light would break forth like the morning  
Your healing spring forth speedily  
And your righteousness shall go before you  
The esteem of Yah would be your rear guard

And when you call, Yah would answer  
When you cry out, He would say,  
“Here I am” – “Here I am”

If you take away the yoke from your midst  
The pointing of the finger  
And the speaking of unrighteousness

If you extend your being to the hungry  
And satisfy the afflicted one  
Then your light shall dawn in the darkness  
And your darkness be as noon

And when you call, Yah would answer  
When you cry out, He would say,  
“Here I am” – “Here I am”

And when you call, He would answer  
When you cry out, He would say,  
“Here I am” – “Here I am”

Your light would break forth like the morning  
Your healing spring forth speedily  
Your healing spring forth speedily  
Your healing spring forth speedily

[Laura speaks to YeHoVaH as she plays.]

“Halleluyah. You’ve been so faithful to us.  
You deserve all the glory and all the praise.  
Help us to be faithful to you as well.”

## **No Rock Like Our Elohim – 1 Samuel 2**

My heart rejoices in YHVH  
My horn has been high in YHVH  
My mouth is opened wide over my enemies

I have rejoiced in your deliverance  
I have rejoiced in your deliverance  
Deliverance!

There is no one set apart like YHVH  
For there is no one besides you  
And there is no rock  
There is no rock  
There is no rock  
Like our Elohim.

[sing or pray twice]

[David Rogers now returns to lead the service.]

Halleluyah. We worship you today YeHoVaH. We just thank you and praise you that you are a mighty and great Elohim, bringing salvation to your people. Thank you for rescuing us from that old lifestyle that we used to live.

Thank you for delivering us from our enemy who wants to take us down, who wants to deceive us into following a path that is not upright before you.

Father, give us the discernment of your Spirit to walk in all of your ways, to know your word, to hear your voice.

Father, we bless you today and we worship you. We bow before your presence and come before you with reverence and with a grateful heart.

Father, I pray that your people will be blessed today and that you will choose to meet with us and to speak with us today.

Father, thank you for giving us life, for creating us in your image, for calling us into fellowship with you.

Help us to understand what it means to come into your presence with reverence and with fear; even with trepidation because you are an awesome Elohim.

You have created everything in Heaven and Earth. And we are (as the prophets say) almost like specks of dust on the scales.

Father, you are great and we want to worship you and praise you and give you your due today.

So receive our worship. Receive our praise. Receive the tokens of thanks from our hearts as we approach you and we shout out to Elohim for the good things that you have done for us.

Receive our worship today and our praise. And I pray that your Spirit would show us anything that is standing in the way of us enjoying complete, unadulterated and full fellowship with you.

I pray that we will have hearts to repent; that we will not follow the example of some of our ancestors who chose to harden their hearts against you and to rebel against your word.

Father, give us ears to hear and eyes to see. Give us hearts to understand and a mind and attitude to carry out your will in our lives; to obey your commands, to do the things that please you and to fulfill the purpose that you've put into our lives.



We bless you and praise you through Yeshua, who made it possible for us to come before you; who provided atonement by his death on the tree and who provided an example of how to walk before you in a way that is pleasing to you.

May we walk in the footsteps of Yahusha today. May we call upon you in a way that is pleasing and so that we can draw near to you and receive the promises of your blessings and the fulfillment of your word in our lives. Halleluyah, in Yahusha's name. Halleluyah. Amein. Amein.

## My Testimony

Thank you Laura for that beautiful music that stirs the heart and that draws us ever closer into the presence of the Almighty. Halleluyah.

Today we're going to talk about delighting in the Sabbath. Again, I've got to ask. How many of you are delighting in the Sabbath today? Halleluyah! Halleluyah. I think I see most hands clapping in agreement with that statement.

We're going to learn today about how even more and more [to enjoy Sabbath] and [especially] for those who are still new to the Sabbath and [who] are trying to get a hold of the meaning of the Sabbath and how to walk in the Sabbath in a way that we're delighting in the Sabbath.

My own testimony is this. When I first came into the knowledge of the Sabbath, Cathy and I decided after reading the Scriptures and talking about it and meditating, that this is something that we need to be doing. This is something the Almighty has called us to. Jesus didn't "do

away with” the Sabbath. It was a way that we could obey the Almighty and come into his presence and do the things that please him.

When we began to do the Sabbath, it was a really difficult adjustment for us because all of our lives, I mean, Saturday (the seventh day) was just a day for us. You know? We did whatever we wanted on that day. Sometimes we’d go to the workplace and do work, but more often than not it was just a free day for us to do whatever we wanted to do. We would do all the extra chores and tasks that we didn’t get time to do during the week because we were at work.

When we came into the Sabbath truth and decided for ourselves, we resolved that we were going to do obedience to YeHoVaH and obey the seventh day Sabbath commandment. We didn’t really know what to do with the Sabbath. We didn’t know how to fill a whole twenty-four hour period of just coming into his presence and worshipping. So we kind of took on an attitude that since the Sabbath was made for man, that this was “our day.”

It was his day, but it was really kind of our day. We could do the things that made us happy. We didn’t necessarily have to work, but we could do those things that were pleasing to us and hopefully that would be pleasing to the Almighty. We did a lot of things that we don’t do anymore on the Sabbath. You know?

Going to the park is fine for the Sabbath day because we’re getting out into “nature.” I mean, that’s the excuse we use. We’re going out to see “the creation,” right? We can fellowship with the Almighty because he’s the Creator of all things, so we go out to the park and we do our own

thing (whatever that means) such as hiking down the trails or taking our picnic lunch.

At one point in time our kids would do sports on the Sabbath because we didn't really understand that that was doing what was pleasing to us. We were doing our own pleasure on the Sabbath day. Our kids would play baseball or basketball or whatever the season was. We would attend those things and we would "enjoy the Sabbath" in that manner.

But during the hours when those activities weren't going on, it was kind of like this. You know, you can only read your Bible for so long, right? And you worship and praise. Then there are those dull periods of time where:

"Okay, now what do we do? It's still the Sabbath hour. The sun hasn't gone down yet. Now what do we do?"

Sometimes there was a sense in which the Sabbath was a burden because we didn't really know how to delight in it. I suspect that a lot of people who are coming into the Sabbath face that same issue of:

What do I do with this whole day? How do I delight in it and how do I do the things that please the Almighty?

I needed an attitude adjustment. I think I needed more information, more of an understanding of the purpose of the Sabbath so I could delight in the whole Sabbath and at the same time not go my own way and do the things that were pleasing to me.

There were a lot of changes that had to take place. There were changes in our activities and changes in my attitude. Really at the core of that is my understanding of what the Sabbath is all about.

Why did Elohim give man the Sabbath? We're going to look at some of those things, but first a word from Yeshua.

## What Yeshua Says

Just before he performed a miracle on the Sabbath day, Yeshua is quoted as having said this to his disciples in *Matthew 11:28-30*. He said:

“Come to me, all you who are weary and burdened, and I will give you rest.”

“Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.”

“For my yoke is easy and my burden is light.”

For those people back in the day who were under rabbinic authority and the authority of the Pharisees or the Sadducees or whoever it was they were submitting to and even really today; there are many people who still submit themselves to rabbinic authority. They only find peace, shalom or rest in adhering to the many burdens; that heavy yoke that manmade doctrines and traditions (manmade laws) put people under.

A lot of folks (maybe even some that are listening to this message today) are under that heavy yoke of burden. They have to follow a certain set of rules on the Sabbath day and a certain pattern of behavior or else they're “not” pleasing to Elohim.

Although the premise of that is true, we do need to understand Elohim's will for us and the purpose that he created the Sabbath for. We don't have to be under the

burden, the heavy yoke of manmade doctrines and traditions.

Yeshua calls us to him and to come under his yoke because his yoke is easy and his burden is light. He's just calling us to be obedient to the Father. We don't have to put ourselves under a heavy set of rules. Those are rules which, by the way, are in addition to the Torah or they take away from the Torah. Elohim said:

“Don't do that. Don't add to my Torah. Don't take away from it. Just do the things that I've shown you and commanded you. This is what's pleasing to me.”

This is what Elohim says.

The Sabbath shouldn't be a burden. *Isaiah 58* tells us. This is where we get that concept of delighting in the Sabbath. *Isaiah 58:13-14*:

<sup>13</sup>“If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and Yahuwah's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words,”

<sup>14</sup>“Then you will find your joy in Yahuwah, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Ya'acov.” The mouth of Yahuwah has spoken.

This is a call to delight in the Sabbath. The word “delight” there may be a word that you've heard before or are familiar with. It's the Hebrew word “*oneg*.” The word “*oneg*” (נֶגַע) means: daintiness, exquisite delight, to be soft or delicate or dainty.

The Sabbath is to be this “dainty delight” when we’re properly understanding it and keeping it. The word occurs in another place. Maybe this will help to get the full meaning of the word. In *Isaiah 13:22*:

<sup>22</sup>Hyenas will howl in her strongholds,  
jackals in her luxurious palaces.

This is a reference to how Elohim was going to exile his people. It was in the place of kings’ palaces; these luxurious palaces where everything is silk and soft and nice and dainty. [You have heard the expression] “living like a king.” Everything is expensive, so that’s where this word *oneg* occurs again. It’s [these] luxurious or *oneg* palaces.

