

REMEMBER
THE
SABBATH DAY

The majority of us do not know for certain the name of the God of Abraham, Isaac and Jacob. And those that do are bent on keeping it a secret from the rest of us. As a result, there are many renderings of God's name such as *Yahweh*, *Yahuah*, *Yehovah* and *Yehowah*, to name a few. So for this study, I will occasionally use the shortened poetic form of God's name which is YAH. On this name, most of us are in agreement.

This shortened form appears in the Hebrew Bible over 40 times. The name YAH is also found in the construct word "hallelu-YAH."

Hebrew and Greek word meanings, and simple definitions, for selected words in **red**, are included from the *Strong's Exhaustive Concordance of the Bible*, unless otherwise stated. Occasionally words are defined more than once.

Single words in **blue** are words that were previously defined within the study.

The definitions for the words in **black** followed by the Strong's number appear at the back of the study. Most words will have a link to the Strong's list and another link back to your last location.

"Unless otherwise indicated, all Scripture quotations are from The King James Version (KJV)

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Translated and Edited by Russell M. Stendal

This study only covers a few things. And even then, it's not exhaustive. Please pray and ask for guidance as you study the Word of God for yourself.

I respectfully suggest that you not rely on others to instruct you. At best, you will never rise above their level of understanding. And at worse, you could be misled and deceived.

It is the Holy Spirit who will guide you into all truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13, KJV)

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INTRODUCTION

Out of the Ten Commandments the Sabbath seems to be the most reviled by vast numbers of Christians.

And they back up their claims with a short list of Bible verses to show that Christians are not required to keep the Sabbath. And of course, most of their beliefs are derived from the epistles of Paul. But be that as it may; the question is, are their claims true?

What's more:

- What is it about this one commandment that causes so many to strike out against it?
- Is it a result of what they were raised to believe?
- Is it a result of false teachings?
- Or perhaps ignorance of the Word due to little or no time spent in the Word of God?
- Or maybe it's because there are other things they would rather do on **Sabbath** (Saturday)?
- Or could it just boil down to rebellion in their hearts against YAH?

Well, whatever the case may be, only YAH knows their heart. And as a result, we will leave the answers to those questions in YAH's hands.

Instead, in this Study we will look into the Holy Bible and see if their claims for not keeping the Sabbath align with the Word of YAH.

I would like to say that I am unbiased on this subject. But that would not be true. After all, the day I view as a blessing many consider "bondage." So please pray and ask for guidance as we proceed through this study. Seek for truth and let the Holy Spirit be your guide into all truth.

"Howbeit when he, **the Spirit of truth**, is come, he **will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13, KJV)

Strive for the Truth unto death and the Lord will fight for you." (Sirach (Ecclesiasticus) 4:28)

THE FOURTH COMMANDMENT

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” (Exodus 20:8-11)

This study will address a number of reasons why the majority of Christians believe the Sabbath Commandment is no longer valid.

But first we will begin by defining key words in the above passage using the ***Strong's Exhaustive Concordance of the Bible***.

Exodus 20:8-11

“Remember⁽²¹⁴²⁾ the Sabbath⁽⁷⁶⁷⁶⁾ day, to keep it holy.⁽⁶⁹⁴²⁾

⁹ Six days shalt thou labour,⁽⁵⁶⁴⁷⁾ and do⁽⁶²¹³⁾ all thy work:⁽⁴³⁹⁹⁾

¹⁰ But the seventh⁽⁷⁶³⁷⁾ day is the Sabbath⁽⁷⁶⁷⁶⁾ of the LORD (Yehowah) thy God: in it thou shalt not do⁽⁶²¹³⁾ any work,⁽⁴³⁹⁹⁾ thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger⁽¹⁶¹⁶⁾ that is within thy gates:⁽⁸¹⁷⁹⁾

¹¹ For in six days the LORD (Yehowah) made⁽⁶²¹³⁾ heaven and earth, the sea, and all that in them is, and rested⁽⁵¹¹⁷⁾ the seventh⁽⁷⁶³⁷⁾ day: wherefore the LORD (Yehowah) blessed⁽¹²⁸⁸⁾ the Sabbath⁽⁷⁶⁷⁶⁾ day, and hallowed⁽⁶⁹⁴²⁾ it.” (KJV)

Blessed 1288 – בָּרַךְ *barak*, *baw-rak'*; a primitive root; to kneel; by implication to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason):— (Translated in King James Version as) x abundantly, x altogether, x at all, blaspheme, bless, congratulate, curse, x greatly, x indeed, kneel (down), praise, salute, x still, thank.

Do 6213 – עָשָׂה *'asah*, *aw-saw'*; a primitive root; to do or make, in the broadest sense and widest application (as follows):— (Translated in King James Version as) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

Gates 8179 – שַׁעַר *sha'ar*, *shah'-ar*; from 8176 in its original sense; an opening, i.e. door or gate:— (Translated in King James Version as) city, door, gate, port (x -er).

Hallowed 6942 – refer to “Keep Holy”

Keep Holy 6942 – קָדַשׁ *qadash*, *kaw-dash'*; a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):— (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), x wholly.

Labour 5647 – עָבַד 'abad, aw-bad'; a primitive root; **to work (in any sense)**; by implication, **to serve, till**, (causatively) **enslave, etc.**:— (Translated in King James Version as) x be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour(-ing man, bring to pass, (cause to, make to) serve(-ing, self), (be, become) servant(-s), do (use) service, till(-er), transgress (from margin), (set a) work, be wrought, worshipper,

Made 6213 – Same word translated as “Do.”

Remember 2142 – זָכַר zakar, zaw-kar'; a primitive root; properly, **to mark (so as to be recognized), i.e. to remember**; by implication, **to mention; also** (as denominative from 2145) **to be male**:— (Translated in King James Version as) x burn (incense), x earnestly, be male, (make) mention (of), be mindful, recount, record(-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, x still, think on, x well.

Rested 5117 – נָח nuwach, noo'-akh; a primitive root; **to rest, i.e. settle down**; used in a great variety of applications, literal and figurative, intransitive, transitive and causative (**to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.**):— (Translated in King James Version as) cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down

Sabbath 7676 – שַׁבָּת shabbath, shab-bawth'; intensive from 7673; **intermission, i.e. (specifically) the Sabbath**: — (Translated in King James Version as) (+ every) sabbath.

Rested 7673 – שָׁבַת shabath, shaw-bath'; a primitive root; **to repose, i.e. desist from exertion**; used in many implied relations (causative, figurative or specific):— (Translated in King James Version as) (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Seventh 7637 – שְׁבִיעִי shbiy'iy, sheb-ee-ee'; or שְׁבִיעִי shbi'iy, sheb-ee-ee'; ordinal from 7657; **seventh**: — (Translated in King James Version as) seventh (time).

7657 – שִׁבְעִים shib'iyim, shib-eem'; multiple of 7651; **seventy**: — (Translated in King James Version as) seventy, threescore and ten (+ -teen).

7651 – שֶׁבַע sheba', sheh'-bah; or (masculine) שִׁבְעָה shibrah, shib-aw'; from 7650; a primitive **cardinal number; seven (as the sacred full one)**; also (adverbially) seven times; by implication, a week; by extension, an indefinite number: — (Translated in King James Version as) (+ by) seven(-fold), -s, (-teen, -teenth), -th, times).

7650 – שָׁבַע shaba', shaw-bah'; a primitive root; propr. **to be complete**, but used only as a denominative from 7651; **to seven oneself, i.e. swear (as if by repeating a declaration seven times)**:— (Translated in King James Version as) adjure, charge (by an oath, with an oath), feed to the full (by mistake for 7646), take an oath, x straitly, (cause to, make to) swear.

Stranger 1616 – גֵּר ger, gare; or (fully) גֵּיִר geyr, gare; from 1481; properly, **a guest**; by implication, **a foreigner**:— (Translated in King James Version as) alien, sojourner, stranger.

1481 – גָּוַר guwr, goor; a primitive root; properly, **to turn aside from the road (for a lodging or any other purpose), i.e. sojourn (as a guest); also to shrink, fear (as in a strange place); also to gather for hostility (as afraid)**:— (Translated in King James Version as) abide, assemble, be afraid, dwell, fear, gather (together), inhabitant, remain, sojourn, stand in awe, (be) stranger, x surely.

Work 4399 – מְלָאכָה mla'kah, mel-aw-kaw'; from the same as 4397; properly, **deputyship, i.e. ministry; generally, employment (never servile) or work** (abstractly or concretely); **also property (as the result of labor)**:— (Translated in King James Version as) business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work((-man), -manship).

4397 – מַלְאָךְ mal'ak, mal-awk'; from an unused root meaning **to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher)**:— (Translated in King James Version as) ambassador, angel, king, messenger.

The fourth commandment tells us a great deal about the Sabbath.

Exodus 20:8-11

"Remember the Sabbath⁽⁷⁶⁷⁶⁾ day, to keep it holy.

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

¹⁰ But the seventh day *is* the Sabbath⁽⁷⁶⁷⁶⁾ of the LORD (Yehowah) thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

¹¹ **For in six days the LORD (Yehowah) made heaven and earth, the sea, and all that in them is, and rested⁽⁵¹¹⁷⁾ the seventh day: wherefore the LORD (Yehowah) blessed the Sabbath⁽⁷⁶⁷⁶⁾ day, and hallowed it.** (KJV)

1. **The Creator of the Sabbath** – "The LORD (Yehowah)"
2. **To whom the Sabbath belongs** – "the Sabbath of the LORD (Yehowah) thy God."
3. **The first Sabbath day** – "For *in* six days the LORD (Yehowah) made heaven and earth, the sea, and all that in them *is*, and rested the seventh day."
4. **The Sabbath was blessed and made holy by YAH (the LORD)** – "wherefore the LORD (Yehowah) blessed the Sabbath day, and hallowed it."
5. **Which day is the Sabbath** – "But the seventh day *is* the Sabbath."
6. **Purpose for the Sabbath** – "*in it* thou shalt not do any work... and rested the seventh day."
7. **To whom this day of rest is given** – "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates."

- The Sabbath day was not just for a people called Israel but for all in association with the people of YAH.
- Even the land given to Israel was to have a Sabbath rest.

Leviticus 25:1-7

"And the LORD (Yehowah) spake unto Moses in mount Sinai, saying,

² Speak unto the children of Israel, and say unto them, **when ye come into the land which I give you, then shall the land keep a Sabbath⁽⁷⁶⁷⁶⁾ unto the LORD.** (Yehowah)

³ Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

⁴ **But in the seventh year shall be a Sabbath⁽⁷⁶⁷⁶⁾ of rest⁽⁷⁶⁷⁷⁾ unto the land, a Sabbath⁽⁷⁶⁷⁶⁾ for the LORD (Yehowah): thou shalt neither sow thy field, nor prune thy vineyard.**

⁵ That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest⁽⁷⁶⁷⁷⁾ unto the land.

⁶ And the Sabbath⁽⁷⁶⁷⁶⁾ of the land shall be meat⁽⁴⁰²⁾ for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth⁽¹⁴⁸¹⁾ with thee,

⁷ And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat." (KJV)

Rest 7677 – שַׁבָּתוֹן **shabbathown**, *shab-baw-thone*’; from 7676; **a sabbatism or special holiday**:— (Translated in King James Version as) rest, sabbath.

Sojourneth 1481 – גִּוַר **guwr**, *goor*; a primitive root; properly, **to turn aside from the road (for a lodging or any other purpose)**, i.e. **sojourn (as a guest)**; also **to shrink, fear (as in a strange place)**; also **to gather for hostility (as afraid)**:— (Translated in King James Version as) abide, assemble, be afraid, dwell, fear, gather (together), inhabitant, remain, sojourn, stand in awe, (be) stranger, x surely.

- Even in modern times, farmers leave portions of their land fallow (unplanted, untilled) for a time to allow the land to rest and rejuvenate.

Leviticus 25:20-22

“And if ye shall say, what shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase:

²¹ **Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.**

²² And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.” (KJV)

- There was also a seven Sabbaths of years. And on the fiftieth (Jubilee) year **liberty** was proclaimed throughout the land.

Leviticus 25:8-13

“And thou shalt number seven **Sabbaths** ⁽⁷⁶⁷⁶⁾ of years unto thee, seven times seven years; and the space of the seven **Sabbaths** ⁽⁷⁶⁷⁶⁾ of years shall be unto thee forty and nine years.

⁹ Then shalt thou cause the trumpet of the **jubilee** ⁽⁸⁶⁴³⁾ to sound on the tenth *day* of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land.

¹⁰ **And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land** unto all the inhabitants thereof: it shall be a **jubilee** ⁽⁸⁶⁴³⁾ unto you; **and ye shall return every man unto his possession, and ye shall return every man unto his family.**

¹¹ A **jubilee** ⁽⁸⁶⁴³⁾ shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather *the grapes* in it of thy vine undressed.

¹² For it *is* the **jubilee**; ⁽⁸⁶⁴³⁾ it shall be holy unto you: ye shall eat the increase thereof out of the field.