Traditionally, *oneg* refers to the pleasantness of the eating of special meals and dressing up when we come together at the beginning of the Sabbath or when some people come together at the beginning of the Sabbath. Sometimes it refers to the meal that is eaten after the Sabbath. Certainly those things (eating and fellowshiping together) are part of the blessing and delight of the Sabbath. But the Sabbath itself is supposed to be a delight.

I wonder why in some circles that you have to have a meal before and a meal afterward and that’s the part of the Sabbath that you delight in. Is it because the service of Shabbat becomes so much of a ritual and so repetitive that we kind of lose focus when we’re partaking in that service?

I suspect that when we have a certain order of service and we do things over and over and over the same way all of the time, that it can become boring and redundant. We can lose interest. It’s not so much of a delight anymore. We’re just going through the motions of performing something that we feel we need to do on the Sabbath day.

But when the Sabbath is an actual delight and we come together and we hear the word and do the things that we do on the Sabbath day; every aspect of that should be a delight to us. It should be something that we consider a “tasty treat” (if you will). We should enjoy every part of it.

The whole of the Sabbath, all of the Sabbath is to be a delight, not just the meal at the beginning and the meal after the Sabbath.

## Delight In The Sabbath

**How can I delight in the Sabbath?** Here are a few things that I have listed. We’re going to go through these and perhaps other things in addition to these. I can delight in the Sabbath:

- By not going my own way.

I can delight in the Sabbath:

- By setting apart this day in the way that he intended for me to separate this day from the other six days of the week.

I can delight in the Sabbath:

- By pursuing my relationship with Elohim because he has promised to meet with me on this day.

It’s a wonderful and appropriate opportunity for me to draw near to him because he’s drawing near to me and has promised to do so on this day.

I can delight in the Sabbath:

- By assembling together on the Sabbath and being able to enjoy our company together; being able to enjoy your faces and our conversations

that we have and the fellowship we enjoy together.

I can delight in the Sabbath:

- By doing the work of Elohim on the Sabbath.

And I can delight in the Sabbath:

- By expecting help and healing on the Sabbath day.

Halleluyah.

The first step in delighting in the Sabbath is to be determined to keep it as Yah has shown me [or you]. Let's talk about these things; delighting in Yahuwah. If we're expected to delight in the Sabbath, we need to (first of all) delight in him, the person who gave us the Sabbath and the one who gave us this day in order to meet with him. Delighting in the Sabbath is about (and tantamount) to delighting in Yahuwah.

There are some verses that talk about delighting in Yahuwah and the things that he has given us. *Psalm 1:1-2*:

<sup>1</sup>Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers.

<sup>2</sup>But his delight is in the Torah of Yahuwah, and on his Torah he meditates day and night.

When we're delighting in Yahuwah and we're delighting in that commandment, that instruction that he has given us; [we do this] because we recognize that the Torah is for our good. It's for our health. It's to help us to walk uprightly before him and to stand in proper relationship with him. *Psalm 112:1* says:



<sup>1</sup>Praise Yahuwah. Blessed is the man who fears Yahuwah, who finds great delight in his commands.

## Commands Are A Delight

**To delight in Yahuwah means to delight in his commands.** If the commands are a burden, if we have trouble adjusting our attitude to obey the commandments, then the commandments are going to be a burden (especially as I mentioned before). If we add to the few commandments that he gave us and we add a whole other boat load of manmade commandments, then that's an even further burden and a heavy yoke upon us.

We can find great delight in his commands when we recognize his purpose for the commandments. When we walk in them, we experience the joy and benefits of obeying those commandments. Then we come to understand why he gave us those commandments. **They are for our good.** Halleluyah.

The word "delight" in this verse is another word. It's not the word "*oneg*" as it was in *Isaiah 58*. It's the word "*chefetz/chephets*," (צִפְצִיף), which means delight or pleasure. One Hebrew Lexicon describes it this way:

"The basic meaning of this word is to feel great favor towards something. It means 'to experience emotional delight.' The word is used of Elohim having delight in certain people."

"In David's song of deliverance, he says that Elohim provided for him because he 'delighted' in him." (2 *Samuel 22:20*).

So David was doing something that pleased the Almighty and the Almighty was delighted in David. Halleluyah. [The description continues:]

“The Queen of Sheba expressed a blessing to Elohim because he ‘delighted’ in Solomon.” (1 Kings 10:9)

Elohim delighted in Solomon. The Queen of Sheba recognized that and the glory that was Solomon’s and all of the blessings that Elohim had brought upon Solomon. She recognized that Elohim delighted in Solomon.

“Elohim is said to experience this delight toward good works of men. In respect to himself, Elohim engages in activities in which he takes ‘delight.’” (Psalms 115:5; Psalm 135:6)

“Delight” is another word to say “to be pleased in something.” I don’t know how else to describe that. It’s something that we desire to be a part of and that we desire to enjoy in our lives.

More on delighting Yahuwah. This is *Psalm 37:3-7*:

<sup>3</sup>Trust in Yahuwah and do good; dwell in the land and enjoy safe pasture.

<sup>4</sup>Delight yourself in Yahuwah and he will give you the desires of your heart.

<sup>5</sup>Commit your way[s] to Yahuwah; trust in him and he will do this:

<sup>6</sup>He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun.

<sup>7</sup>Be still before Yahuwah and wait patiently for him...

In these several exhortations, we see parallels. We can draw from this passage, other ways of expressing what it means to delight yourself in Yahuwah. It says trust in him and do good. Commit your way to him and be still before him. Trust in him. Those are the ways that we delight in him. When we have that kind of attitude or relationship with the Almighty and we can trust in him, it is like I said.

Our ancestors saw all the miracles as *Psalm 95* says. They saw all of the things that he had done. They were the recipients of the rescue that he performed. His arms stretched out to give them a great deliverance out of the clutches of Pharaoh and slavery.

Then he brought them water out of a rock. He rained down manna from Heaven. Every provision they needed, he provided; yet they still rebelled against him and did not trust in him. They didn't trust in him to defeat their enemies before them as they would enter into the land. He commanded them to enter the land. They said:

"We can't do it. There are giants in the land.  
We can't overcome them. It's too much.  
Even Elohim 'can't' handle this situation for  
us, so we're not going to go in."

Delighting yourself in Yahuwah includes and encapsulates these ideas of trusting in him and obeying him even when the task before us seems difficult. We need to look back at what he's already done for us and remember those great things that he's done.

Before he did those great things, we thought those things would be impossible for him to perform in our lives, and yet he did them. We should take that example that he has given us and say:

“Well, if he performed all of those things for me in the past; even though this next task seems impossible for me, I know that he can do it in me and he can do it for me.”

And we can continue that trust in him.

Let’s delight in Yahuwah by trusting him! In *Psalms 119* there are a couple of examples.

<sup>16</sup>I delight in your decrees; I will not neglect your word.

<sup>24</sup>Your statutes are my delight; they are my counselors.

<sup>35</sup>Direct me in the path of your commands, for there I find delight.

<sup>47</sup>...for I delight in your commands because I love them.

There are actually another (at least) half dozen verses in *Psalms 119* that describe David’s delight in Yahuwah and obedience to his commands and the things that he does for David. Again, delighting in the Sabbath is tantamount to delighting in Yahuwah, which is also connected to delighting in and doing the things that he has called us to do in obedience to his word.

Back to *Isaiah 58:13-14*.

<sup>13</sup>“If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight...

We’ve talked about delighting in him and calling the Sabbath a delight, but we’re going to learn more about how we can consider the Sabbath a delight. We’ll go into some more detail, but first let’s look at this part. It says:

<sup>13</sup>...and [if you call] Yahuwah's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words,

We want to look at this concept of “honoring” the Sabbath day and considering that day to be honorable. That’s because then of course, there is the promise:

<sup>14</sup>then you will find your joy in Yahuwah, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Ya’acov.” The mouth of Yahuwah has spoken.

The word “honorable” comes from the Hebrew word “*cabed/kabad/kabed*” (כָּבֵד). It means to be heavy. It means to be weighty or even burdensome. In certain contexts it could mean that. It could mean burdensome, but it also has the idea of honoring, to be honorable or honored.

I mentioned this verse a few weeks ago when I brought that message about loving your neighbor as yourself and I said *Deuteronomy 5:16* [is] the fifth commandment, according to our count of the commandments. It says this:

<sup>5</sup>Honor your father and your mother as Yahuwah your Elohim has commanded you, so that you may live long and that it may go well with you in the land [that] Yahuwah your Elohim is giving you.

Again it’s this Hebrew word that means to be heavy, to consider something to be weighty or of more importance maybe than something else. So when we consider our parents to be weighty, when we honor them by considering their job as father and mother and their responsibility of bringing us up and leading us in the right way; when we consider that to be a weightier matter or a heavier matter,

then we'll give more heed to it. We'll pay more attention to what they say.

This is what the commandment is all about. It is to honor the father and mother. That's because there is a parallel between honor or considering them weighty or heavy (your father and mother) as there is with Elohim himself. If we can honor father and mother and consider their advice and authority over us to be weighty in our lives, then we can do the same with Elohim and have that proper relationship in place.

Yeshua used the same concept at least two times. I wanted to show those to you. In the fourth gospel (*John*) in chapter 5:35-36, Yahusha said:

<sup>35</sup> John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

<sup>36</sup> I have [a] testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.

Yahusha described John as the greatest among all the prophets, and yet he said that his own testimony was heavier. It was weightier than that of John's. We're to give greater attention and credence to the words that he is speaking. That's because after all, isn't this what Moshah [Moses] said in *Deuteronomy 18*? Where he said:

"This one who is coming after me who is like me; he is the one who is going to be speaking the word of the Father."