¹³ **In the year of this **jubilee** ⁽⁸⁶⁴³⁾ ye shall return every man unto his possession.**” (KJV)

- For more on the Jubilee see: (Leviticus 25:14-54, 27:14-25; Numbers 36:1-4)

Jubilee 8643 – תְּרוּעָה **truw'ah**, *ter-oo-aw*’; from 7321; **clamor, i.e. acclamation of joy or a battle-cry; especially clangor of trumpets, as an alarum**: — (Translated in King James Version as) alarm, blow(-ing) (of, the) (trumpets), joy, jubile, loud noise, rejoicing, shout(-ing), (high, joyful) sound(-ing).

WHAT THE BIBLE REVEALS TO US ABOUT THE SABBATH

Now we will dig a little deeper to see what the Holy Bible has to say about the Sabbath.

1. The Creator of the Sabbath – “The LORD (Yehowah) ”
2. To whom the Sabbath belongs – “the Sabbath of the LORD (Yehowah) thy God.” (Exodus 20:10)

The Apostle John tells us Christ is the Word of God. And all things were made by Him.

John 1:1-5, 10

“In the beginning ⁽⁷⁴⁶⁾ was the Word, ⁽³⁰⁵⁶⁾ and the Word ⁽³⁰⁵⁶⁾ was with God, ⁽²³¹⁶⁾ and the Word ⁽³⁰⁵⁶⁾ was God. ⁽²³¹⁶⁾

² The same was in the beginning ⁽⁷⁴⁶⁾ with God. ⁽²³¹⁶⁾

³ All things were made ⁽¹⁰⁹⁶⁾ by him; and without ⁽⁵⁵⁶⁵⁾ him was not anything made ⁽¹⁰⁹⁶⁾ that was made. ⁽¹⁰⁹⁶⁾

⁴ In him was life; and the life was the light of men.

⁵ And the light shineth in darkness; and the darkness comprehended it not...

¹⁰ He was in the world, and the world was made by him, and the world knew him not.” (KJV)

Made 1096 – γίνομαι ginomai, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become** (come into being), **used with great latitude** (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

The author of the Book of Hebrews backs this up.

Hebrews 1:1-12

“God, ⁽²³¹⁶⁾ who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ⁽¹⁶⁵⁾

³ Who being the brightness of his glory, and the express image of his person, and upholding ⁽⁵³⁴²⁾ all things by the word ⁽⁴⁴⁸⁷⁾ of his power, ⁽¹⁴¹¹⁾ when he had by himself purged ⁽²⁵¹²⁾ our sins, sat down on the right hand of the Majesty on high;

⁴ Being made so much better than the angels, **as he hath by inheritance** obtained a more excellent name than they.

⁵ For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, **I will be to him a Father, and he shall be to me a Son?**

⁶ And again, when he bringeth in the firstbegotten into the world, he saith, **And let all the angels of God** ⁽²³¹⁶⁾ **worship** ⁽⁴³⁵²⁾ him.

⁷ And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

⁸ **But unto the Son *he saith*, Thy throne, O God, ⁽²³¹⁶⁾ is for ever and ever:** a sceptre of righteousness *is* the sceptre of thy kingdom.
⁹ Thou hast loved righteousness, and hated iniquity; **therefore God, ⁽²³¹⁶⁾ *even thy God,* ⁽²³¹⁶⁾** hath anointed thee with the oil of gladness above thy fellows.
¹⁰ **And, Thou, Lord, ⁽²⁹⁶²⁾ *in the beginning* ⁽⁷⁴⁶⁾ hast laid the foundation ⁽²³¹¹⁾ *of the earth;* ⁽¹⁰⁹³⁾ and the heavens ⁽³⁷⁷²⁾ *are the works* ⁽²⁰⁴¹⁾ of thine hands: ⁽⁵⁴⁹⁵⁾**
¹¹ **They shall perish;** ⁽⁶²²⁾ **but thou remainest;** and they all shall wax old ⁽³⁸²²⁾ as doth a garment;
¹² **And as a vesture ⁽⁴⁰¹⁸⁾ shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.”** (KJV)

Purged 2512 – καθαρισμός *katharismos*, *kath-ar-is-mos'*; from 2511; a washing off, i.e. (ceremonially) ablution, (morally) expiation: — (Translated in King James Version as) cleansing, + purge, purification (-fying).

2511 – καθαρίζω *katharizo*, *kath-ar-id'-zo*; from 2513; to cleanse (literally or figuratively): — (Translated in King James Version as) (make) clean(-se), purge, purify.

- Hebrews 1:10-12 – Is from Psalm 102:25-27

Psalm 102:25-27

“Of old hast thou laid the foundation ⁽³²⁴⁵⁾ of the earth: and the heavens *are* the work of thy hands.

²⁶ They shall perish, but thou shalt endure: yea, all of them shall **wax old** ⁽¹⁰⁸⁶⁾ like a garment; **as a vesture shalt thou change them,** and they shall be changed:

²⁷ **But thou *art* the same,** and thy years shall have no end.” (KJV)

Foundation 3245 – יָסַד *yaçad*, *yaw-sad'*; a primitive root; to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult: — (Translated in King James Version as) appoint, take counsel, establish, (lay the, lay for a) found(-ation), instruct, lay, ordain, set, x sure.

Wax old 1086 – בָּלָה *balah*, *baw-law'*; a primitive root; to fail; by implication to wear out, decay (causatively, consume, spend): — (Translated in King James Version as) consume, enjoy long, become (make, wax) old, spend, waste.

- Hebrews 1:12 – “But thou *art* the same” reminds me of the following.

Malachi 3:6

“For I *am* the LORD (Yehowah), **I change not;** therefore ye sons of Jacob are not consumed.” (KJV)

Hebrews 13:8

“Jesus Christ **the same** yesterday, and today, and forever.” (KJV)

- Could it be that it was Christ who rested the seventh day after creating the heavens and the earth?
- And if so, is Christ the Lord of the Sabbath?

Mark 2:27-28 (see also Matthew 12:5-8; Luke 6:1-5)

“And he said unto them, The Sabbath⁽⁴⁵²¹⁾ was made⁽¹⁰⁹⁶⁾ for man, and not man for the Sabbath:⁽⁴⁵²¹⁾
²⁸ Therefore the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ is Lord⁽²⁹⁶²⁾ also of the Sabbath.”⁽⁴⁵²¹⁾ (KJV)

Lord 2962 – κύριος *kurios*, *koo'-ree-os*; from κύρος *kuros* (**supremacy**); **supreme in authority, i.e.** (as noun) **controller**; by implication, **Master (as a respectful title)**: — (Translated in King James Version as) God, Lord, master, Sir.

Sabbath 4521 – σάββατον *sabbaton*, *sab'-bat-on*; of Hebrew origin (H7676); **the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself)**; by extension, a se'nnight, i.e. **the interval between two Sabbaths**; likewise the plural in all the above applications: — (Translated in King James Version as) Sabbath (day), week.

- Mark 2:28 - Numerous times Christ referred to Himself as “The Son of man.”

Following are just a few:

Matthew 16:13

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **whom do men⁽⁴⁴⁴⁾ say that I the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ am?**”⁽¹⁵¹¹⁾ (KJV)

Am 1511 – εἶναι *einai*, *i'-nahee*; present infinitive from 1510; **to exist**: — (Translated in King James Version as) am, was. come, is, x lust after, x please well, there is, to be, was.

Matthew 12:40

“For as Jonas was three days and three nights in the whale’s belly; **so shall the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ be three days and three nights in the heart of the earth.**” (KJV)

Matthew 9:6

“But that ye may know that **the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ hath power⁽¹⁸⁴⁹⁾ on earth to forgive sins**, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.” (KJV)

John 5:26-27

“For as the Father hath life in himself; so hath he given to the Son⁽⁵²⁰⁷⁾ to have life in himself;

²⁷ And hath given him authority⁽¹⁸⁴⁹⁾ to execute judgment also, because he is the Son⁽⁵²⁰⁷⁾ of man.”⁽⁴⁴⁴⁾ (KJV)

Authority / Power 1849 – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (**in the sense of ability**); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

Mark 8:38

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ be ashamed, when he cometh in the glory of his Father with the holy angels.” (KJV)

John 6:53

“Then Jesus said unto them, verily, verily, I say unto you, **except ye eat the flesh of the Son⁽⁵²⁰⁷⁾ of man,⁽⁴⁴⁴⁾ and drink his blood, ye have no life in you.**” (KJV)

- Reminds me of the following:

Leviticus 17:11

“For the **life** of the flesh *is* in the **blood**: and I have given it to you upon the altar to make an **atonement**⁽³⁷²²⁾ for your souls: for it *is* the **blood that** maketh an **atonement**⁽³⁷²²⁾ for the soul.” (KJV)

Atonement 3722 – כָּפַר *kaphar*, *kaw-far'*; a primitive root; **to cover (specifically with bitumen)**; figuratively, **to expiate or condone, to placate or cancel**: — (Translated in King James Version as) appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

Mark 14:61-62

“But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son⁽⁵²⁰⁷⁾ of the Blessed?
⁶² **And Jesus said, I am:⁽¹⁵¹⁰⁾ and ye shall see the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ sitting on the right hand of power, and coming in the clouds of heaven.**” (KJV)

Am 1510 – εἰμί *eimi*, *i-mee'*; the first person singular present indicative; a prolonged form of a primary and defective verb; **I exist (used only when emphatic)**: — (Translated in King James Version as) am, have been, x it is I, was.

Matthew 25:31

“**When the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ shall come in his glory**, and all the holy angels with him, then shall he sit upon the throne of his glory:” (KJV)

Luke 17:24

“For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; **so shall also the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ be in his day.**” (KJV)

Matthew 16:27-28

“**For the Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ shall come in the glory of his Father with his angels;** and then he shall reward every man according to his **works**.⁽⁴²³⁴⁾
²⁸ Verily I say unto you, there be some standing here, which shall not taste of death, till they see the **Son⁽⁵²⁰⁷⁾ of man⁽⁴⁴⁴⁾ coming in his kingdom.**” (KJV)

Works 4234 – πράξις *praxis*, *prax'-is*; from 4238; **practice, i.e. (concretely) an act**; by extension, a **function**: — (Translated in King James Version as) deed, office, work.

4238 – πράσσω *prasso*, *pras'-so*; a primary verb; **to “practise”, i.e. perform repeatedly or habitually** (thus differing from 4160, which properly refers to a single act); by implication, **to execute, accomplish, etc.; specially, to collect (dues), fare (personally)**: — (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

Matthew 13:41

“The Son ⁽⁵²⁰⁷⁾ of man ⁽⁴⁴⁴⁾ shall send forth his angels, and they shall gather out of his kingdom all things that offend, ⁽⁴⁶²⁵⁾ and them which do iniquity;” ⁽⁴⁵⁸⁾ (KJV)

Iniquity 458 – ἀνομία *anomia*, *an-om-ee'-ah*; from 459; **illegality, i.e. violation of law or** (genitive case) **wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

Offend 4625 – σκάνδαλον *skandalon*, *skan'-dal-on*; (“scandal;” probably from a derivative of 2578; **a trap-stick (bent sapling), i.e. snare** (figuratively, **cause of displeasure or sin**): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

- The Book of Daniel tells us this about “The Son of Man.”

Daniel 7:13-14

“I saw in the night visions, and, behold, **one like the Son ⁽¹²⁴⁷⁾ of man ⁽⁶⁰⁶⁾** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

¹⁴ **And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:** his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.” (KJV)

Man 606 – אֲנָשׁ *'enash*, *en-awsh'*; (Aramaic) or אֲנָשׁ *'enash* (Aramaic), *en-ash'*; corresponding to 582; **a man**: — (Translated in King James Version as) man, + whosoever.

582 – אֲנוּשׁ *'enowsh*, *en-oshe'*; from 605; properly, **a mortal** (and thus differing from the more dignified 120); hence, a man in general (singly or collectively): — (Translated in King James Version as) another, x (blood-)thirsty, certain, chap(-man); divers, fellow, x in the flower of their age, husband, (certain, mortal) man, people, person, servant, some (x of them), + stranger, those, + their trade. It is often unexpressed in the English versions, especially when used in apposition with another word.

Son 1247 – בַּר *bar*, *bar*; (Aramaic) corresponding to 1121; **a son, grandson, etc.**: — (Translated in King James Version as) x old, son.

3. The first Sabbath day – “For in six days the LORD (Yehowah) made heaven and earth, the sea, and all that in them is, and rested the seventh day.” (Exodus 20:11)

This is known in both the Old and New Testaments.

Exodus 31:16-17

“Wherefore the children of Israel shall keep the Sabbath, ⁽⁷⁶⁷⁶⁾ to observe the Sabbath ⁽⁷⁶⁷⁶⁾ throughout their generations, for **a perpetual covenant**.

¹⁷ It is a sign⁽²²⁶⁾ between me and the children of Israel for ever: for in six days the LORD (Yehowah) made heaven and earth, and on the seventh day he rested⁽⁷⁶⁷³⁾ and was refreshed.⁽⁵³¹⁴⁾ (KJV)

Refreshed 5314 – נָפַשׁ *naphash, naw-fash'*; a primitive root; **to breathe**; passively, **to be breathed upon, i.e. (figuratively) refreshed (as if by a current of air)**:— (Translated in King James Version as) (be) refresh selves (-ed).

Rested 7673 – שָׁבַת *shabath, shaw-bath'*; a primitive root; **to repose, i.e. desist from exertion**; used in many implied relations (causative, figurative or specific):— (Translated in King James Version as) (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Sign 226 – אֵימָה *'owth, oth*; probably from 225 (**in the sense of appearing**); **a signal** (literally or figuratively), **as a flag, beacon, monument, omen, prodigy, evidence, etc.**:— (Translated in King James Version as) mark, miracle, (en-)sign, token.

Hebrews 4:4

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

4. The Sabbath was blessed and made holy by YAH (the LORD) – “wherefore the LORD (Yehowah) **blessed the Sabbath day, and hallowed it.**” (Exodus 20:11)

Exodus 20:11 - Takes us back to the second chapter of the first book of the Bible – Genesis.

Genesis 2:1-3

“Thus the heavens and the earth were **finished**,⁽³⁶¹⁵⁾ and all the **host**⁽⁶⁶³⁵⁾ of them.

² **And on the seventh day God ended**⁽³⁶¹⁵⁾ **his work which he had made**;⁽⁶²¹³⁾ **and he rested** (Shabath)⁽⁷⁶⁷³⁾ **on the seventh day from all his work**⁽⁴³⁹⁹⁾ **which he had made.**⁽⁶²¹³⁾

³ **And God blessed**⁽¹²⁸⁸⁾ **the seventh day, and sanctified**⁽⁶⁹⁴²⁾ **it: because that in it he had rested** (Shabath)⁽⁷⁶⁷³⁾ **from all his work**⁽⁴³⁹⁹⁾ **which God created**⁽¹²⁵⁴⁾ **and made.**”⁽⁶²¹³⁾ (KJV)

Created 1254 – בָּרָא *bara', baw-law'*; a primitive root; **(absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes)**:— (Translated in King James Version as) choose, create (creator), cut down, dispatch, do, make (fat).

Ended/ Finished 3615 – כָּלָה *kalah, kaw-law'*; a primitive root; **to end**, whether intransitive (**to cease, be finished, perish**) or transitive (**to complete, prepare, consume**):— (Translated in King James Version as) accomplish, cease, consume (away), determine, destroy (utterly), be (when ... were) done, (be an) end (of), expire, (cause to) fail, faint, finish, fulfil, x fully, x have, leave (off), long, bring to pass, wholly reap, make clean riddance, spend, quite take away, waste.

Host 6635 – צֶבָא *tsaba', tsaw-law'*; or (feminine) צְבָאָה *tsabadah, tseb-law-law'*; from 6633; **a mass of persons** (or figuratively, **things**), **especially reg. organized for war (an army)**; by implication, **a campaign**, literally or figuratively (specifically, **hardship, worship**):— (Translated in King James Version as) appointed time, (+) army, (+) battle, company, host, service, soldiers, waiting upon, war(-fare).

6633. **צָבָא** *tsaba'*, *tsaw-baw'*; a primitive root; to mass (an army or servants):—assemble, fight, perform, muster, wait upon, war.

6633 – **צָבָא** *tsaba'*, *tsaw-baw'*; a primitive root; to mass (an army or servants):— (Translated in King James Version as) assemble, fight, perform, muster, wait upon, war.

- Genesis 2:3 – The word “Sanctified” is from the same Hebrew word translated as “Keep it Holy” and “Hallowed” in Exodus 20:8, 11.

As the Sabbath day was sanctified and made holy; the children of God are told to be holy because our Father in heaven is holy.

Leviticus 11:44

“For I *am* the LORD (Yehowah) your God: ye shall therefore **sanctify** ⁽⁶⁹⁴²⁾ yourselves, and ye shall be **holy**; ⁽⁶⁹¹⁸⁾ for I *am* **holy**: ⁽⁶⁹¹⁸⁾ neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.” (KJV)

Holy 6918 – **קָדוֹשׁ** *qadowsh*, *kaw-doshe'*; or **קָדֹשׁ** *qadosh*, *kaw-doshe'*; from **6942**; **sacred** (ceremonially or morally); (as noun) **God (by eminence), an angel, a saint, a sanctuary**: — (Translated in King James Version as) holy (One), saint.

Sanctify 6942 – **קָדַשׁ** *qadash*, *kaw-dash'*; a primitive root; **to be** (causatively, **make, pronounce or observe as**) **clean (ceremonially or morally)**:— (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), x wholly.

Leviticus 19:2

“Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy**: ⁽⁶⁹¹⁸⁾ for I the LORD (Yehowah) your God **am holy**.” ⁽⁶⁹¹⁸⁾ (KJV)

Leviticus 20:7

“**Sanctify** ⁽⁶⁹⁴²⁾ yourselves therefore, and **be ye holy**: ⁽⁶⁹¹⁸⁾ for I *am* the LORD (Yehowah) your God.” (KJV)

Leviticus 20:26

“And ye shall be **holy** ⁽⁶⁹¹⁸⁾ unto me: for I the LORD (Yehowah) **am holy**, ⁽⁶⁹¹⁸⁾ and have **severed** ⁽⁹¹⁴⁾ you from *other* people, that ye should **be mine**.” (KJV)

Severed 914 – **בָּדַל** *badal*, *baw-dal'*; a primitive root; **to divide** (in variation senses literally or figuratively, **separate, distinguish, differ, select, etc.**):— (Translated in King James Version as) (make, put) difference, divide (asunder), (make) separate (self, -ation), sever (out), x utterly.

As with Israel, so with those who say they are Christians.

1 Peter 1:15-16

“But as he which hath called you is **holy**, ⁽⁴⁰⁾ so be ye **holy** ⁽⁴⁰⁾ in all manner of **conversation**; ⁽³⁹¹⁾
¹⁶ Because it is written, **Be ye holy; for I am holy.**” ⁽⁴⁰⁾ (KJV)

Conversation 391 – ἀναστροφή *anastrophe*, *an-as-trof-ay'*; from 390; **behavior**: — (Translated in King James Version as) conversation.

Holy 40 – ἅγιος *hagios*, *hag'-ee-os*; from ἅγος *hagos* (an awful thing) (compare 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)**: — (Translated in King James Version as) (most) holy (one, thing), saint.

Revelation 22:10-15

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and **he that is righteous, let him be righteous still: and he that is holy,** ⁽⁴⁰⁾ **let him be holy** ⁽³⁷⁾ **still.**

¹² And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

¹⁵ For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (KJV)

Holy 37 – ἁγιάζω *hagiazō*, *hag-ee-ad'-zo*; from 40; **to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate**: — (Translated in King James Version as) hallow, be holy, sanctify.

In like manner, YAH expects His people to honor the Sabbath by keeping it holy.

Exodus 20:8

“Remember the **Sabbath** ⁽⁷⁶⁷⁶⁾ day, to keep it **holy**.” ⁽⁶⁹⁴²⁾ (KJV)

Leviticus 23:3

“Six days shall work be done: but the seventh day is the **Sabbath** ⁽⁷⁶⁷⁶⁾ of **rest**, ⁽⁷⁶⁷⁷⁾ an **holy** ⁽⁶⁹⁴⁴⁾ **convocation**; ⁽⁴⁷⁴⁴⁾ ye shall do no work *therein*: it is the Sabbath ⁽⁷⁶⁷⁶⁾ of the LORD (Yehowah) in all your dwellings.” (KJV)

Convocation 4744 – מִקְרָא *miqra'*, *mik-row'*; from 7121; **something called out, i.e. a public meeting (the act, the persons, or the place); also a rehearsal**: — (Translated in King James Version as) assembly, calling, convocation, reading.

Holy 6944 – קֹדֶשׁ *qodesh*, *ko'-desh*; from 6942; **a sacred place or thing**; rarely abstract, **sanctity**: — (Translated in King James Version as) consecrated (thing), dedicated (thing), hallowed (thing), holiness, (x most) holy (x day, portion, thing), saint, sanctuary.

The Book of Isaiah tells us there are blessings for those who honor the Sabbath.

Isaiah 58:13-14

“If thou turn away thy foot from the **Sabbath**, ⁽⁷⁶⁷⁶⁾ *from* doing thy **pleasure** ⁽²⁶⁵⁶⁾ **on my holy** ⁽⁶⁹⁴⁴⁾ **day**; and call the **Sabbath** ⁽⁷⁶⁷⁶⁾ a delight, the holy ⁽⁶⁹¹⁸⁾ of the LORD, (Yehowah) honourable; and shalt honour him, not doing thine own ways, nor **finding** ⁽⁴⁶⁷²⁾ thine own pleasure, ⁽²⁶⁵⁶⁾ nor speaking *thine own* words:

¹⁴ Then shalt thou delight thyself in the LORD (Yehowah); and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD (Yehowah) hath spoken *it*.” (KJV)

- Isaiah 58:13 in the New Revised Standard Version (NRSV)

Isaiah 58:13

If you refrain from trampling the **Sabbath**,⁽⁷⁶⁷⁶⁾ from pursuing your own **interests**⁽²⁶⁵⁶⁾ on my holy day;
if you call the **Sabbath**⁽⁷⁶⁷⁶⁾ a delight and the holy day of the LORD (Yehowah) honorable;
if you honor it, not going your own ways, **serving**⁽⁴⁶⁷²⁾ your own **interests**,⁽²⁶⁵⁶⁾ or pursuing your own affairs;” (NRSV – My understanding of the Name of YAH and highlights added for emphasis)

5. Which day is the Sabbath – “But the seventh day is the Sabbath.” (Exodus 20:10)

The seventh (7th) day Sabbath is recognized in both the Old and New Testaments.

Leviticus 23:3

“Six days shall work be done: but the seventh day is the Sabbath⁽⁷⁶⁷⁶⁾ of rest, an holy convocation; ye shall do no work *therein*: it is the **Sabbath**⁽⁷⁶⁷⁶⁾ of the LORD (Yehowah) in all your dwellings.” (KJV)

Hebrews 4:4

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

6. Purpose for the Sabbath – “in it thou shalt not do any work... and rested the seventh day.”

(Exodus 20:11)

The Holy Bible tells us that the purpose for the Sabbath is for us to rest and be refreshed.

Exodus 23:10-12

“And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

¹¹ But the seventh *year* thou shalt let it **rest**⁽⁸⁰⁵⁸⁾ and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

¹² **Six days thou shalt do thy work, and on the seventh day thou shalt rest.**⁽⁷⁶⁷³⁾ **that thine ox and thine ass may rest,**⁽⁵¹¹⁷⁾ **and the son of thy handmaid, and the stranger,**⁽¹⁶¹⁶⁾ **may be refreshed.**⁽⁵³¹⁴⁾ (KJV)

- Exodus 23:12 – Note that the Sabbath rest is not just for humans.

Rest 8058 – **σῆμα** *shamat*, *shaw-mat'*; a primitive root; **to fling down; incipiently to jostle**; figuratively, **to let alone, desist, remit**: — (Translated in King James Version as) discontinue, overthrow, release, let rest, shake, stumble, throw down.

- Exodus 23:12 – In Acts 2 the Apostle Peter tells us when the times of refreshing will take place.

Acts 3:19-21

“Repent” ⁽³³⁴⁰⁾ ye therefore, and be **converted**, ⁽¹⁹⁹⁴⁾ that your sins may be **blotted out**, ⁽¹⁸¹³⁾ when the times of **refreshing** ⁽⁴⁰³⁾ shall come from the **presence** ⁽⁴³⁸³⁾ of the Lord;
²⁰ And he shall send Jesus Christ, which before was preached unto you:
²¹ Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
 ” (KJV)

- Acts 3:19 – According to the above passage your sins are not blotted out until you repent and are converted.

Blotted out 1813 – **ἐξαλείφω** *exaleipho*, *ex-al-i'-fo*; from 1537 and 218; **to smear out, i.e. obliterate (erase tears, figuratively, pardon sin)**: — (Translated in King James Version as) blot out, wipe away.

Converted 1994 – **ἐπιστρέφω** *epistrepho*, *ep-ee-stref'-o*; from 1909 and 4762; **to revert (literally, figuratively or morally)**: — (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Revert (Dictionary.com)

verb (used without object)

to return to a former habit, practice, belief, condition, etc.: They reverted to the ways of their forefathers.

Law. to go back to or return to the former owner or to his or her heirs.

Biology. to return to an earlier or primitive type.

To go back in thought or discussion:

Presence 4383 – **πρόσωπον** *prosopon*, *pros'-o-pon*; from 4314 and **ὤψ** *ops* (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person: — (Translated in King James Version as) (outward) appearance, x before, countenance, face, fashion, (men's) person, presence.