We are responsible and accountable for the things he tells us, so his testimony is weightier than that of even the greatest of all of the prophets.

Another thing that he said regarding the Pharisees was this, in *Matthew 23:23*:

<sup>23</sup>“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices – mint, dill and cumin. But you have neglected the more important matters [the weightier matters] of the Law – justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.”

In other words, there is a difference in some of the things that Elohim has given to us. There are weightier matters and then there are lighter matters; all of which we are still supposed to do. These include tithing these tiny little herbs like mint and dill and cumin. We should do that. That’s proper.

But there are weightier things that we need to spend more attention on and give more of our energy to performing. Those are things like justice, mercy and faithfulness.

In this case, the weightier things are these. We are to consider the Sabbath day “weighty,” “honorable” and “heavy,” a more important thing. He says that you honor it by not going your own way or doing as you please or speaking idle words.

I can delight in the Sabbath by not going my own way when I consider the Sabbath weightier or of more importance, the things that he has called us to do on the Sabbath day include this. I am not to go my own way like I used to do and about which I had to have an attitude adjustment. Then I can be delighting in the Sabbath because I’m doing the things that please him and he brings blessing to that.

The Sabbath now becomes a delight and an enjoyment for me. I can spend the whole twenty-four hours without grumbling and without saying:

“What am I going to do now?”

And without saying:

“I’ll just sneak this activity in. You know?  
Nobody will know.”

We don’t have to go that way anymore.

See *Daniel 1:1-8*. [Here is verse 8 alone.]

<sup>8</sup>But Daniel resolved in his heart not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself [in] this way.

[Daniel was not double-minded about this matter. He was single-minded about obedience to Yahuwah.]

This word is: he resolved. I looked it up in a common dictionary. It says:

To come to a definite or earnest decision about [something]; determine (to do something) [*Dictionary.com*]

The word “resolute” means:

To set in purpose or [an] opinion, characterized by firmness and determination.

When Daniel was taken into the royal palace and he was given orders about eating and taking care of himself, he said that he had determined in his heart. He had set his purpose about not defiling himself with the king’s food. That was a risk to do that. He was taking on a risk that the king’s wrath would come upon him and he would find



himself six feet under. But he had determined in his heart to do the right thing.

Elohim blessed him, and of course you know the story. He and his companions ate for ten days. When they were examined, they were found healthier and stronger and brighter-eyed than all of the rest of the people that were eating the king's food. He was blessed for his obedience to the commands.

## **We Aim To Please**

This is what I'm saying about delighting in the Sabbath. We should determine and resolve in ourselves to do the things that please Yah on his holy day and to abandon those things that we have been doing for our own pleasure. Those are the things that really brought us guilt. I mean, this is a test of the things that you do on the Sabbath. If you feel guilt about it, then this is probably something you shouldn't be doing.

**The guilt is the Holy Spirit knocking on your door and saying:**

"You know, this is not right. You know you're not doing right, so stop doing what's not right."

That guilt comes. When we resolve to seek out Yahuwah's pleasure on the Sabbath day, we don't find guilt in that. At the end of the Sabbath day we won't be saying to ourselves:

"Next Sabbath it'll be different."

That's because every Sabbath can be a delight when we resolve in our hearts like Daniel did, to do what's right.

So it's not going my own way. There is, of course, this debate, this conflict: my way, his way. You know, my way, his way. We have this in other areas of our life. Do I do it my way; the way that I have found some success in doing it (whatever this thing is that we're talking about); or do I do it his way? The "my way" inevitably brings guilt again. The "his way" brings delight and blessings that we didn't even know would come about if we do it his way instead of "my" way.

*Isaiah 55:7* says:

<sup>7</sup>Let the wicked forsake his way and the evil man his thoughts. Let him turn to Yahuwah, and he will have mercy on him, and to our Elohim, for he will freely pardon.

"My ways" are those activities that have little or nothing to do with him. My ways feed my carnal nature. I know that instinctively; or at least because of the witness of the Spirit on me when I feel that guilt, that I'm doing something that is feeding my carnal nature instead of being the pleasure of Elohim.

Going my own way on Sabbath creates guilt. Guarding the Sabbath entails being selective about what we engage in on the Sabbath day. We have to be discriminating. We have to make distinctions. We read all about that in the Torah (about making distinctions). We're to make distinctions in clean and unclean. Distinctions are to be made between holy and unholy. We are to make distinctions between what is good and what is bad and what is right and what is wrong.

And here, we need to (in order to keep the Sabbath a delight) make distinctions about the very activities that we engage in on the Sabbath day.

“Am I doing this for him or am I doing this for me?”

When we make the right choice there, the Sabbath is a delight.

Don't ask me, but be discerning about what you do. This was a note for me. I'm talking about the Sabbath and delighting in the Sabbath. I know inevitably at the end of the message, people are going to want to ask questions about:

“Well, can I do this on the Sabbath?”

“Can I do that on the Sabbath?”

I think there is a true, heartfelt desire to know. People want to do right. They want to do right on the Sabbath, so they are going to ask these questions. My response, even before you ask the question, is this.

“Is this something that brings you guilt when you do it? Is that why you're asking? Do you want to be guilt-free about doing it?”

If it's bringing guilt, then the Spirit is telling you not to do it, okay? So don't ask me about these things is what I'm saying here. [David says this smiling.] But be discerning about what you do. Listen to the Spirit's voice telling you. Does it delight him? You'll know it if it delights him, but you'll also know it if it's not delighting to him, because of the guilt and so forth.

“Is this activity about me or about him?”

You don't have to ask all of those questions at the end of the service, even though I'm going to give you an opportunity to ask questions. It would be better for you if you gave those activities a thought and consider the

outcome of those activities as to whether the Spirit is pleased that you're doing those activities on the Sabbath.

The promise in *Isaiah 58:14* is this:

<sup>14</sup>“...then you will find your joy in Yahuwah, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Ya'acov.” The mouth of Yahuwah has spoken.

This is the word of Yahuwah coming to us. If you do those things and find your joy in Yahuwah, if you delight in the Sabbath and you do it his way and not your way, then he will cause us to ride on and even rise on the heights of the land and to feast on the inheritance. **What he is saying here is that he is going to fulfill the promises for you – the promises he made to the patriarchs (Abraham, Isaac and Jacob).**

He's going to bring us into a land; the land that he has promised. He is going to bless his people. Righteousness will be the rule of the day because everyone there will be there because they have chosen the way of righteousness and not the way of sin and death.

The promise is that when we make that attitude adjustment and we're delighting in Yahuwah himself and in his commands and even the twenty-four hour period of the Shabbat; if we're delighting in that and enjoying that, then that's going to take us into the fulfillment of the promises.

## Salvation Issue Or Not?

**Is Sabbath keeping a salvation issue?** This question always gets thrown back at us when we talk about the Sabbath. I've responded to this in previous teachings, but

I'm going to go over it again because I think we need to hear it. We need to understand it. The answer to this is a very definitive "Yes" and "No" – very definitive.

It's *not* a salvation issue when salvation to you means Elohim's deliverance out of sin. That's because our ancestors were delivered out of Egypt. This was the picture and type of deliverance that Yahusha has for us. When he brought them out of Egypt, they didn't know anything about the Sabbath. Or, if they did, they weren't doing it.

He delivered them to demonstrate his power and his love and to set them free from a lifetime bondage to a dictator who was cruel. This salvation came without Sabbath keeping. If that's the way you want to look at it:

"I don't need to keep the Sabbath for salvation."

You're partially right, because he does save us from our sins, but then he calls us to something. He calls us to relationship and obedience. One of the important, weightier matters of worshipping Elohim is this matter of Sabbath keeping. He has given us the Sabbath day.

"This is the sign between me and my people."

Okay? He has given it as a sign in order that we might know that he is Yahuwah who sets us apart.

After that they came out of Egypt and were wandering in the wilderness for less than a year. Then they were brought to the river and were told to cross the river and enter into the Promised Land and divide and conquer (basically). They sent the spies in. The spies (ten of the twelve) came back with:

“There’s giants in the land. They’re just too much for us. We can’t do it.”

The people accepted that answer and adopted that answer for themselves: that it was “too much” for Elohim to give them deliverance to enter into the land. *Psalm 95* and *Hebrews 3* and *4* after it tell us that he was not pleased with that generation. They did not enter into his rest. In other words, they didn’t inherit these promises made in *Isaiah 58* that they would “ride on the heights of the land and feast on the inheritance of your father Ya’acov.”

They didn’t enter into that because they failed to trust in Yahuwah. So, if *that’s* what salvation means to you (and there is an element of that’s what salvation is in the Scriptures), then you have to keep the Sabbath for your salvation.

That’s because if you don’t; if you’re disobedient or rebellious against the Almighty, then he’s not going to bring you into these promises, the inheritance of the patriarchs.

That’s why the answer to this question is a definitive “Yes” and “No.” It depends upon what you are talking about. If somebody asked me, “Is Sabbath keeping a salvation issue?” I think my answer always has to be two-fold. That’s because they have to understand that they can’t get saved from their sins and then not keep the Sabbath and just do their own thing.

That’s not what the Almighty said. The Almighty makes it very clear through the examples and through the exhortations of the prophets and the Torah and the rest of the Scriptures that this is something that he desires for us. **This is where we connect with him. This is the sign of our relationship with the Almighty.** He has given us the

Sabbath day. This is what separates us from all other people, from all other religions.