Refreshing 403 – **ἀναψυξις** *anapsuxis*, *an-aps'-ook-sis*; from 404; properly, a recovery of breath, i.e. (figuratively) revival: — (Translated in King James Version as) revival.

404 – **ἀναψύχω** *anapsucho*, *an-aps-oo'-kho*; from 303 and 5594; properly, to cool off, i.e. (figuratively) relieve: — (Translated in King James Version as) refresh.

Repent 3340 – **μετανοέω** *metanoeeo*, *met-an-o-eh'-o*; from 3326 and 3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction): — (Translated in King James Version as) repent.

Christ also showed us that it is lawful to “do good on the Sabbath.”

Mark 3:1-5

“And he entered again into the synagogue; and there was a man there which had a withered hand.

² And they watched him, whether he would heal him on the **Sabbath day**; ⁽⁴⁵²¹⁾ that they might accuse him.

³ And he saith unto the man which had the withered hand, Stand forth.

⁴ And he saith unto them, Is it lawful to do good ⁽¹⁵⁾ on the **Sabbath days**, ⁽⁴⁵²¹⁾ or to do evil? to save life, or to kill? But they held their peace.

⁵ And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, **Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.**” (KJV)

The God of heaven and earth has provided everything for us pertaining to life and godliness. Even a day to rest.

2 Peter 1: 2-3

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

³ According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:” (KJV)

- 7. To whom this day of rest is given** – “**thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.**” (Exodus 20:10)

The Sabbath is meant to be a blessing for the children of Israel; and all, both humans and non-humans, associated with Israel. And this includes:

- ▶ The stranger within their gates
 - ▶ The animals and
 - ▶ The land
-
- Do you think the animals would gripe and complain about having a day to rest?
 - Do you think the animals would consider the Sabbath bondage?

REASONS CHRISTIANS GIVE FOR NOT KEEPING THE SABBATH

1. God did not Institute the Sabbath When He Rested on the Seventh Day

Let us compare Exodus 20:8-11 with Genesis 2:1-3.

Exodus 20:8-11 (KJV)	Genesis 2:1-3 (KJV)
<p>“Remember the Sabbath (Shabbath) ⁽⁷⁶⁷⁶⁾ day, to keep it holy. ⁽⁶⁹⁴²⁾</p> <p>⁹ Six days shalt thou labour, ⁽⁵⁶⁴⁷⁾ and do ⁽⁶²¹³⁾ all thy work. ⁽⁴³⁹⁹⁾</p> <p>¹⁰ But the seventh ⁽⁷⁶³⁷⁾ day ⁽³¹¹⁷⁾ is the Sabbath (Shabbath) ⁽⁷⁶⁷⁶⁾ of the LORD (Yehowah) thy God: <i>in it</i> thou shalt not do ⁽⁶²¹³⁾ any work, ⁽⁴³⁹⁹⁾ thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that <i>is</i> within thy gates:</p> <p>¹¹ For <i>in</i> six days the LORD (Yehowah) made ⁽⁶²¹³⁾ heaven and earth, the sea, and all that in them <i>is</i>, and rested ⁽⁵¹¹⁷⁾ the seventh ⁽⁷⁶³⁷⁾ day: ⁽³¹¹⁷⁾ wherefore the LORD (Yehowah) blessed ⁽¹²⁸⁸⁾ the Sabbath (Shabbath) ⁽⁷⁶⁷⁶⁾ day, ⁽³¹¹⁷⁾ and hallowed ⁽⁶⁹⁴²⁾ it.”</p>	<p>“Thus the heavens and the earth were finished, ⁽³⁶¹⁵⁾ and all the host ⁽⁶⁶³⁵⁾ of them.</p> <p>² And on the seventh ⁽⁷⁶³⁷⁾ day ⁽³¹¹⁷⁾ God ended ⁽³⁶¹⁵⁾ his work ⁽⁴³⁹⁹⁾ which he had made; ⁽⁶²¹³⁾ and he rested (Shabath) ⁽⁷⁶⁷³⁾ on the seventh ⁽⁷⁶³⁷⁾ day ⁽³¹¹⁷⁾ from all his work ⁽⁴³⁹⁹⁾ which he had made. ⁽⁶²¹³⁾</p> <p>³ And God blessed ⁽¹²⁸⁸⁾ the seventh ⁽⁷⁶³⁷⁾ day, ⁽³¹¹⁷⁾ and sanctified ⁽⁶⁹⁴²⁾ it: because that in it he had rested (Shabath) ⁽⁷⁶⁷³⁾ from all his work ⁽⁴³⁹⁹⁾ which God created ⁽¹²⁵⁴⁾ and made.” ⁽⁶²¹³⁾</p>
Word Comparisons	
Exodus 20:8-11 (KJV)	Genesis 2:1-3 (KJV)
Blessed ⁽¹²⁸⁸⁾	Blessed ⁽¹²⁸⁸⁾
Day ⁽³¹¹⁷⁾	Day ⁽³¹¹⁷⁾
Do ⁽⁶²¹³⁾ and Made ⁽⁶²¹³⁾	Made ⁽⁶²¹³⁾
Keep Holy ⁽⁶⁹⁴²⁾ and Hallowed ⁽⁶⁹⁴²⁾	Sanctified ⁽⁶⁹⁴²⁾
Sabbath (Shabbath) ⁽⁷⁶⁷⁶⁾ from ⁽⁷⁶⁷³⁾	Rested (Shabath) ⁽⁷⁶⁷³⁾
Seventh ⁽⁷⁶³⁷⁾	Seventh ⁽⁷⁶³⁷⁾
Work ⁽⁴³⁹⁹⁾	Work ⁽⁴³⁹⁹⁾

Blessed 1288 – בָּרַךְ *barak, baw-rak'*; a primitive root; to kneel; by implication to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason):— (Translated in King James Version as) x abundantly, x altogether, x at all, blaspheme, bless, congratulate, curse, x greatly, x indeed, kneel (down), praise, salute, x still, thank.

Day 3117 – יוֹם *yowm, yome*; from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term), (often used adverb):— (Translated in King James Version as) age, + always, + chronicals, continually(-ance), daily, ((birth-), each, to) day, (now a, two) days (agone), + elder, x end, + evening, + (for) ever(-lasting, -more), x full, life, as (so) long as (... live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, x required, season, x since, space, then,

(process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), x whole (+ age), (full) year(-ly), + younger.

Do / Made 6213 – עָשָׂה 'asah, aw-saw'; a primitive root; **to do or make**, in the broadest sense and widest application (as follows):— (Translated in King James Version as) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

Keep Holy / Hallowed / Sanctified 6942 – קָדַשׁ qadash, kaw-dash'; a primitive root; **to be** (causatively, **make, pronounce or observe as**) **clean** (ceremonially or morally):— (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), x wholly.

Rested 5117 – נָוַח nuwach, noo'-akh; a primitive root; **to rest, i.e. settle down**; used in a great variety of applications, literal and figurative, intransitive, transitive and causative (**to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.**):— (Translated in King James Version as) cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down

Rested 7673 – שָׁבַת shabath, shaw-bath'; a primitive root; **to repose, i.e. desist from exertion**; used in many implied relations (causative, figurative or specific):— (Translated in King James Version as) (Translated in King James Version as) (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Seventh 7637 – שְׁבִיעִי shbiy'iy, sheb-ee-ee'; or שְׁבִיעִי shbi'iy, sheb-ee-ee'; ordinal from 7657; **seventh**:— (Translated in King James Version as) seventh (time).

Work 4399 – מְלָאכָה mla'kah, mel-aw-kaw'; from the same as 4397; properly, **deputyship, i.e. ministry; generally, employment (never servile) or work** (abstractly or concretely); **also property (as the result of labor)**:— (Translated in King James Version as) business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work((-man), -manship).

4397 – מַלְאָךְ mal'ak, mal-awk'; from an unused root meaning **to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher)**:— (Translated in King James Version as) ambassador, angel, king, messenger.

- So what do you think?
- Did the Sabbath begin on the seventh day of creation?
- Or is it only by chance that the wording in Exodus 20:8-11 is very similar to Genesis 2:1-3?

The Book of Jubilees also sheds light on the foundation of the Sabbath. But first, here is a little history on the Book of Jubilees.

According to Wikipedia, the online encyclopedia:

“The **Book of Jubilees**, sometimes called **Lesser Genesis (Leptogenesis)**, is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (Ethiopian Jews), where it is known as the *Book of Division* (Ge'ez: መጽሐፈ ኩፋሌ, *Mets'hafe Kufale*). *Jubilees* is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches.^[1] It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Justin Martyr, Origen, Diodorus of Tarsus, Isidore of Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas, George Syncellus, and George Kedrenos. The text was also utilized by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights.^[2] The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.”

Following is Chapter 2 from the Book of Jubilees.

In the following chapter it states that even the angels in heaven keep Sabbath. It also points out that the Sabbath is a sign for all the works of YAH and for all the people He sanctifies unto Himself. Both the Sabbath and the people of YAH are sanctified to YAH.

Book of Jubilees Chapter 2

1. **“And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.”**
2. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.
3. And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4. And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.
5. And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.
6. And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.
7. And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all *plants after their kind*.
8. These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.
9. And God appointed the sun to be a great **sign** on the earth for days and for **Sabbaths** and for months and for feasts and for years and for **Sabbaths** of years and for jubilees and for all seasons of the years.
10. And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.
11. These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.
12. And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.
13. These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.
14. And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.
15. And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.
16. And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.
17. And He gave us a great sign, the **Sabbath** day, that **we should work six days, but keep Sabbath on the seventh day from all work.**
18. And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the **Sabbath** with Him in heaven and on earth.
19. And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the **Sabbath** day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the **Sabbath** day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.'

20. And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son, and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'
21. And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.
22. And He caused His commands to ascend as a sweet savour acceptable before Him all the days
...
23. There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.
24. And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.
25. He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.
26. Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.
27. And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.
28. And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.
29. Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.
30. And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.
31. And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone; them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.
32. And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.
33. This law and testimony was given to the children of Israel as a law for ever unto their generations."

Though the Book of Jubilees is not recognized as a part of the Canon; let us see if the information presented here is in agreement with the Holy Bible.

- Jubilees 2:1, 9, 17, 21 – The Sabbath is a sign.

Exodus 31:13-17

“Speak thou also unto the children of Israel, saying, Verily my **Sabbaths** ⁽⁷⁶⁷⁶⁾ ye shall keep: for it is a sign ⁽²²⁶⁾ **between me and you throughout your generations**; that ye may know that I **am** the LORD (Yehowah) that doth **sanctify** ⁽⁶⁹⁴²⁾ you.

¹⁴ **Ye shall keep the Sabbath** ⁽⁷⁶⁷⁶⁾ **therefore; for it is holy** ⁽⁶⁹⁴⁴⁾ **unto you**: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

¹⁵ Six days may work be done; but in the seventh **is the Sabbath** ⁽⁷⁶⁷⁶⁾ **of rest, holy** ⁽⁶⁹⁴⁴⁾ **to the LORD** (Yehowah): whosoever doeth *any* work in the **Sabbath** ⁽⁷⁶⁷⁶⁾ day, he shall surely be put to death.

¹⁶ Wherefore the children of Israel shall keep the **Sabbath**, ⁽⁷⁶⁷⁶⁾ to observe the **Sabbath** ⁽⁷⁶⁷⁶⁾ throughout their generations, **for a perpetual** ⁽⁵⁷⁶⁹⁾ **covenant**.

¹⁷ **It is a sign** ⁽²²⁶⁾ **between me and the children of Israel for ever**: for **in six days the LORD** (Yehowah) **made heaven and earth, and on the seventh day he rested** (Shabath), ⁽⁷⁶⁷³⁾ **and was refreshed**.” ⁽⁵³¹⁴⁾ (KJV)

- Exodus 31:16 points out that the Sabbath is a perpetual covenant.

Perpetual 5769 – עולם ‘owlam, o-lawm’; or עולם ‘olam, o-lawm’; from 5956; properly, **concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity**; frequently, adverbial (especially with prepositional prefix) always:— (Translated in King James Version as) **always(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).**

Ezekiel 20:10-14

“Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

¹¹ And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

¹² **Moreover also I gave them my Sabbaths,** ⁽⁷⁶⁷⁶⁾ **to be a sign** ⁽²²⁶⁾ **between me and them,** **that they might know that I am the LORD** (Yehowah) **that sanctify** ⁽⁶⁹⁴²⁾ **them.**

¹³ But the house of Israel **rebelled** ⁽⁴⁷⁸⁴⁾ against me in the wilderness: they walked not in my statutes, and they despised my judgments, which ***if* a man do, he shall even live in them**; **and my Sabbaths** ⁽⁷⁶⁷⁶⁾ **they greatly polluted**: ⁽²⁴⁹⁰⁾ then I said, I would pour out my fury upon them in the wilderness, to consume them.