They don't keep the seventh day Sabbath and are therefore not connected to him through that sign that he has given. But we are because we keep the Sabbath day. We are his family. So that's why I say:

“What salvation are you talking about?”

## **We Pay A Price**

Certainly the fulfillment of the promises is on the line. What I mean is that finding the fulfillment of these promises and inheriting the promises made to the patriarchs is contingent upon our obedience to him; even in this matter of Sabbath keeping.

It is such that if we understand the weightiness of the Sabbath and if we refuse to do it, it is going to cost us. I believe that it is going to cost us dearly. We won't be able to see the fulfillment of the promises. We'll be left dying in the wilderness and our dead carcasses stacking up in the hot sun.

The promise to all those who guard Shabbat [the Sabbath] is this. There is also a further explanation of this, two chapters back in [Yeshayahu] *Isaiah 56:1-5*. I want to take a look at this really quickly. This is what Yahuwah says:

<sup>1</sup>“Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed.

<sup>2</sup>Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath

without desecrating it, and keeps his hand from doing any evil.”

<sup>3</sup>Let no foreigner who has bound himself to Yahuwah say, “Yahuwah will surely exclude me from his people.” And let not any eunuch complain, “I am only a dry tree.”

<sup>4</sup>For this is what Yahuwah says: “To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant;”

<sup>5</sup>“to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will not be cut off.”

Notice that the fulfilling of this promise is contingent upon several things. It’s about keeping the Sabbath, doing what pleases him, and holding fast to the covenant because they are all bound up together. **Keeping the Sabbath is part of the covenant.**

It’s the fourth word [commandment] in that abbreviated version of the covenant that the people agreed to do. You can’t say that you are in proper relationship in agreement or covenant with the Almighty without holding onto and adhering to the stipulations of that covenant; one of which is clearly and prominently keeping the Sabbath day holy.

He goes on to say (*Isaiah 56:6-7*):

<sup>6</sup>“And foreigners who bind themselves to Yahuwah to serve him, to love the name of Yahuwah, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant;”



There are those things again: serving, loving him, binding themselves to him, worshipping him, keeping the Sabbath and holding fast to the covenant.

<sup>7</sup>“these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar;”

Which means that he is going to receive their worship.

“...for my house will be called a house of prayer for all nations.”

So anyone can come to Elohim with that attitude; with repentance, with a change of heart, with an attitude of holding fast to his covenant and doing the things that he has said please him; and that includes the Sabbath.

## A Set Apart Day

Again, this salvation issue question really has to be answered in the affirmative. It has to be understood that this is an important element of us drawing near to him and finding ourselves in a place where we're inheriting the promises.

Another way I can delight in the Sabbath is this. I can delight in the Sabbath by setting this day apart (and ceasing). *Genesis* chapter 2 says that on the seventh day, Elohim ceased from his works that he was creating to do. So he blessed the day and set it apart. But the commandment comes in [*Shemot*] *Exodus 20:8-11* and it says:

<sup>8</sup>“Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath

to Yahuwah your Elohim. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.”

<sup>9</sup>“For in six days Yahuwah made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore Yahuwah blessed the Sabbath day and made it holy.”

The commandment to keep the Sabbath day holy comes at this point (at least as it is written in the Scriptures). The indication by this last verse is that the reason for it is what he did back in Creation. On the seventh day, he rested. Okay? That’s the reason that we’re to remember that Sabbath day; the Sabbath day that he established at Creation.

We remember it by sanctifying it or by setting it apart. He set it apart as he declared that day and we are to remember to set it apart now, because he did. We are joining in agreement with Elohim about the Sabbath day when we decide to set it apart for ourselves and we keep it holy. The way that we set it apart is as it describes here. We cease from our labor just as Elohim ceased from his work of Creation.

So we don’t do any work. There are other activities for the Sabbath day that we can delight in. On that day, we’re in fact commanded not to do the work that we perform on the other six days; which is the work of providing for our needs in all of its forms, in all of the ways that we do that. [That includes] the routine, the regular work that we do to get things done.

**We can delight in the Sabbath by setting the day apart.** When we set that day apart and we recognize the purpose for the day, then we can see the delight in it and we can enjoy it better. But if we just think of it as a day of:

“I’m not allowed to do this and I’m not allowed to do that...”

Then it might not be so much of a delight.

**This is the day my Creator declares is holy.** I must remember that this day has a purpose [that is] different than the other six days. The purpose of this day is indicated in several ways. First of all, he is meeting us. I guess we’re going to get into that in just a minute. So we’ll look at how the purpose of the day is described and explained in the Torah.

**He ceased and calls me to cease from my work.** Guarding the Sabbath is in (*Devarim*) *Deuteronomy 5:12-15*. We’re going to get to that in just a second, but I want to read to you the second occasion of the giving of this commandment. That’s found in *Deuteronomy 5*.

<sup>12</sup>“Guard the Sabbath day to keep it holy, as Yahuwah your Elohim has commanded you.”

Guard the Sabbath day by sanctifying it – it literally says in the Hebrew – by keeping it holy or by setting it apart as Yahuwah your Elohim has commanded you.

<sup>13</sup>“Six days you shall labor and do all your work,”

<sup>14</sup>“but the seventh day is a Sabbath to Yahuwah your Elohim. You shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your

animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do.”

The purpose of the day is indicated briefly in this statement. It is a Sabbath to Yahuwah your Elohim. There’s the purpose described. Of course we need to drill down and find out what this means; that it is his holy day in order to reap the benefits of enjoying the day. Then just to wrap this up,

<sup>15</sup>“Remember...”

Here’s another reason why we’re to do what Yahuwah has told us to do in keeping the seventh day set apart. He says:

<sup>15</sup>“Remember that you were slaves in Mitzrayim and that Yahuwah your Elohim brought you out of there with a mighty hand and an outstretched arm. Therefore Yahuwah your Elohim has commanded you to observe the Sabbath day.”

The reason we need to be doing it is because he is our Elohim. He’s the one that has brought us to where we are today. He rescued us from the lifestyle that was dreadful. He has brought us into a “wide open space,” as the psalmist would say. And [he has brought us] into a place that we can enjoy the very life that he has given us and come to understand and walk out the purpose that he has given us.

It is not to be slaves! He didn’t create us to be slaves. But remember that he is the one that brought us out of slavery (if you’re talking about our ancestors back in the day or if you’re talking about us in this day). He brought us out of that place where we too were living in sin. We knew it and understood it.

Some of us merely called upon “Jesus.” You know. We said that prayer of repentance or however it was that we expressed to Elohim, to our God that we wanted to change and that we wanted to come under his authority and do the things that pleased him. We realized and recognized that our way of life was a dead end and a burden and ugly (many times). It was hard to do.

He brought us this freedom. He brought us into open places. So we remember the Sabbath because he’s the one that did that. Since he is the one that really has a claim on our lives now, we owe it to him in the least to obey this one little thing that he has given us to do. He’s given it to us for our good, for our joy and for our delight.

## An Appointed Time

**I can delight in the Sabbath by pursuing relationship with Yahuwah.** *Leviticus 23:1-4:*

<sup>1</sup>Yahuwah said to Mosheh,

<sup>2</sup>“Speak to the sons of Yisrael and say to them: ‘These are my appointments,’”

My appointments.

“the appointments of Yahuwah, which you are to proclaim as set apart assemblies.”

<sup>3</sup>“There are six days when you may work, but the seventh day is a Sabbath of rest, a day of set apart assembly. You are not to do any work; wherever you live, it is a Sabbath to Yahuwah.”

There it is again. It’s Yahuwah’s Sabbath.

4““These are Yahuwah’s appointments, the set apart assemblies you are to proclaim at their appointed times””

This word “appointed” is “moed/moedim.” We talk about that a lot. The word means an appointment or an appointed time. Since Yahuwah has made the Sabbath day an appointed time and to be an appointment, the clear implication there is that he is going to meet with us. That’s what an appointment is. It is when we have a set time to meet with somebody for some particular purpose.

This appointment is Yahuwah’s appointment with us. **It’s clear that he is pursuing a relationship with us.** This is why we need to pursue having a relationship with him. It seems a favorable time of doing that is a day that he has set aside on his calendar (if you will), to meet with us.

**We’re going to have his full attention!** It’s not that he doesn’t hear our prayers any other time, but this is a time that is particularly set apart and set aside by Elohim for us.

This is why it says that the Sabbath was “made for man” and not man for the Sabbath. It’s because Elohim gave a purpose to the Sabbath. It was for us, for our good, for our benefit, for our relationship with him. **This is a reason I can delight in it; because Elohim wants to meet with me and he wants us to meet with him.**

## **We Are To Assemble**

**I can delight in the Sabbath by assembling together on the Sabbath.** The assembly of saints is commanded for the Sabbath. In the same passage of Scripture that we just read, but it’s a different word that is there. It says:

<sup>2</sup>“Speak to the sons of Yisrael and say to them ‘These are my appointments, the appointments of Yahuwah, which you are to proclaim as set apart assemblies.’”

Holy assemblies...

<sup>3</sup>“There are six days when you may work, but the seventh day is a Sabbath of rest, a day of set apart [holy] assembly. You are not to do any work; wherever you live, it is a Sabbath to Yahuwah.”

<sup>4</sup>“These are Yahuwah’s appointments, the set apart assemblies you are to proclaim at their appointed times.”