¹⁴ But I wrought for my name’s sake, that it should not be polluted before the heathen, in whose sight I brought them out.” (KJV)

Polluted 2490 – לָלַח *chalal*, *khaw-lal'*; a primitive root (compare 2470); properly, **to bore**, i.e. (by implication) **to wound, to dissolve**; figuratively, **to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge")**; denom. (from 2485) **to play (the flute)**:— (Translated in King James Version as) begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

- Following is Ezekiel 20:13 in the ESV and NRSV.

Ezekiel 20:13

"But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes but rejected my rules, **by which, if a person does them, he shall live**; and my **Sabbaths** ⁽⁷⁶⁷⁶⁾ they greatly profaned." (ESV)

Ezekiel 20:13

"But the house of Israel rebelled against me in the wilderness; they did not observe my statutes but rejected my ordinances, **by whose observance everyone shall live**; and my **Sabbaths** ⁽⁷⁶⁷⁶⁾ they greatly profaned." (NRSV)

- "If a man do, he shall even live in them" was mentioned by Paul.

Romans 10:1-5

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

² For I bear them record that they have a zeal of God, but not according to knowledge.

³ For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

⁴ For Christ is the end of the law for righteousness to every one that believeth.

⁵ For Moses describeth the righteousness which is of **the law, That the man which doeth those things shall live by them.**" (KJV)

- Are the children of Israel the only people YAH sanctified?

Answer: No they are not.

Hebrews 13:8-13

"Jesus Christ the same yesterday, and to day, and for ever.

⁹ Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

¹⁰ We have an altar, whereof they have no right to eat which serve the tabernacle.

¹¹ For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

¹² **Wherefore Jesus also, that he might sanctify⁽³⁷⁾ the people with his own blood, suffered without the gate.**

¹³ Let us go forth therefore unto him without the camp, bearing his reproach.” (KJV)

John 17:14-23

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

¹⁵ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

¹⁶ **They are not of the world, even as I am not of the world.**

¹⁷ **Sanctify⁽³⁷⁾ them through thy truth: thy word is truth.**

¹⁸ As thou hast sent me into the world, even so have I also sent them into the world.

¹⁹ **And for their sakes I sanctify⁽³⁷⁾ myself, that they also might be sanctified⁽³⁷⁾ through the truth.**

²⁰ **Neither pray I for these alone, but for them also which shall believe on me through their word;**

²¹ **That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.

²² And the glory which thou gavest me I have given them; **that they may be one, even as we are one:**

²³ **I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (KJV)

Sanctify/ Sanctified 37 – ἀγιάζω *hagiazō*, *hag-ee-ad'-zō*; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: — (Translated in King James Version as) hallow, be holy, sanctify.

Holy 40 – ἅγιος *hagios*, *hag'-ee-os*; from ἅγος *hagos* (an awful thing) (compare 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated): — (Translated in King James Version as) (most) holy (one, thing), saint.

- John 17:20-23 – Christ’s original apostles and disciples were Jews (from the House of Judah) and Israelites from the House of Israel. These people were all a part of the perpetual Sabbath covenant. Yet Christ said He did not pray just for them but He included all of us who would believe by their word, that we all may be one.

- If we are now one with believing Israel; does that mean they are no longer under the perpetual (eternal, never ending) Sabbath covenant?
- Or does it mean we are now a part of the perpetual (eternal, never ending) Sabbath covenant?

- **Jubilees 2:1, 19-21, 23-28, 30-32 – Like the Sabbath the people of God are sanctified, blessed and holy.**

Number 8:17

“For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I **sanctified** ⁽⁶⁹⁴²⁾ them for myself.” (KJV)

Deuteronomy 5:12

“Keep the **Sabbath** ⁽⁷⁶⁷⁶⁾ day to **sanctify** ⁽⁶⁹⁴²⁾ it, as the LORD (Yehowah) thy God hath commanded thee.” (KJV)

Psalms 33:12

“**Blessed** ⁽⁸³⁵⁾ *is* the nation whose God *is* the LORD (Yehowah); *and* the people *whom* he hath chosen for his own inheritance.” (KJV)

Blessed 835 – אֲשֶׁר *’esher, eh’-sher*; from 833; **happiness**; only in masculine plural construction as interjection, **how happy**!:- (Translated in King James Version as) blessed, happy.

Psalms 37:21-22

“The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

²² For *such as be* **blessed** ⁽¹²⁸⁸⁾ *of him shall inherit the earth*; and *they that be* cursed of him shall be cut off.” (KJV)

Psalms 1:1-3

“**Blessed** ⁽⁸³⁵⁾ *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

² **But his delight is in the law of the LORD (Yehowah); and in his law doth he meditate day and night.**

³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” (KJV)

Numbers 6:22-27

“And the LORD (Yehowah) spake unto Moses, saying,

²³ Speak unto Aaron and unto his sons, saying, On this wise ye shall **bless** ⁽¹²⁸⁸⁾ the children of Israel, saying unto them,

²⁴ The LORD (Yehowah) **bless** ⁽¹²⁸⁸⁾ thee, and keep thee:

²⁵ The LORD (Yehowah) make his face shine upon thee, and be gracious unto thee:

²⁶ The LORD (Yehowah) lift up his countenance upon thee, and give thee peace.

²⁷ And they shall put my name upon the children of Israel; and I will **bless** ⁽¹²⁸⁸⁾ them.” (KJV)

Psalms 115:9-15

“O Israel, trust thou in the LORD (Yehowah) : he *is* their help and their shield.

¹⁰ O house of Aaron, trust in the LORD (Yehowah): he *is* their help and their shield.

¹¹ Ye that fear **(3373)** the LORD, trust in the LORD (Yehowah): he *is* their help and their shield.

¹² The LORD (Yehowah) hath been mindful of us: he will **bless** ⁽¹²⁸⁸⁾ *us*; he will **bless** ⁽¹²⁸⁸⁾ the house of Israel; he will **bless** ⁽¹²⁸⁸⁾ the house of Aaron.

¹³ **He will bless** ⁽¹²⁸⁸⁾ *them that fear* **(3373)** the LORD (Yehowah) , **both small and great.**

¹⁴ The LORD (Yehowah) shall increase you more and more, you and your children.
¹⁵ **Ye are blessed** ⁽¹²⁸⁸⁾ **of the LORD (Yehowah) which made heaven and earth."** (KJV)

Leviticus 19:2

"Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy:** ⁽⁶⁹¹⁸⁾ **for I the LORD (Yehowah) your God am holy.**" ⁽⁶⁹¹⁸⁾ (KJV)

Leviticus 20:26

"**And ye shall be holy** ⁽⁶⁹¹⁸⁾ **unto me: for I the LORD (Yehowah) am holy,** ⁽⁶⁹¹⁸⁾ and have **severed** ⁽⁹¹⁴⁾ you from *other* people, that ye should be mine." (KJV)

As with Israel, so with all the people of YAH

John 10:36

"Say ye of him, whom the Father hath **sanctified**, ⁽³⁷⁾ and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (KJV)

John 17:17-19

"**Sanctify** ⁽³⁷⁾ them through thy truth: thy word is truth.

¹⁸ As thou hast sent me into the world, even so have I also sent them into the world.

¹⁹ And for their sakes I **sanctify** ⁽³⁷⁾ myself, that they also might be **sanctified** ⁽³⁷⁾ through the truth." (KJV)

Hebrews 2:10-13

"For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

¹¹ **For both he that sanctifieth** ⁽³⁷⁾ **and they who are sanctified** ⁽³⁷⁾ **are all of one:** for which cause he is not ashamed to call them brethren,

¹² Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

¹³ And again, I will put my trust in him. And again, Behold I and the children which God hath given me." (KJV)

Matthew 5:3-11

"**Blessed** ⁽³¹⁰⁷⁾ **are** the poor in spirit: for theirs is the kingdom of heaven.

⁴ **Blessed** ⁽³¹⁰⁷⁾ **are** they that mourn: for they shall be comforted.

⁵ **Blessed** ⁽³¹⁰⁷⁾ **are the meek: for they shall inherit the earth.**

⁶ **Blessed** ⁽³¹⁰⁷⁾ **are** they which do hunger and thirst after righteousness: for they shall be filled.

⁷ **Blessed** ⁽³¹⁰⁷⁾ **are** the merciful: for they shall obtain mercy.

⁸ **Blessed** ⁽³¹⁰⁷⁾ **are** the pure in heart: for they shall see God.

⁹ **Blessed** ⁽³¹⁰⁷⁾ **are** the peacemakers: for they shall be called the children of God.

¹⁰ **Blessed** ⁽³¹⁰⁷⁾ **are** they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

¹¹ **Blessed** ⁽³¹⁰⁷⁾ **are** ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake." (KJV)

Blessed 3107 – μακάριος makarios, mak-ar'-ee-os; a prolonged form of the poetical μάκαρ makar (meaning the same); **supremely blest**; by extension, **fortunate, well off**: — (Translated in King James Version as) blessed, happy(x -ier).

Matthew 25:31-34

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

³³ And he shall set the sheep on his right hand, but the goats on the left.

³⁴ Then shall the King say unto them on his right hand, **Come, ye blessed** ⁽²¹²⁷⁾ **of my Father, inherit the kingdom prepared for you from the foundation of the world:”** (KJV)

Blessed 2127 – εὐλογέω eulogéo, yoo-log-eh'-o; from a compound of 2095 and 3056; **to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper)**: — (Translated in King James Version as) bless, praise.

John 20:29

“Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: **blessed** ⁽³¹⁰⁷⁾ **are they that have not seen, and yet have believed.”** (KJV)

Revelation 19:9

“And he saith unto me, Write, **Blessed** ⁽³¹⁰⁷⁾ **are they which are called unto the marriage supper of the Lamb.** And he saith unto me, these are the true sayings of God.” (KJV)

Revelation 20:6

“**Blessed** ⁽³¹⁰⁷⁾ and **holy** ⁽⁴⁰⁾ **is he that hath part in the first resurrection:** ⁽³⁸⁶⁾ on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (KJV)

1 Peter 1:15-16

“But as he which hath called you is **holy**, ⁽⁴⁰⁾ so be ye **holy** ⁽⁴⁰⁾ in all manner of **conversation**; ⁽³⁹¹⁾

¹⁶ Because it is written, Be ye **holy**; ⁽⁴⁰⁾ for I am **holy**.” ⁽⁴⁰⁾ (KJV)

Conversation 391 – ἀναστροφή anastrophe, an-as-trof-ay'; from 390; **behavior**: — (Translated in King James Version as) conversation.

Resurrection 386 – ἀνάστασις anastasis, an-as'-tas-is; from 450; **a standing up again, i.e. (literally) a resurrection from death** (individual, genitive case or by implication, (its author)), **or (figuratively) a (moral) recovery (of spiritual truth)**: — (Translated in King James Version as) raised to life again, resurrection, rise from the dead, that should rise, rising again.

- Jubilees 2:21 – A peculiar people.

Exodus 19:4-6

“Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

⁵ Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar⁽⁵⁴⁵⁹⁾ treasure unto me above all people: for all the earth is mine:
⁶ And ye shall be unto me a kingdom of priests, and an holy⁽⁶⁹¹⁸⁾ nation. These *are* the words which thou shalt speak unto the children of Israel.” (KJV)

- Exodus 19:5 from ESV

Exodus 19:5

“Now therefore, if you will indeed obey my voice and keep my covenant, **you shall be my treasured possession among all peoples**, for all the earth is mine;” (ESV)

Deuteronomy 14:1-3

“Ye *are* the children of the LORD (Yehowah) your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

² For thou art an holy people unto the LORD (Yehowah) thy God, and the LORD (Yehowah) hath chosen thee to be a peculiar⁽⁵⁴⁵⁹⁾ people unto himself, above all the nations that *are* upon the earth.

³ Thou shalt not eat any abominable thing.” (KJV)

- Deuteronomy 14:2 from ESV

Deuteronomy 14:2

“For you are a people holy to the LORD (Yehowah) your God, and the LORD (Yehowah) has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.” (ESV)

Peculiar 5459 – סְגֻלָּה *seg-gool-law'*; feminine passive participle of an unused root meaning to shut up; wealth (as closely shut up):— (Translated in King James Version as) jewel, peculiar (treasure), proper good, special.

KM Hebrew Dictionary 5459 – treasured possession, personal property.

Again, as with Israel, so with all the people of YAH.

1 Peter 2:4-10

“To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, and precious,

⁵ Ye also, as lively stones, are built up a spiritual house, an holy⁽⁴⁰⁾ priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

⁶ Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

⁷ Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

⁸ And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

⁹ **But ye are a chosen generation, a royal priesthood, an holy⁽⁴⁰⁾ nation, a peculiar⁽⁴⁰⁴⁷⁾ people;** that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
¹⁰ Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.” (KJV)

- 1 Peter 2:9 from ESV

1 Peter 2:9

“But you are a chosen race, a royal priesthood, a holy nation, **a people for his own possession**, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” (ESV)

Peculiar 4047 – περιποίησις *peripoiesis*, *per-ee-poy'-ay-sis*; from 4046; **acquisition (the act or the thing)**; by extension, **preservation**: — (Translated in King James Version as) obtain(-ing), peculiar, purchased, possession, saving.

- Translated in Ezekiel 20:13 and elsewhere as “polluted.”

Mounce Greek Dictionary 4047 – *a laying up, keeping; an acquiring or obtaining, acquisition; a saving, preservation; a peculiar possession, specialty,*

- **Jubilees 2:25-27 – The death penalty for profaning the Sabbath.**

Meaning of Profane:

Profane 2490 – חָלַל *chalal*, *khaw-lal'*; a primitive root (compare 2470); properly, **to bore**, i.e. (by implication) **to wound, to dissolve**; figuratively, **to profane (a person, place or thing), to break (one's word), to begin (as if by an “opening wedge”)**; denom. (from 2485) to play (the flute):— (Translated in King James Version as) begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Profane (Dictionary.com)

Characterized by irreverence or contempt for God or sacred principles or things, irreligious.

Profane (thefreedictionary.com)

1. Marked by contempt or irreverence for what is sacred.
2. Nonreligious in subject matter, form, or use; secular:
3. Not admitted into a body of secret knowledge or ritual; uninitiated.
4. Vulgar; coarse.

Profaned, profaning, profanes

1. To treat with irreverence: *profane the name of God*.
2. To put to an improper, unworthy, or degrading use, abuse.

YAH does not look kindly on those who show contempt and irreverence to Him; His name, His commandments, ordinances, laws, and that which He has blessed, sanctified and made holy. And this is by no means a complete list.

We looked at this passage earlier.

Ezekiel 20:12-14

“Moreover also I gave them my **Sabbaths**,⁽⁷⁶⁷⁶⁾ to be a **sign**⁽²²⁶⁾ between me and them, that they might know that I *am* the LORD (Yehowah) that **sanctify**⁽⁶⁹⁴²⁾ them.

¹³ But the house of Israel **rebelled**⁽⁴⁷⁸⁴⁾ against me in the wilderness: they walked not in my statutes, and they despised my judgments, which **if a man do, he shall even live in them; and my Sabbaths**⁽⁷⁶⁷⁶⁾ **they greatly polluted**:⁽²⁴⁹⁰⁾ then I said, I would pour out my fury upon them in the wilderness, to consume them.

¹⁴ But I wrought for my name’s sake, that it should not be **polluted**⁽²⁴⁹⁰⁾ before the heathen, in whose sight I brought them out.” (KJV)

- Ezekiel 20:13 – YAH told Israel what they had to do to live. However, like Satan, some preferred to do things their way. And as a result, they suffered the penalty which they were told in advance would be carried out.

Was it not Paul who said?

Galatians 5:9

“A little leaven leaveneth the whole lump.” (KJV)

All it takes is one rebel and without a doubt many will follow.

YAH is gracious and the word says He wants all to come to the place of repentance.

2 Peter 3:9

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

Needless to say, many will take His kindness for weakness.

And the Word of God tells us:

Ecclesiastes 8:11

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” (KJV)

Following is an example of someone who **chose** to break YAH’s Sabbath commandment. But first this passage shows how YAH deals with those who err in ignorance as opposed to those who purposely break YAH’s commandments.

Numbers 15:22-36

“**And if ye have erred**,⁽⁷⁶⁸⁶⁾ **and not observed all these commandments**, which the LORD (Yehowah) hath spoken unto Moses,

²³ *Even* all that the LORD (Yehowah) hath commanded you by the hand of Moses, from the day that the LORD (Yehowah) commanded *Moses*, and henceforward among your generations;

²⁴ Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD (Yehowah), with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

²⁵ **And the priest shall make an atonement⁽³⁷²²⁾ for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance⁽⁷⁶⁸⁴⁾ and they shall bring their offering, a sacrifice made by fire unto the LORD (Yehowah), and their sin offering before the LORD (Yehowah), for their ignorance⁽⁷⁶⁸⁴⁾**

²⁶ **And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance⁽⁷⁶⁸⁴⁾**

²⁷ **And if any soul sin through ignorance⁽⁷⁶⁸⁴⁾, then he shall bring a she goat of the first year for a sin offering.**

²⁸ **And the priest shall make an atonement⁽³⁷²²⁾ for the soul that sinneth⁽²³⁹⁸⁾ ignorantly⁽⁷⁶⁸³⁾, when he sinneth by ignorance⁽⁷⁶⁸⁴⁾ before the LORD (Yehowah), to make an atonement⁽³⁷²²⁾ for him; and it shall be forgiven him.**

²⁹ Ye shall have one law for him that sinneth through ignorance⁽⁷⁶⁸⁴⁾, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

³⁰ **But the soul that doeth *ought* presumptuously⁽³⁰²⁷⁾, whether he be born in the land, or a stranger⁽¹⁶¹⁶⁾, the same reproacheth⁽¹⁴⁴²⁾ the LORD (Yehowah); and that soul shall be cut off⁽³⁷⁷²⁾ from among his people.**

³¹ **Because he hath despised⁽⁹⁵⁹⁾ the word of the LORD (Yehowah), and hath broken his commandment, that soul shall utterly be cut off⁽³⁷⁷²⁾; his iniquity⁽⁵⁷⁷¹⁾ shall be upon him.**

³² And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath⁽⁷⁶⁷⁶⁾ day.

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

³⁴ And they put him in ward⁽⁴⁹²⁹⁾, because it was not declared what should be done to him.

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

³⁶ And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD (Yehowah) commanded Moses.” (KJV)

- Numbers 15:30-32 – The children of Israel, and the strangers that sojourned among them knew the commandments of YAH. And they were given simple instructions on how to keep the Sabbath. As a result, the man they found gathering sticks on the Sabbath chose to do things his way.
 - ▶ And in so doing he acted presumptuously and reproached the LORD.
 - ▶ Therefore his actions showed that he “despised the word of the LORD.”
 - ▶ And he was without excuse for breaking the commandment.

Spoiler Alert! The profane and disobedient will not be in the kingdom of God.

Atonement 3722 – כָּפַר *kaphar*, *kaw-far'*; a primitive root; **to cover (specifically with bitumen)**; figuratively, **to expiate or condone, to placate or cancel**: — (Translated in King James Version as) appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation)).

Cut off 3772 – כָּרַת *karath*, *kaw-rath'*; a primitive root; **to cut (off, down or asunder)**; by implication, **to destroy or consume**; specifically, **to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces)**:— (Translated in King James Version as) be chewed, be con-(feder-)ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ((covenant)), x lose, perish, x utterly, x want.

Despised 959 – בָּזָה *bazah*, *baw-zaw'*; a primitive root; **to disesteem**:— (Translated in King James Version as) despise, disdain, contemn(-ptible), + think to scorn, vile person.

Erred 7686 – שָׁגָה *shagah*, *shaw-gaw'*; a primitive root; **to stray** (causatively, **mislead**), **usually** (figuratively) **to mistake, especially (morally) to transgress**; by extension (through the idea of intoxication) **to reel**, (figuratively) **be enraptured**: — (Translated in King James Version as) (cause to) go astray, deceive, err, be ravished, sin through ignorance, (let, make to) wander.

Ignorance 7684 – שָׁגָגָה *shgagah*, *shag-aw-gaw'*; from 7683; **a mistake or inadvertent transgression**: — (Translated in King James Version as) error, ignorance, at unawares; unwittingly.

Ignorantly 7683 – שָׁגָג *shagag*, *shaw-gag'*; a primitive root; **to stray, i.e. (figuratively) sin (with more or less apology)**:— (Translated in King James Version as) x also for that, deceived, err, go astray, sin ignorantly.

Iniquity 5771 – עָוֹן *'avon*, *aw-vone'*; or עָוֹן *'avown* (2 Kings 7:9; Psalm 51:5 (7)), *aw-vone'*; from 5753; **perversity, i.e. (moral) evil**: — (Translated in King James Version as) fault, iniquity, mischief, punishment (of iniquity), sin.

Reproacheth 1442 – גָּדַף *gadaph*, *gaw-daf'*; a primitive root; **to hack (with words), i.e. revile**:— (Translated in King James Version as) blaspheme, reproach.

Sin/ Sinneth 2398 – חָטָא *chata'*, *khaw-taw'*; a primitive root; properly, **to miss**; hence (figuratively and generally) **to sin**; by inference, **to forfeit, lack, expiate, repent**, (causatively) **lead astray, condemn**:— (Translated in King James Version as) bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass.

- **Jubilees 2:31– Many will see, “he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone” and feel justified. But not so fast!**

Luke 1:68

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people,” (KJV)

- Note that it does not say “Blessed be the Lord God of the church...”
 - Does this mean only the children of Jacob (Israel) are the people of YAH?

John 1:47-49

“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

⁴⁸ **Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

⁴⁹ Nathanael answered and saith unto him, **Rabbi, thou art the Son of God; thou art the King of Israel.**" (KJV)

- Is Christ only the King of the descendants of Jacob (Israel)?

Acts 5: 29-31

"Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

³⁰ The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

³¹ Him hath God exalted with his right hand *to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*" (KJV)

- Acts 5:31 - specifically states that Christ is a Prince and a Saviour to give repentance and forgiveness of sins to Israel. It says nothing about Christians or the church.

Of course there are many who believe the church has replaced Israel, however, that is not in accordance with the Word of YAH.

Consider this:

- If Replacement theology is true why are the names of the twelve tribes of Israel written on the twelve gates in New Jerusalem?

What many fail to realize is YAH has not and will not break covenant with His chosen people.

Revelation 21:10-14

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

¹¹ Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

¹² And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, **and names written thereon, which are *the names of the twelve tribes of the children of Israel:***

¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

¹⁴ **And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.**" (KJV)

- Why would YAH make a new covenant with the house of Israel if the "church" was destined to replace Israel?

Hebrews 8:8-10

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new covenant with the house of Israel and with the house of Judah:**

⁹ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

¹⁰ For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:" (KJV)

➤ Doesn't the Word of YAH say that His word shall not return to Him void?

Isaiah 55:11

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it." (KJV)

Instead, the Apostle Peter tells us:

Acts 10:34-36

"Then Peter opened *his* mouth, and said, **of a truth I perceive that God is no respecter of persons:**

³⁵ **But in every nation he that feareth him, and worketh righteousness, is accepted with him.**

³⁶ The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (**he is Lord of all:**)" (KJV)

But far more importantly Christ tells us:

John 10:14-16

"I am the good shepherd, and know my *sheep*, and am known of mine.

¹⁵ As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

¹⁶ **And other ⁽²⁴³⁾ sheep I have, which are not of this fold: ⁽⁸³³⁾ them also I must bring, and they shall hear my voice; and there shall be one fold, ⁽⁴¹⁶⁷⁾ and one shepherd.**" (KJV)

John 1:11-13

"He came unto his own, and his own received him not.

¹² **But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:**

¹³ Which were **born**, not of blood, nor of the will of the flesh, nor **of the will of man**, but of **God.**" (KJV)

Matthew 28:18-20

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

¹⁹ **Go ye therefore, and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you *always*, *even* unto the end of the world. Amen." (KJV)

2. Israel was not Under the Sabbath Law before They Received the Law of Moses.

There is a reason why the Fourth Commandment begins with “Remember the Sabbath day.”

YAH gave Israel the Sabbath before the covenant was made at Mt. Sinai.

According to Exodus 16:1, the children of Israel came to the wilderness of Sin In “the **second month** after their departing out of the land of Egypt.”

Exodus 16:1

“And they took their journey from Elim, and all the congregation of **the children of Israel came unto the wilderness of Sin**, which is between Elim and Sinai, **on the fifteenth day of the second month after their departing out of the land of Egypt.**” (KJV)

However Exodus 19:1 tells us Israel did not reach the wilderness of Sinai until “the **third month**, when the children of Israel were gone forth out of the land of Egypt.”

Exodus 19:1-2

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

² For they were departed from Rephidim, **and were come to the desert of Sinai**, and had pitched in the wilderness; **and there Israel camped before the mount.**” (KJV)

It was while the children of Israel were in the wilderness of Sin that YAH first introduced the Sabbath. I suppose you could say it was a trial run. And YAH tells Moses why He did so.

Exodus 16:4

“Then said the LORD (Yehowah) unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, **that I may prove⁽⁵²⁵⁴⁾ them, whether they will walk in my law, or no.**” (KJV)

- Notice that YAH refers to what He was about to give Israel as His law.

Prove 5254 – נָחַם *naḥaḥ, naw-saw'*; a primitive root; **to test**; by implication, **to attempt**: — (Translated in King James Version as) adventure, assay, prove, tempt, try.

By Moses, YAH tells Israel what they are to do on both the day before and the day of the Sabbath. Like little children, YAH gave them simple instructions as to what they were to do.