Three times he says it there. The Sabbath is a set apart assembly. It’s a time when we are commanded. We’re commanded not to do something. We’re not to engage in our own activities, our own work and so forth. But there’s a commandment that says something that we are to do. We’re commanded to do this on the Sabbath and on other appointed days. We are to assemble. We are to come together in holy assembly to meet before him and to present ourselves before him.

This is the day that I can delight in because I’m not only obeying his commandment to assemble, but now I’m also reaping the benefits of being with you. It is for us to have mutual encouragement and uplifting and teaching and coming into understanding about the word. This is a delight! It is for me!

When I sit back at the table and we talk about particular issues of the Scriptures and about how to walk out our faith, it is a delight to me. I enjoy that the most. We can talk about the weather or your favorite sports team or

whatever, but none of that has any weight (if we use that same analogy).

But when we talk about the things of Elohim at the table (the weightier things), then we can delight in that because we're being uplifted. You're being uplifted. We're all mutually growing together as the body needs to grow.

So why assemble? It's to proclaim the word (*Vayiqra/Leviticus 23:2-3*) and also to fellowship together; to develop a sense of community (*Hebrews 10:25*). Where I get this [idea that] we're assembling to proclaim the word, is this. Again, it is part of that same commandment in *Vayiqra/Leviticus 23* where it says:

<sup>2</sup>“...These are my appointments, the appointments of Yahuwah, which you are to proclaim as set apart assemblies.”

This word “proclaim,” I would submit to you has the same force (if you will) as the idea of preaching the gospel. The gospel is a proclamation [that has] come from Elohim. It's a message from him. We call it “good news,” but it's a proclamation. It is that this is what Yahuwah is looking for.

## The Great Commission

We already talked about the true gospel of the Kingdom at the beginning of our service. When we proclaim these set apart assemblies when we come together and make proclamations, we're fulfilling the work of the Great Commission. We're fulfilling this proclamation of the gospel of the Kingdom.

That's because we're calling people into proper relationship with the Almighty. That's a reason for assembling. It's so that this proclamation can go forth and



we can all hear it and partake in it. We can glean helpful information for [our] lives as to how [we are] to walk it out (and thus fulfill the Great Commission and the gospel – the call of the gospel of the Kingdom).

We're told in *Hebrews 10* that we're not to forsake the assembling of ourselves together. I've believed for a long time (and still do) that although the Sabbath day is not mentioned in this passage, this is exactly what the writer is referring to. It's these appointed days where we're commanded to assemble together. *Hebrews 10:24-25*:

<sup>24</sup>And let us consider how we may spur one another on toward love and good deeds.

<sup>25</sup>Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another – and all the more as you see the day approaching.

“The day” (I believe) is a reference to the onset of (at Yeshua's return) the Kingdom of Elohim being established and declared in the Earth. I believe that's the day of Yahuwah (put another way).

The exhortation is to not give up meeting together. We're commanded to meet together, but sometimes we lose our way and we find reasons. I mean, you know. There's all kinds of reasons why people leave. They come and they go and they're unhappy. Somebody gets offended. Things happen. We allow these things to happen to be an excuse for us to forsake the assembly.

Elohim doesn't want us to forsake the assembly. Offenses do come, but those things need to be worked out in the proper way; in the way of Torah and the way that Yahusha has explained to us how to deal with these conflicts that we have with one another and these offenses

that come. Those things can all be worked out, but the answer to these conflicts is not to forsake the assembly.

I would encourage you again and urge you. When this situation happens to you or if it has happened to a friend who is not sitting here today (and people have left because of offenses and they've forsaken the assembly); we are to remind them. Elohim has commanded the assembly. All of the problems that cause us to break away or to find excuses to leave can be resolved if we follow the correct procedures and love one another. Let's not forsake the assembling of ourselves together.

## We Do His Work

I can also delight in the Sabbath by doing the work of Elohim.

**What is the work that Elohim rested from on the seventh day?** The answer to that question is that Elohim rested from his works of creating. But that doesn't mean that he did nothing on the seventh day or that ever since then he has done nothing on the seventh day. This can be illustrated a couple ways.

Did the priests work on the Sabbath? It's real clear on that one, right? Of course they did work. In fact they actually had even more work to do on the Sabbath because of the special offerings and sacrifices that were made on the Sabbath. They actually did more work on the Sabbath, but it wasn't the type of work that is forbidden on the Sabbath.

We have to understand the distinction between our own work; the work that we do to make our own living and the work of Elohim, which is a different kind of work. **It's the work that brings about redemption in our lives.** It's a

work that is a “saving lives” kind of business. It’s the work that he does to draw us nearer to him or even to bridge the gap and bring us together because sin has separated us from our Elohim.

The work that is done and that Elohim still does to this day on the Sabbath day is a work of redemption. This is the work that Yahusha did, so we’re going to talk about some of those conflicts and resolve them to understand that the Messiah was doing work on the Sabbath, but it wasn’t a forbidden work. It wasn’t such as what the Pharisees accused him of, and also what the Christians nowadays call to and point out. They are saying:

“Jesus broke the Sabbath himself. He did so several times and it’s all pointed out in the gospels, so he was surely indicating that he was doing away with the Sabbath.”

No. That’s not what he was saying and that’s not what he’s indicating. We’re going to look at that here.

**Working on the Sabbath – the example of the Master.** Yahusha “broke” some Sabbath laws when he and his disciples ate grain in the fields. *Matthew 12:1-8*:

<sup>1</sup>At that time Yahusha went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them.

<sup>2</sup>When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Sabbath.”

So the accusation came from the Pharisees (that they were doing something that was unlawful). But was it indeed unlawful?

No!! That's the response I guess, if you were going to respond to my question. The Master answered:

<sup>3</sup>He answered, "Haven't you read what David did when he and his companions were hungry?"

<sup>4</sup>"He entered the house of Elohim, and he and his companions ate the consecrated bread – which was not lawful for them to do, but only for the priests."

Why was David able to do that? Wasn't he a priest in his own right? He wasn't a Levitical priest. There is no doubt about that. But wasn't he of that first order of priesthood [Melchizedek] as a type of Messiah, as a picture of Messiah?

As a legitimate priest he was able to enter in and partake of the bread and share it with his companions. That's because [of what] it says about the priests and the offerings that come in (the sacrifices). The priests and their families and the people in their households can eat them.

It was right and proper and Lawful for David to do this as a Melchizedekian priest and for Yahusha to do this with his disciples because they were a "part" of his household (so to speak). They were with him. Here's another example:

<sup>5</sup>"Or [he said] haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent?"

We talked about that already.

<sup>6</sup>"I tell you that one greater than the temple is here."

<sup>7</sup>“If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent.”

We need to be discerning and not condemn the innocent. But we also need to be discerning and not condemn ourselves when we’re doing the things that the Holy Spirit is indicating to us are not the proper thing to do. It works both ways. We condemn ourselves when we partake of the things that we know that we shouldn’t be doing and about which we feel guilt.

Then we turn around and condemn others for doing things. We don’t even understand why they’re doing those things. We assume that they’re guilty of some sin. We do not understand something that we haven’t seen yet or haven’t understood that makes them innocent or not guilty of what we thought they were guilty of.

<sup>8</sup>“For the Son of Man is the Master of the Sabbath.”

Yahusha better than anyone knew the purpose of the Sabbath and what he was properly allowed to do on the Sabbath and the things that weren’t allowed to be done. So to accuse him of something is shortsightedness on their part. It is shortsightedness of people today who accuse him of breaking the Sabbath. He didn’t break the Sabbath.

He may have been in conflict with some manmade rules about the Sabbath, but he didn’t come into rebellion against the Father’s intention for the day or the Father’s clear and direct commandment for the day.

*Matthew 12:9-14:*

<sup>9</sup>Going on from that place, he went into their synagogue,

This was Yahusha and his disciples.

<sup>10</sup>...and a man with a shriveled hand was there. Looking for a reason to accuse Yahusha, they asked him, "Is it lawful to heal on the Sabbath?"

<sup>11</sup>He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?"

<sup>12</sup>"How much more valuable is a man than a sheep!"

This put them to shame. Another gospel says:

"...Therefore it is lawful to do good on the Sabbath."

It's Lawful to do good. Elohim is working a work of good on the Sabbath; even on the Sabbath and especially on the Sabbath, to bring about redemption and reconciliation for his people.

<sup>13</sup>Then he [Yahusha] said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other.

<sup>14</sup>But the Pharisees went out and plotted how they might kill Yahusha.

This was their response and it was out of a hardness of heart. I mean, the teaching was clear here that this is a proper and legitimate work of the Sabbath. But because they didn't want to accept his authority over them or acknowledge his authority from the Father, instead they were trying to usurp authority and exercise their own authority over the people. They had to reject him and they sought out an opportunity to kill him.

# Robbinic Laws Not YHVH's

**What Sabbath Laws did Yahusha break?** Torah permits the poor and the hungry to glean from the edges of the fields. (*Vayiqra/Leviticus 19:9-10*):

<sup>9</sup>“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.”

<sup>10</sup>“Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am Yahuwah your Elohim.”

The Master and his disciples qualified here as the poor. They were qualified to go into a field and take some grain and eat it. They weren't harvesting the grain. If they were gathering it, if they were harvesting it to gather it, then that would have been wrong on the Sabbath. But they were just there to eat, just as the Torah permits any poor person to go into the fields and eat, so he didn't break any Law here. He was just enjoying the *oneg*, the delight of eating on the Sabbath day.