Exodus 16:1-30

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, **on the fifteenth day of the second month after their departing out of the land of Egypt.**

² And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

³ And the children of Israel said unto them, Would to God we had died by the hand of the LORD (Yehowah) in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

⁴ Then said the LORD (Yehowah) unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, **that I may prove⁽⁵²⁵⁴⁾ them, whether they will walk in my law, or no.**

⁵ And it shall come to pass, **that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.**

⁶ And Moses and Aaron said unto all the children of Israel, at even, then ye shall know that the LORD (Yehowah) hath brought you out from the land of Egypt:

⁷ And in the morning, then ye shall see the glory of the LORD (Yehowah); for that he heareth your murmurings against the LORD (Yehowah): and what *are* we, that ye murmur against us?

⁸ And Moses said, *this shall be*, when the LORD (Yehowah) shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD (Yehowah) heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD (Yehowah).

⁹ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD (Yehowah): for he hath heard your murmurings.

¹⁰ And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD (Yehowah) appeared in the cloud.

¹¹ And the LORD (Yehowah) spake unto Moses, saying,

¹² I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD (Yehowah) your God.

¹³ And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

¹⁴ And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

¹⁵ And when the children of Israel saw *it*, they said one to another, **It is manna:** for they wist not what it *was*. And Moses said unto them, this *is* the bread which the LORD (Yehowah) hath given you to eat.

¹⁶ This *is* the thing which the LORD (Yehowah) hath commanded, **Gather of it every man according to his eating, an omer⁽⁶⁰¹⁶⁾ for every man, according to the number of your persons; take ye every man for them which are in his tents.**

¹⁷ **And the children of Israel did so, and gathered, some more, some less.**

¹⁸ And when they did mete *it* with an omer, ⁽⁶⁰¹⁶⁾ he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

¹⁹ And Moses said, **Let no man leave of it till the morning.**

²⁰ **Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.**

²¹ And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers⁽⁶⁰¹⁶⁾ for one man: and all the rulers of the congregation came and told Moses.

²³ And he said unto them, This *is that* which the LORD (Yehowah) hath said, Tomorrow is the rest⁽⁷⁶⁷⁷⁾ of the holy⁽⁶⁹⁴⁴⁾ Sabbath⁽⁷⁶⁷⁶⁾ unto the LORD (Yehowah): bake⁽⁶⁴⁴⁾ that which ye will bake⁽⁶⁴⁴⁾ to day, and seethe⁽¹³¹⁰⁾ that ye will seethe;⁽¹³¹⁰⁾ and that which remaineth over lay up for you to be kept until the morning.

²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

²⁵ And Moses said, Eat that today; for today is a Sabbath⁽⁷⁶⁷⁶⁾ unto the LORD (Yehowah): today ye shall not find it in the field.

²⁶ Six days ye shall gather it; but on the seventh day, which is the Sabbath,⁽⁷⁶⁷⁶⁾ in it there shall be none.

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the LORD (Yehowah) said unto Moses, How long refuse ye to keep my commandments and my laws?⁽⁸⁴⁵¹⁾

²⁹ See, for that the LORD (Yehowah) hath given you the Sabbath,⁽⁷⁶⁷⁶⁾ therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

³⁰ So the people rested⁽⁷⁶⁷³⁾ on the seventh⁽⁷⁶³⁷⁾ day.” (KJV)

Laws 8451 – תּוֹרָה towrah, *to-row’*; or תֹּרָה torah, *to-row’*; from 3384; a precept or statute, especially the Decalogue or Pentateuch: — (Translated in King James Version as) law.

3384 – יָרָה yarah, *yaw-row’*; or (2 Chr. 26:15) יָרָא yara, *yaw-row’*; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach: — (Translated in King James Version as) (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er, -ing), through.

Rest 7677 – שַׁבָּתוֹן shabbathown, *shab-baw-thone’*; from 7676; a sabbatism or special holiday: — (Translated in King James Version as) rest, sabbath.

Seethe 1310 – בָּשַׁל bashal, *baw-shal’*; a primitive root; properly, to boil up; hence, to be done in cooking; figuratively to ripen: — (Translated in King James Version as) bake, boil, bring forth, roast, seethe, sod (be sodden).

- The day before the Sabbath you gather and prepare your meals for the Sabbath.
- Exodus 16:15 – According to Psalm 78:25, “Manna” is Angels’ food.

Psalm 78:22-25

“Because they believed not in God, and trusted not in his salvation:

²³ Though he had commanded the clouds from above, and opened the doors of heaven,

²⁴ And had rained down manna upon them to eat, and had given them of the corn of heaven.

²⁵ **Man did eat angels’ food:** ⁽³⁸⁹⁹⁾ he sent them meat to the full.” (KJV)

- Exodus 16:20, 27 –There are always those who feel the rules (laws, commandments) do not apply to them. And as a result, they will fail the test.

- Exodus 16:28 – YAH already referred to His commandments and laws before Israel reached Mt. Sinai. YAH does not give suggestions. He expects His sanctified people to do as He says. He is God of gods, King of kings and Lord of lords.

Deuteronomy 10:16-17

“Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

¹⁷ **For the LORD (Yehowah) your God is God of gods, and Lord of lords**, a great God, a mighty, and a **terrible**, ⁽³³⁷²⁾ which regardeth not persons, nor taketh reward:” ⁽⁷⁸¹⁰⁾ (KJV)

Terrible 3372 – יָרֵא **yare'**, yaw-ray'; a primitive root; **to fear; morally, to revere**; caus. **to frighten**: — (Translated in King James Version as) affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), x see, terrible (act, -ness, thing).

Acts 17:24

“God that made the world and all things therein, seeing that **he is Lord of heaven and earth**, dwelleth not in temples made with hands;” (KJV)

Psalms 89:18

“For the LORD is our defence; and **the Holy One of Israel is our king**.” (KJV)

Psalms 98:6

“With trumpets and sound of cornet make a joyful noise before **the LORD (Yehowah), the King**.” (KJV)

Revelation 17:14

“These shall make war with the Lamb, and the Lamb shall overcome them: **for he is Lord of lords, and King of kings**: and they that are with him *are* called, and chosen, and faithful.” (KJV)

- Exodus 16:29 tells us that, “the LORD hath given you the Sabbath.” The Lord had given His people His Holy day. A day of rest. A day to remember the beauty of YAH’s creation.
 - Do you believe the Sabbath day was meant to be a day of bondage or a blessing?
 - If bondage why?
 - If bondage, are your reasons personal or based on the Word of God?
 - If based on the Word of God, where are your examples found in the Bible; and are they from two or three sources?

According to Christ, “in the mouth of **two or three** witnesses every word may be **established**.” (Matthew 18:16, KJV)

3. God Never Required Other People to Observe the Sabbath

The Sabbath Commandment includes the “stranger (alien, guest, foreigner) that is within Israel’s gates” so that they too “may be refreshed.”

Exodus 20:8-10

“Remember the Sabbath ⁽⁷⁶⁷⁶⁾ day, to keep it holy.

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

¹⁰ But the seventh day is the Sabbath ⁽⁷⁶⁷⁶⁾ of the LORD (Yehowah) thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger ⁽¹⁶¹⁶⁾ that is within thy gates.” (KJV)

Exodus 23:10-12

“And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

¹¹ But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

¹² Six days thou shalt do thy work, and on the seventh day thou shalt rest: ⁽⁷⁶⁷³⁾ that thine ox and thine ass may rest, ⁽⁵¹¹⁷⁾ and the son of thy handmaid, and the stranger, ⁽¹⁶¹⁶⁾ may be refreshed.” ⁽⁵³¹⁴⁾ (KJV)

- Exodus 23:12 – Note that the Sabbath rest is not just for humans.

Leviticus 25:4-7

“But in the seventh year shall be a Sabbath ⁽⁷⁶⁷⁶⁾ of rest unto the land, a Sabbath ⁽⁷⁶⁷⁶⁾ for the LORD (Yehowah): thou shalt neither sow thy field, nor prune thy vineyard.

⁵ That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

⁶ And the Sabbath ⁽⁷⁶⁷⁶⁾ of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger ⁽⁸⁴⁵³⁾ that sojourneth ⁽¹⁴⁸¹⁾ with thee,

⁷ And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. (KJV)

Rest 5117 – נוּחַ nuwach, *noo'-akh*; a primitive root; to rest, i.e. settle down; used in a great variety of applications, literal and figurative, intransitive, transitive and causative (to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.):— (Translated in King James Version as) cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down.

Rest 7673 – שָׁבַת shabath, *shaw-bath'*; a primitive root; to repose, i.e. desist from exertion; used in many implied relations (causative, figurative or specific):— (Translated in King James Version as) (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Stranger 8453 – תּוֹשָׁב towshab, *to-shawb'*; or תָּשָׁב toshab (1 Kings 17:1), *to-shawb'*; from 3427; a dweller (but not outlandish (5237)); especially (as distinguished from a native citizen (active participle of 3427) and a temporary inmate (1616) or mere lodger (3885)) resident alien: — (Translated in King James Version as) foreigner, inhabitant, sojourner, stranger.

3427 – יָשַׁב yashab, *yaw-shab'*; a primitive root; properly, to sit down (specifically as judge, in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to marry:— (Translated in King James Version as) (make

to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, x fail, habitation, haunt, (make to) inhabit(-ant), make to keep (house), lurking, x marry(-ing), (bring again to) place, remain, return, seat, set(-tle), (down-)sit(-down, still, -ting down, -ting (place) -uate), take, tarry.

BRIEF SIDE STUDY – ONE LAW FOR ALL

If the stranger sojourned in the land of Israel during the Holy days, including the Day of Atonement; they were required to keep the Holy day the same as the children of Israel.

Leviticus 16:29

“And *this* shall be a statute forever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger ⁽¹⁶¹⁶⁾ that sojourneth ⁽¹⁴⁸¹⁾ among ⁽⁸⁴³²⁾ you:” (KJV)

And the stranger that sojourned (dwelled) among the children of Israel had to keep the same commandments; statutes, ordinances, and laws. And the same penalties and judgments applied to them.

Leviticus 24:22

“Ye shall have one manner of law, as well for the stranger, ⁽¹⁶¹⁶⁾ as for one of your own country: for I *am* the LORD (Yehowah) your God.” (KJV)

Leviticus 17:7-9

“And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations.

⁸ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers ⁽¹⁶¹⁶⁾ which sojourn ⁽¹⁴⁸¹⁾ among ⁽⁸⁴³²⁾ you, that offereth a burnt offering or sacrifice,

⁹ And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD (Yehowah); even that man shall be cut off ⁽³⁷⁷²⁾ from among his people.” (KJV)

Leviticus 19:33-34

“And if a stranger ⁽¹⁶¹⁶⁾ sojourn ⁽¹⁴⁸¹⁾ with thee in your land, ye shall not vex ⁽³²³⁸⁾ him.

³⁴ But the stranger ⁽¹⁶¹⁶⁾ that dwelleth ⁽¹⁴⁸¹⁾ with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers ⁽¹⁶¹⁶⁾ in the land of Egypt: I am the LORD (Yehowah) your God.” (KJV)

Dwelleth / Sojourn 1481 – גור *guwr, goor*; a primitive root; properly, to turn aside from the road (for a lodging or any other purpose), i.e. sojourn (as a guest); also to shrink, fear (as in a strange place); also to gather for hostility (as afraid):— (Translated in King James Version as) abide, assemble, be afraid, dwell, fear, gather (together), inhabitant, remain, sojourn, stand in awe, (be) stranger, x surely.

- As shown in Verse 33 “Dwelleth” is often translated as “Sojourn.”

Vex 3238 – יָנָה *yanah, yaw-naw'*; a primitive root; to rage or be violent: by implication, to suppress, to maltreat: — (Translated in King James Version as) destroy, (thrust out by) oppress(-ing, -ion, -or), proud, vex, do violence.

Following is a sampling of the various commandments; laws, statutes, ordinances, and judgments; that show as with Israel so with the strangers that sojourn among them.

Leviticus 17:10-15

“And whatsoever man *there be* of the house of Israel, or of the **strangers ⁽¹⁶¹⁶⁾ **that sojourn** ⁽¹⁴⁸¹⁾ **among** ⁽⁸⁴³²⁾ **you**, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off ⁽³⁷⁷²⁾ from **among** ⁽⁷¹³⁰⁾ his people.**

¹¹ For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

¹² Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any **stranger** ⁽¹⁶¹⁶⁾ **that sojourneth** ⁽¹⁴⁸¹⁾ **among** ⁽⁸⁴³²⁾ you eat blood.

¹³ And whatsoever man *there be* of the children of Israel, **or of the strangers** ⁽¹⁶¹⁶⁾ **that sojourn** ⁽¹⁴⁸¹⁾ **among** ⁽⁸⁴³²⁾ **you**, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

¹⁴ For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off. ⁽³⁷⁷²⁾

¹⁵ And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, ***whether it be one of your own country, or a stranger***, ⁽¹⁶¹⁶⁾ he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.” (KJV)

Leviticus 18:19-30

“Also thou shalt not approach unto a woman to uncover ⁽¹⁵⁴⁰⁾ her nakedness, as long as she is put apart ⁽⁵⁰⁷⁹⁾ for her uncleanness. ⁽²⁹³²⁾

²⁰ Moreover thou shalt not lie carnally with thy neighbour’s wife, to **defile** ⁽²⁹³⁰⁾ thyself with her.