What Sabbath Laws did Yahusha break? There is no Sabbath Law in Torah that forbids rubbing grain in the hand and eating, as they were doing. They would rub it to break off the kernel and then eat it. **Yahusha broke Pharisaic Sabbath law, not Elohim's Sabbath Law!**

Thus, there is no indication here that Yahusha was “doing away with the Sabbath,” as is the claim by some modern day Christians. The Master and his disciples were simply enjoying the delight of eating on the Sabbath day. Halleluyah!

The Father and the Son both work on the Sabbath day! This is indicated to us in the episode of the healing of the invalid in the *Fourth Gospel (John) 5:1-18*. I'm going to read this passage, verses one through eighteen because this is Sabbath and we're here to hear the word. This is the word, so we're going to read this testimony about the healing of this man.

The fourth gospel, also known commonly as the Gospel of *John. Fourth gospel, chapter five*. If you want to know who wrote the fourth gospel (because I keep telling you that John didn't write it), just be a detective. Read through the gospel, find out what it says about the person who wrote that gospel, and then go back and find out who that person was that fits the description of the man who wrote the gospel. You will find out for yourself who it is and why I call it the fourth gospel.

That's my challenge to you! Write it down! Think about it, but do the work on your own. We all have the same word. The testimony is there about who wrote the fourth gospel. We just need to stop listening to traditions of men and read for ourselves and use our minds and think about what it's saying and identify the writer of the fourth gospel. You can do that. That's your "homework" for next week, I guess.

When you find out, come to me and talk to me about it because I want to hear. It's exciting to me because I want people to know this. But you can do the work yourself and find out. The fourth gospel, chapter 5:

<sup>1</sup>Sometime later Yahusha went up to Jerusalem for one of the Jewish feasts.

<sup>2</sup>Now there was in Jerusalem near the sheep gate a pool (which in Aramaic is



called Bethesda); and which is surrounded by five covered colonnades.

<sup>3</sup>Here a great number of disabled people used to lie; the blind, the lame, the paralyzed.

(Verse 4 was skipped in the broadcast, but here it is:)

<sup>4</sup>for an angel of Elohim went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.

<sup>5</sup>One who was there had been an invalid for thirty-eight years.

<sup>6</sup>When Yahusha saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?"

<sup>7</sup>"Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I'm trying to get in, someone else goes down ahead of me."

<sup>8</sup>And Yahusha said to him, "Get up. Pick up your mat and walk."

<sup>9</sup>At once the man was cured. He picked up his mat and he walked: and on the same day was the Sabbath.

Halleluyah! Just at the word, just at the spoken word of power, a man is healed of a disease he had for thirty-eight years! The day on which this took place was a Sabbath.

<sup>10</sup>So the Jewish leaders said to the man who had been healed, "It is the Sabbath. The law forbids you to carry your mat."

<sup>11</sup>But he replied “the man who made me well said to me ‘pick up your mat and walk.’”

<sup>12</sup>So they asked him, “Who is this fellow who told you to pick it up and walk?”

Why were they so concerned about it? They were less concerned about this man’s healing and more concerned about:

“Who is this fellow who told you to pick up your mat?”

That’s because that was one of their laws. That was one of the Pharisaic Sabbath laws: that you can’t pick up your mat. You can’t carry any type of burden on the Sabbath day, including a blanket! You’re not even allowed to carry your mat or a blanket around on the Sabbath day because that would constitute work in their opinion. So they’re all concerned about:

“Who is this that told you to pick up your mat?”

<sup>13</sup>The man who was healed had no idea who it was, for Yahusha had slipped away into the crowd that was there.

<sup>14</sup>Later Yahusha found him in the temple and said, “See, you are well again. Stop sinning or something worse may happen to you.”

<sup>15</sup>The man went away and told the Jewish leaders that it was Yahusha who had made him well.

<sup>16</sup>So, because Yahusha was doing these things on the Sabbath,...

Do you feel the tension in that statement?

“He’s doing these things. He’s doing these things on the Sabbath. He’s breaking our laws.”

<sup>16</sup>...the Yehudim [Jewish leaders] began to persecute him.

What wrong had Yahusha done here on the Sabbath? Of course, nothing. He had healed a man and then he told him to pick up his mat, which isn’t a big deal. It’s not really work, but the Pharisees wanted to impose it upon people. This is that heavy yoke that they put on people. In defense, Yahusha said this. Listen to this:

<sup>17</sup>Yahusha said to them, “My Father is always at his work on this very day, and I, too, am working.”

He’s telling the Pharisees that the Father in Heaven is working on the Sabbath day and that’s why he’s working on the Sabbath day!

<sup>18</sup>For this reason the Yehudim tried all the harder to kill him; not only was he breaking the Sabbath,...

Even though he wasn’t. He was breaking *their* Sabbath law.

...but he was even calling Elohim his own Father, making himself equal with Elohim.

## The Sabbath Is Redemptive

I asked the question earlier. What is the work that Elohim rested from on the seventh day? **It was the work of Creating.** But Elohim doesn’t stop his work of redemption. In fact, the work of redemption since man fell in the Garden has been going on every day.

It has always been Elohim's intention to draw men back to him into proper fellowship through the act of death (as it were). I mean really, because the wages of sin is death. That was the promise of disobedience: that it would be death. The work of redemption allows that there could be a substitute and that man does not have to receive the permanent second death of (oh boy, should I use this word?) annihilation, the final death. Let's put it that way.

People get all up in arms if you use certain key words. You know, it's like this is some "doctrine" if I use the words "annihilation" or "eternal death." This is some sort of manmade doctrine or that's the way that some people perceive it.

The second death is promised in the Scripture. Yahusha alluded to it and spoke of it several times that there is a second death and that it comes to those who have not repented and not received the forgiveness and atonement that he offers.

Elohim is at this work of redemption, every day; even especially on the Sabbath day. What did we say about the Sabbath day? **It's his appointment time with us.** In a special way – maybe we could say with more enthusiasm, with greater effort maybe. I don't even think that says it right.

But Elohim is even more engaged, let's put it that way, as the priests were more engaged in their work at the Tabernacle. Elohim is more engaged, even on the Sabbath day, to bring about the redemption of his people because he wants to meet with us. The Messiah explains this about this act of healing on the Sabbath:

"You circumcise a child on the Sabbath day because it's the eighth day and you're

commanded to do so. And here I am, trying to restore the whole man on the Sabbath day, so what's your gripe? I'm doing the work of Elohim here to restore a man, to give him his life back and you're telling me I can't do this on the Sabbath? That's absurd. Judge righteous judgment and don't condemn the innocent."

That was my own paraphrase of that episode.

Elohim is doing a work and that's why we say Messiah Yahusha was doing a work on the Sabbath day. He was working, just to put it plainly. He worked on the Sabbath, but he's innocent. He hasn't transgressed the purpose and intention of the Sabbath nor the commandment of Elohim in doing so.

Yahusha also breaks another Sabbath law when he healed the man born blind. I want to read this too, because this says some important things that we need to see and to be reminded of. The next chapter (9) is of the same gospel; the writer of whom you're going to report back to me soon and let me know what you discovered for yourself. It reads this way:

<sup>1</sup>As he went along, he saw a man blind from birth.

<sup>2</sup>His disciples asked him, "Rabbi, who sinned, this man or his parents, for he was born blind?"

<sup>3</sup>"Neither this man nor his parents sinned," said Yahusha. "But this happened so that the works of Elohim might be displayed in him."

<sup>4</sup>“As long as it is day, we must do the works of him who sent me. Night is coming when no man can work.”

<sup>5</sup>“While I am in the world, I am the light of the world.”

<sup>6</sup>“When after saying this, he spit on the ground, he made some mud with his saliva,…”

[David makes a “stop” sound.] Ehnnnn! What’s wrong with that? He spit on the ground and made some mud with his saliva. What’s wrong with that? NOTHING! NOTHING is wrong with that, and that’s the whole point of this passage!

<sup>6</sup>...he put it on the man’s eyes

<sup>7</sup>And he said to him, “Go and wash in the pool of Siloam.” So the man went and washed and he came home seeing.

Halleluyah! Another miracle on the Sabbath day that restored a man in a way that he had never seen (to use a pun, pun intended), during his entire life.

<sup>8</sup>So his neighbors and those who had formerly seen him begging asked, “Isn’t this the same man who used to sit and beg?”

<sup>9</sup>Some claimed that he was. Others said, “No, he only looks like him.” But he himself insisted, “I am the man.”

<sup>10</sup>“How then were your eyes opened?” they asked.

<sup>11</sup>He replied: “The man they call Yahusha made some mud and put it in my eyes. He told me to go to Siloam and wash. So when I went and washed, then I could see!”

<sup>12</sup>“Where is this man?” they asked him. “I don’t know” he said.

<sup>13</sup>So they brought to the Pharisees, the man who had been blind.

<sup>14</sup>Now, the day on which Yahusha had made the mud that opened the man’s eyes was a Sabbath.

<sup>15</sup>Therefore the Pharisees also asked him how he had received his sight. “He put mud on my eyes,” the man replied, “and I washed and now I see.”

<sup>16</sup>And the Pharisees said,...

“Amazing that you’ve been healed of this life-long condition!”

No, they said:

<sup>16</sup>“...This man is not from Elohim, for he does not keep the Sabbath.”

He made mud out of the saliva, so he’s “not” keeping the Sabbath. Of course Yahusha broke another one of *their* Sabbath laws because he made mud on the Sabbath. So they think he’s not from Elohim, or at least that’s the excuse they used to accuse him of such. But he did something that even their own writings said:

“This is going to be a sign of the true Messiah. When he comes, he’s going to open the eyes of a man born blind.”

They have it in their own rabbinic writings! It’s not in the Scriptures. It doesn’t put it quite that way in the Scriptures, but they believed that that’s how they could know who the true Messiah was.

Here’s the testimony of the man.

“He made mud. He put it on my eyes and I washed and I came seeing.”

<sup>17</sup>They turned to him and they said, “What do you say about him? It was your eyes he opened.” And the man replied, “He’s a prophet.”

They still did not believe that he had been blind and had received his sight until they called his parents in; who confirmed the same thing. But they weren’t ready to receive that testimony because the Master had broken one of their Sabbath laws and made mud.

So did the Messiah break the Sabbath day? No! It says here that he – maybe that was the other passage. The accusation made was that he does not keep the Sabbath and it was because he had made mud and put it on the man’s eyes.

Yahusha had never broken the Sabbath. Whatever reasoning is there among your Christian friends; they’re told this from their pastors, teachers, evangelists and all the rest that the Sabbath has been done away with. This is another one of those indications that the Sabbath is “done away with.”

**Well, the Master never broke the Sabbath, nor did he break any other Law. And he didn’t tell us that we didn’t have to keep them, but he set an example for us. He walked in obedience to those things so that we could walk with him.**

All of the things that Messiah experienced in the way of coming into knowledge and walking out a true faith, he called his disciples to do. He taught his disciples to do those same things.



# The Sabbath Is Healing

How can I delight in the Sabbath? **I can delight in the Sabbath by expecting help and healing.** In the *Malachi* 4:2 passage it talks about the healing in its wings. We believe that he's talking about the tzitziyot; the wings of a garment are the tzitziyot. They are like the tails (if you will) or the wings. It is the thing that is extended out. That's what a wing is (or an arm). It's an extension.

<sup>2</sup>“But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.”

I imagine that man who was an invalid for thirty-eight years was leaping like a calf because of the wondrous miracle that was done on his behalf. Halleluyah! The prophecy in *Isaiah* 35 talks about how we recognize the incoming of the Kingdom of Elohim. It talks about [how] the eyes of the blind will see. The deaf will hear. Those who are invalids – I forget the word that was used. They will leap like calves. That's the description of it.

We recognize that these miracles that the Master performed, even especially on the Sabbath day, were to indicate. They were to be signs to the people and to the leaders and whoever would listen that *he is* the prophet like Mosheh. **He had come to give us Torah and to fill in the gaps for us in our understanding of how to have relationship with Elohim.**

The Sabbath healings of the fourth gospel – I thought there were several more when I was just thinking off of the top of my head, so I looked it up. There were actually only two healings that were recorded in the fourth gospel. Those are:

- The healing of the invalid (chapter 5)
- The healing of the man born blind (chapter 9)

We were listening to a song coming in this morning. Actually we weren't listening. We were singing the song. It alludes to something. It was the "This is the day" medley.

This is the day Yahuwah has made.

One of the parts of the song is:

Spring up oh El, within my soul.

Help me out.

Make me whole.

I can't hear. [David listens to the audience's suggestions.] Okay.

And give to me life abundantly.

It refers to the healing of the invalid and the sight given to the blind. We were just laughing about that as we sang that song this morning, because I had compiled these two items from the fourth gospel: the Sabbath healings. When we sing "This is the day" (at least that medley), we're talking about the Sabbath day. It's not just any day, although any day is a day that Yahuwah has made.

But this act and this work of redemption that occurs for his people; this healing of people that have these "unhealable," incurable diseases, occurred on the Sabbath day (at least as it's recorded in the gospel).

The Master is doing this work of redemption, of healing on the Sabbath day to restore people not only spiritually to him, but physically in their own bodies. He was restoring them to a state of being whole. Halleluyah.

# We Agree With Elohim

**Coming into agreement with the Almighty is what this is all about.** To delight in the Sabbath day is to delight in Yahuwah himself. It's to delight in his commands. It is to delight in everything that he has given us.

We recognize when we apply ourselves to search the Scriptures, to be Bereans, to go and understand what things the mouth of Yahuwah has spoken. We can come to understand that being in relationship with him and doing the things that please him are a great and wonderful benefit for us and leads us to eternal life.

The righteousness of Messiah is applied to us when we come into connection with the Master Yahusha. When we come into connection with the Master Yahusha, we're going to walk in his footsteps. *1 John* tells us that we're going to do the things that he did. The Master himself said:

"If they do these things to me, expect them to do them to you."

That's because when we're in relationship with him and we become followers of Yahusha, we're going to do the things that he did. We're going to follow in his footsteps.

**Yahuwah declared the seventh day as holy and blessed.** When we come into agreement with that, we can set apart the day as he has set apart the day. Then we can delight in that day because we're delighting in him and in his declaration.

**Yahuwah established Sabbath to be a delight,** so why would we expect the Sabbath not to be a delight if he created it to be a delight for us? If it's not, once again that's because there's something that we're doing that's not

delighting him on the Sabbath day. Those are the things we need to cut out so that we can dedicate the whole day to him and all of our activities to him.

Yahuwah desires to meet with his people and as such, he has established Seventh day for that purpose, so the Sabbath can be a delight. It really just requires [obedience]. If it's not a delight, [well]...

I believe that for most of you, it is a delight and it is a delight right now. It will continue to be a delight every seventh day when we cease our labor and come before him and meet with him. We assemble together and do all of the things that he wants us to do. We are doing the work of Elohim on the Sabbath. It will always be a delight. Halleluyah.

What if you had a son who was a king and he had all the perks of the palace and the privileges of being king? People were serving him and he was serving others. He was being a true sovereign on behalf of his people and doing right by his people. He would be a very busy man. You would be proud of your son, if that was him. If he decided to set apart an appointment time where he said:

“At this time, this is when I'm going to meet with you and with family. This time is dedicated and set apart for family, for just you and me to be together and to talk and to fellowship and to eat and just enjoy one another's company.”

It would be a no-brainer, wouldn't it? Such an opportunity would be a delight. You would do it every time. You would not miss such an appointment. Of course the analogy is simple and clear.

**Yahuwah has made an appointment with us and he wants it to be a delight for us.** That's because he wants to bring us into a better place and to take us out of our worldly ways and out of the system of the world, with all of its heavy yokes and bondage. He wants to bring us into a place of freedom; freedom to love and freedom to be all that he has called us to be.

Halleluyah! Let's consider always for the Sabbath to be a delight. Again, take that warning that if it's not a delight, examine yourself to see what it is that is causing it not to be a delight for you. If we're doing it *his* way and not *our* own way, it *will* be a delight. Halleluyah!

## Enjoy These And Other Fine Teachings From Arthur Bailey Ministries

Check out our wide selection of important teachings that are also downloadable for FREE from our ministry website at [www.ArthurBaileyMinistries.com](http://www.ArthurBaileyMinistries.com). We have books, DVDs, videos, Discipleship and Leadership Training classes and more! Here is a sampling of our most popular teachings:



**[28 Blessings of Deuteronomy 28](#)** — This teaching summarizes the 28 blessings of *Deuteronomy 28* and what the blessings look like today. Learn how the blessings manifest and the importance of living a Torah-observant, Spirit-filled life. 4-DVDs. Approximately 5 hours.

**[Feast of Firstfruits](#)** — In this exciting teaching you will learn what are considered to be the Firstfruits offerings, when they are to be presented and why Firstfruits offerings are so important! You will also learn the prayer that is recited during this vital offering which assures the blessing of prosperity upon those who present their gifts unto YeHoVaH. Approximately 1.5 hours.



**[Hear, O Israel](#)** — “Hear, O Israel” is a call for ALL of the people of YeHoVaH to hear and to obey his commands. Oftentimes when people hear the word “Israel,” they think “Jews.” Israel consists of twelve tribes. The Jews are only one of those tribes. In this eye-opening, engaging and life-changing teaching, Arthur Bailey explains in-depth, Yeshua’s response and the benefits of what it really means to hear and to obey! Approximately 2.5 hours in a 2-DVD set.



**[How To Hear God's Voice](#)** — Author and teacher Arthur Bailey shares important biblical truths to help you identify and distinguish the voice of the Almighty from every other voice. Learn why YeHoVaH communicates with his people, why he wants you to hear his voice, how to identify his voice from others, where he most likely speaks to you and so much more! 4-DVDs. Approximately 5.5 hours.



**Relationships** — Arthur Bailey presents from Scripture how the relationships in our lives must be categorized and prioritized according to their importance. You will learn the kind of relationship the Almighty wants with you, how to categorize and prioritize your relationships according to Scripture, how to identify and rectify wrong relationships and more. 2-DVDs. Approximately 2.5 hours.



**Maximizing Your Talents** — Understand the parable taught by Yeshua after sharing with his disciples about the Gospel of the Kingdom being preached to the whole world before the end comes. The parable is about three servants who were given specific talents. What distinguished the wise servant from the wicked servant in this parable was determined by what they did with the talents they had been given. Approximately 1.5 hours.



**Merry Christmas?** — Where did Christmas originate? What does the Bible have to say about Christmas and its relationship to the birth of Christ? Is Christmas even in the Bible? Should “Christ” be in Christmas? Is Jesus the reason for the season? How should true believers respond to Christmas? These questions and so many more will be answered in this timeless Christmas message. Approximately 1.5 hours.



**The ReNEWed Covenant** — In this teaching Arthur Bailey gives a clear, eye-opening, biblical explanation of what the New Covenant is and with whom it is made. He explains how Jews and Gentiles enter into this covenant and what it means for believers today. You will understand why it is called The ReNEWed Covenant and the significant power that is released within the lives of all who embrace the ReNEWed Covenant. This teaching will change your life forever! Approximately 1.5 hours.



**The Power of the Holy Spirit** — Author and teacher Arthur Bailey reveals the prerequisites all believers must meet to be filled with the Holy Spirit and power. What is this power that Yeshua spoke of? Is it still available for disciples of Yeshua today and how can they operate in it? These and many other questions will be answered in this fascinating, informative teaching series. 4-DVDs. Approximately 5.5 hours.



**[True Biblical Prosperity](#)** — What is prosperity? Is prosperity biblical? Is poverty a curse? Can believers be prosperous? What does the Bible teach about prosperity?

What is true biblical prosperity? What you believe about prosperity will determine what you can and cannot receive from YeHoVaH. This teaching series will leave you with a wealth of information to help you understand why YeHoVaH wants his people to be *prosperous* and to know what *True Biblical Prosperity* looks like! 4-DVDs. Approximately 5.5 hours.



**[You Must Be Born Again](#)** — The church world took a conversation Yeshua had with a Pharisee at night, and built powerhouse ministries teaching a gospel message of “salvation” and altar calls. Many sermons have been taught about being “born again” and what it should mean to believers today. But what does *John 3:16* really teach within the context that it is written? Like many other biblical passages, this much-quoted verse is preached in a manner that has become isolated from the context in which it was originally written. Approximately 2.5 hours in a 2-DVD set.



**[The New Covenant](#)** — When did the New Covenant begin? Arthur Bailey journeys inside the first Jerusalem Council as the Apostles, Elders and Ruach Ha Kodesh (Holy Spirit) “discuss” how to deal with a false teaching circulating among believers. Arthur Bailey is a Spirit-filled, New Covenant minister who boldly teaches the Hebrew Roots of the Christian faith. He removes the confusion from covenants that are as important today as they were long ago. Two episodes.



**[The Baptism of the Holy Spirit](#)** — Yeshua said in *Acts 1* verse 5: “*For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*” In verse 8: “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*” When we are baptized with the Holy Spirit, we receive power and authority to speak for YeHoVaH and to demonstrate his power! In this 4-DVD series learn the true evidence of the baptism of the Holy Spirit and more! A must-have for every true believer who wants to walk in their authority. Over 5 hours of teaching.





**[The Fall Feasts Of YeHoVaH](#)** — A 6-DVD set with over 6.5 hours of teaching. Includes teachings on the Feast of Trumpets/Yom Teruah, Day of Atonement/Yom Kippur, the Feast of Tabernacles/Sukkot and the Last Great Day/Shemini Atzeret. This introduction to the Fall Feasts provides insight and understanding of the prophetic shadow pictures of good things to come and helps us to understand how to celebrate these amazing days in a way that pleases Almighty YeHoVaH.



**[Now Concerning Spiritual Gifts](#)** — A 6-DVD set. Over 6.5 hours. Some suggest that the gifts of the Spirit have ceased operation and that the Law is done away with. Among those who accept and teach that the spiritual gifts of the Bible are still operational today, many have abused and misused these gifts in their assembly; similar to the days of Corinth to whom Paul wrote to correct. This series removes the mystery over manifesting spiritual gifts and empowering believers.



**[And The Heavens Were Opened](#)** — An in-depth, inspiring journey through the feasts of Shavuot, Yom Teruah and Hanukkah. Reveals the importance of these biblical events for today's Spirit-filled believers in Yeshua. Learn about operating in the gifts of the Holy Spirit, the works of Messiah and the rededication of the 2nd temple at Hanukkah. 3-DVDs. About 4.5 hours.



**[Keeping Torah Living Spirit Filled](#)** — Journey inside the first Jerusalem Council. Explore how early leaders through the Ruach Ha Kodesh dealt with false teachings circulating among believers and how they incorporated Gentile converts into the newly formed Messianic community. Deepen your understanding. Strengthen your walk in Yeshua Messiah. 3 episodes in about 1.5 hours.



**[The Love of God](#)** — 4-DVDs. Paul wrote in the Book of Romans, “*But God commendeth his love toward us, in that, while we were yet sinners, Messiah died for us.*” God demonstrated his love for us by giving his only begotten son to die for our sins. How can we show our love for God? Journey through the *greatest love story ever written*. Learn what our response to the love of God should be. A true story of love, of overcoming, of victory and of power. Approximately 5.5 hours.



### [Walking in the Power of the Holy Spirit; My Testimony](#)

— Join Arthur Bailey as he shares experiences and unique insights in this perceptive, sometimes hilarious and always instructive journey through his ministry spanning more than three decades. He generously shares his life-changing adventures of discovering and tapping back into the roots of the faith that he has long preached with boldness. As a former pastor and teacher in five different Christian denominations before coming to the true faith of the kingdom of YeHoVaH; his unique story is priceless and required listening for those who desire to enhance their own walk in Torah-obedience and in Yeshua Messiah. About 1.5 hours of teaching.



### [And You Shall Love The Lord](#) — The Creator of the universe demonstrated his love for us by sacrificing his only begotten son for the sins of man. The Love of God is a gift!

You cannot earn it. You don't deserve it and you can't buy it. How do we demonstrate our love for God? Often when sharing the Gospel of Yeshua (*the gospel Yeshua taught, not the gospel "about Jesus"*), the subject of the "Law" comes up. Yeshua clearly stated that he did not come to do away with or to abolish the Law (*Matthew 5:17*). Yet people still argue that we must only "love" YeHoVaH with all of our heart, mind, soul and strength. Are we doing that? What does this look like? The Bible tells us how YeHoVaH wants us to show our love for him. Find answers to questions that you won't find in religion. About 2.5 hours of teaching on 2-DVDs.



### [What Do We Do With Those Gentiles?](#) — Discover how

according to *Acts 15*, a major challenge existed which confronted the newly formed Messianic community. Arthur Bailey journeys inside the first Jerusalem Council where the Apostles, Elders and the Ruach Ha Kodesh "discussed" how to deal with false teachings and how to incorporate Gentile converts into the newly formed Messianic community. Jewish believers in Yeshua struggled with transitions from ethnic Jewish religious practices which included non-Hebrew people who were unfamiliar with the rich heritage and traditions formed by the Pharisees and handed down by the Elders. This teaching will deepen and strengthen your spiritual walk in Yeshua Messiah as you learn more about the history of the early called-out ones of faith. 2 episodes.



**Messianic 201: “Adding to your Faith”** — This is the second in a series of three introductory teachings. Messianic 201 picks up where Messianic 101 “The Essentials” leaves off. In this teaching you will learn the crucial elements that should be added to the believers’ faith to keep from falling. This teaching is a must-have for anyone desiring to build their faith in Messiah Yeshua. About 2.5 hours of teaching in a 2-DVD set. Follow up with *Messianic 301 “Perfecting Your Faith.”*



**Messianic 301: “Perfecting Your Faith – Maturing in Messiah”** — Today there is as much confusion about being “Messianic” as there is on certain issues across denominational Christianity . In “Messianic 301: Perfecting Your Faith –Maturing in Messiah ,” the teaching continues where Messianic 201: “Adding to your Faith” left off. This is the third installment of this phenomenal series which deals with perfecting the faith that we have been given. The series provides essential tools for maturing your faith in Messiah Yeshua. Over 5 hours of teaching on 4-DVDs.



**Manifesting the Gift of Healing** – A powerful, information and inspiration-packed series to help believers today understand their role as they step out in faith to do the things that Yeshua did...heal the sick and much more! Now you can strengthen your confidence and begin to manifest the gift of healing both for yourself and for those around you. Yes, you *can* do the things that Yeshua said that you can do! In fact, we are to do what he did, and greater things (*John 14:12*). Over 4 hours of clear, concise teachings that will truly bless you, presented in a 7-DVD set.















**Let No Man Judge You** – Today, whenever the verse from Colossians is quoted:

*Colossians 2:16 “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:”*

It is generally coming from a Christian in their defense of not having to keep the Law of YeHoVaH. But what is Paul really saying in *Colossians 2:16*? Find out in this dynamic, eye-opening message by Dr. Arthur Bailey. Approximately 1.5 hours on a single DVD.

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**Fellowship Location**

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***Taking the True Gospel  
of the Kingdom of YeHoVaH  
to the Whole World...***



## Why call the Sabbath a “delight”?

If you have ever longed to honor the Seventh Day Sabbath established by the Creator but didn't know how to do so, you may have found yourself trying to find things to fill this set apart day or you simply followed manmade traditions but you never really felt fulfillment doing so. Perhaps guilt surrounded doing some of the activities or you simply did the very best you could without a true understanding of what the Father wants for us on this, His specially ordained day of “rest.”

Is there a certain way we are to keep the Sabbath holy?  
Can't we just do what we want as long as we don't work?  
Does it really matter to our Elohim what we do?

In this anointed new teaching by David Rogers, learn what the Father desires for each of his children to do to honor the day He established as a gift to us, as He prepares to meet us personally and corporeally on the Sabbath. Understand what “resting” truly means as you come to appreciate and partake of the “delicate delights” of this holy, set apart day. You will understand and feel the warmth of the Almighty's love for us as we learn to set aside our own desires and walk as He calls us to do through Messiah. You will now and forever call Sabbath a true delight!

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