²¹ And thou shalt not let any of thy seed ⁽²²³³⁾ pass through *the fire* to Molech, ⁽⁴⁴³²⁾ neither shalt thou **profane** ⁽²⁴⁹⁰⁾ the name ⁽⁸⁰³⁴⁾ of thy God: I *am* the LORD (Yehowah).

²² Thou shalt not **lie** ⁽⁷⁹⁰¹⁾ with mankind, ⁽²¹⁴⁵⁾ as with womankind: it *is* **abomination**. ⁽⁸⁴⁴¹⁾

²³ Neither shalt thou **lie** ⁽⁷⁹⁰³⁾ with any beast to **defile** ⁽²⁹³⁰⁾ thyself therewith: neither shall any woman stand before a beast to **lie down** ⁽⁷²⁵⁰⁾ thereto: it *is* **confusion**. ⁽⁸³⁹⁷⁾

²⁴ **Defile** ⁽²⁹³⁰⁾ not ye yourselves in any of these things: for in all these the nations are **defiled** ⁽²⁹³⁰⁾ which I cast out before you:

²⁵ And the land *is* **defiled**: ⁽²⁹³⁰⁾ therefore I do visit the **iniquity** ⁽⁵⁷⁷¹⁾ thereof upon it, and the land itself vomiteth out her inhabitants.

²⁶ Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these **abominations**; ⁽⁸⁴⁴¹⁾ ***neither any of your own nation, nor any stranger*** ⁽¹⁶¹⁶⁾ ***that sojourneth*** ⁽¹⁴⁸¹⁾ **among** ⁽⁸⁴³²⁾ **you**:

²⁷ (For all these **abominations** ⁽⁸⁴⁴¹⁾ have the men of the land done, which *were* before you, and the land *is* **defiled**;) ⁽²⁹³⁰⁾

²⁸ That the land spue ⁽⁶⁹⁵⁸⁾ not you out also, when ye **defile** ⁽²⁹³⁰⁾ it, as it spued ⁽⁶⁹⁵⁸⁾ out the nations that *were* before you.

²⁹ For whosoever shall commit any of these **abominations**, ⁽⁸⁴⁴¹⁾ even the souls that commit *them* shall be cut off ⁽³⁷⁷²⁾ from among ⁽⁷¹³⁰⁾ their people.

³⁰ Therefore shall ye keep mine ordinance, that ye commit not *any one* of these **abominable** ⁽⁸⁴⁴¹⁾ customs, which were committed before you, and that ye **defile** ⁽²⁹³⁰⁾ not yourselves therein: I *am* the LORD (Yehowah) your God.” (KJV)

Abominable/Abomination 8441 – תועבה *tow'ebah*, *to-ay-baw'*; or תעבה *tonebah*, *to-ay-baw'*; feminine active participle of 8581; properly, **something disgusting (morally)**, i.e. (as noun) **an abhorrence; especially idolatry or** (concretely) **an idol**: — (Translated in King James Version as) abominable (custom, thing), abomination.

Confusion 8397 – תבל *tebel*, *teh'-bel*; apparently from 1101; **mixture, i.e. unnatural bestiality**: — (Translated in King James Version as) confusion.

Defile 2930 – טמא *tame'*, *taw-may'*; a primitive root; **to be foul, especially in a ceremonial or moral sense (contaminated)**:— (Translated in King James Version as) defile (self), pollute (self), be (make, make self, pronounce) unclean, x utterly.

Iniquity 5771 – עון *'avon*, *aw-vone'*; or עוון *'avown* (2 Kings 7:9; Psalm 51:5 (7)), *aw-vone'*; from 5753; **perversity, i.e. (moral) evil**: — (Translated in King James Version as) fault, iniquity, mischief, punishment (of iniquity), sin.

Lie 7901 – שכב *shakab*, *shaw-kab'*; a primitive root; **to lie down (for rest, sexual connection, decease or any other purpose)**:— (Translated in King James Version as) x at all, cast down, ((lover-))lay (self) (down), (make to) lie (down, down to sleep, still with), lodge, ravish, take rest, sleep, stay.

Lie 7903 – שכבת *shkobeth*, *shek-o'-beth*; from 7901; **a (sexual) lying with**: — (Translated in King James Version as) x lie.

Lie down 7250 – רבע *raba'*, *raw-bah'*; a primitive root; **to squat or lie out flat, i.e. (specifically) in copulation**: — (Translated in King James Version as) let gender, lie down.

Profane 2490 – חלל *chalal*, *khaw-lal'*; a primitive root (compare 2470); properly, **to bore, i.e. (by implication) to wound, to dissolve**; figuratively, **to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge")**; denom. (from 2485) to play (the flute): — (Translated in King James Version as) begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

- Also translated as "Polluted."

Leviticus 20:1-7

"And the LORD (Yehowah) spake unto Moses, saying,

² Again, thou shalt say to the children of Israel, **Whosoever he be of the children of Israel, or of the strangers** ⁽¹⁶¹⁶⁾ **that sojourn** ⁽¹⁴⁸¹⁾ **in Israel**, that giveth *any* of his seed ⁽²²³³⁾ unto Molech; ⁽⁴⁴³²⁾ **he shall surely be put to death**: the people of the land shall stone him with stones.

³ And I will set my face against that man, and will cut him off ⁽³⁷⁷²⁾ from among ⁽⁷¹³⁰⁾ his people; because he hath given of his seed ⁽²²³³⁾ unto Molech, ⁽⁴⁴³²⁾ to **defile** ⁽²⁹³⁰⁾ my sanctuary, ⁽⁴⁷²⁰⁾ and to **profane** ⁽²⁴⁹⁰⁾ my holy ⁽⁶⁹⁴⁴⁾ name. ⁽⁸⁰³⁴⁾

⁴ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, ⁽⁴⁴³²⁾ and kill him not:

⁵ Then I will set my face against that man, and against his family, and will cut him off, ⁽³⁷⁷²⁾ and all that go a whoring ⁽²¹⁸¹⁾ after him, to commit whoredom ⁽²¹⁸¹⁾ with Molech, ⁽⁴⁴³²⁾ from among ⁽⁷¹³⁰⁾ their people.

⁶ And the soul that turneth after such as have **familiar spirits**, ⁽¹⁷⁸⁾ and after **wizards**, ⁽³⁰⁴⁹⁾ to go a whoring ⁽²¹⁸¹⁾ after them, I will even set my face against that soul, and will cut him off ⁽³⁷⁷²⁾ from among ⁽⁷¹³⁰⁾ his people.

⁷ **Sanctify** ⁽⁶⁹⁴²⁾ **yourselves therefore, and be ye holy**: ⁽⁶⁹¹⁸⁾ **for I am the LORD (Yehowah) your God."**
(KJV)

Familiar spirits 178 – אוֹב *'owb*, *obe*; from the same as 1 (**apparently through the idea of prattling a father's name**); properly, **a mumble, i.e. a water skin (from its hollow sound)**; hence **a necromancer (ventriloquist, as from a jar)**:— (Translated in King James Version as) bottle, familiar spirit.

Wizards 3049 – יִדְדֹנִי yidd'oniy, yid-deh-o-nee'; from 3045; properly, a knowing one; specifically, a conjurer; (by impl) a ghost: — (Translated in King James Version as) wizard.

- Leviticus 20:7 – The same applies to Christians

1 Peter 1:15-16

"But as he which hath called you is **holy**,⁽⁴⁰⁾ so be ye **holy**⁽⁴⁰⁾ in all manner of **conversation**;⁽³⁹¹⁾

¹⁶ Because it is written, Be ye **holy**;⁽⁴⁰⁾ for I am **holy**."⁽⁴⁰⁾ (KJV)

Conversation 391 – ἀναστροφή anastrophe, an-as-trof-ay'; from 390; **behavior**: — (Translated in King James Version as) conversation.

Leviticus 24:16

"And he that blasphemeth the name of the LORD (Yehowah), he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger,⁽¹⁶¹⁶⁾ as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death." (KJV)

Numbers 15:13-16

"All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD (Yehowah).

¹⁴ And if a stranger⁽¹⁶¹⁶⁾ sojourn⁽¹⁴⁸¹⁾ with you, or whosoever be among⁽⁸⁴³²⁾ you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD (Yehowah); as ye do, so he shall do.

¹⁵ One ordinance shall be both for you of the congregation, and also for the stranger⁽¹⁶¹⁶⁾ that sojourneth⁽¹⁴⁸¹⁾ with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD (Yehowah).

¹⁶ One law and one manner shall be for you, and for the stranger⁽¹⁶¹⁶⁾ that sojourneth⁽¹⁴⁸¹⁾ with you." (KJV)

There appears to be only one major exception. And that pertains to the keeping of the Passover. And note that this applied before the children of Israel entered the Promised Land.

Before the first Passover, while the children of Israel were still in the land of Egypt, The LORD spoke to Moses:

Exodus 12:1-20

"And the LORD (Yehowah) spake unto Moses and Aaron in the land of Egypt, saying,

² This month shall be unto you the beginning of months: it shall be the first month of the year to you.

³ Speak ye unto all the congregation⁽⁵⁷¹²⁾ of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

⁴ And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

⁵ Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

⁶ And ye shall keep it up until the fourteenth day of the same month: and **the whole assembly of the congregation** ⁽⁵⁷¹²⁾ **of Israel** shall kill it in the evening.

⁷ And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

⁸ And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

⁹ Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

¹⁰ And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

¹¹ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD'S** (Yehowah's) **Passover**.

¹² **For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD** (Yehowah).

¹³ **And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.**

¹⁴ And this day shall be unto you for a memorial; and **ye shall keep it a feast to the LORD** (Yehowah) **throughout your generations; ye shall keep it a feast by an ordinance forever**.

¹⁵ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be **cut off** ⁽³⁷⁷²⁾ from Israel.

¹⁶ And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

¹⁷ **And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.**

¹⁸ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

¹⁹ **Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off** ⁽³⁷⁷²⁾ **from the congregation** ⁽⁵⁷¹²⁾ **of Israel, whether he be a stranger,** ⁽¹⁶¹⁶⁾ **or born in the land.**

²⁰ Ye shall eat nothing leavened; **in all your habitations** shall ye eat unleavened bread." (KJV)

- Exodus 12:1-14 – These are the instructions for the keeping of Passover. There is no mention in these verses regarding “the stranger that sojourneth” with Israel. Only the “**the congregation of Israel**” or “**the whole assembly of the congregation of Israel**” appears in verses 3, 6.

However, in verses 3, 6 the Septuagint (LXX) has “**the congregation of the children of Israel**” which makes clear who is to keep the Passover?

King James Version (KJV)	Septuagint (LXX)
Exodus 12:3 “Speak ye unto all <u>the congregation of Israel</u> , saying, In the tenth <i>day</i> of this month they shall take to them every man a lamb, according to the house of <i>their</i> fathers, a lamb for an house:” (KJV)	Exodus 12:3 “Speak to all <u>the congregation of the children of Israel</u> , saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household.” (LXX)
Exodus 12:6 “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of <u>the congregation of Israel</u> shall kill it in the evening.” (KJV)	Exodus 12:6 “And it shall be kept by you till the fourteenth of this month, and all the multitude of <u>the congregation of the children of Israel</u> shall kill it toward evening.” (LXX)

- Exodus 12:15-20 – Are the instructions for the seven days of Unleavened Bread. Verse 19 clearly states that the stranger must keep the days of Unleavened Bread.

In verses 19 the Septuagint (LXX) agrees with the wording in the King James Version (KJV).

King James Version (KJV)	Septuagint (LXX)
Exodus 12:19 “Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from <u>the congregation of Israel</u> , whether he be a stranger, or born in the land.” (KJV)	Exodus 12:19 “Seven days leaven shall not be found in your houses; whosoever shall eat anything leavened, that soul shall be cut off from <u>the congregation of Israel</u> , both among the occupiers of the land and the original inhabitants.” (LXX)

- The Passover and the Days of Unleavened Bread are two separate feasts.

Leviticus 23: 4-6

“**These are the feasts of the LORD (Yehowah), even holy convocations**, which ye shall proclaim in their seasons.

⁵ In the fourteenth day of the first month at even is the LORD’S (Yehowah’s) passover.

⁶ And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD (Yehowah): seven days ye must eat unleavened bread.” (KJV)

- Does Leviticus 23: 4 say the feasts of the Jews or “the feasts of the LORD?”

When Israel left Egypt a “mixed multitude” went with them.

Exodus 12:37-38

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

³⁸ And a **mixed** ⁽⁶¹⁵⁴⁾ **multitude** ⁽⁷²²⁷⁾ went up also with them; and flocks, and herds, *even* very much cattle.” (KJV)

- The Hebrew word for “mixed” is עֶרֶב (ereb), where we get the English word “Arabia.”
- The mixed multitude could represent those from other nations as well as the children of Israel marrying outsiders. Especially with those from Egypt. For example:

Leviticus 24:10

“Now an Israelite woman’s son, whose father was an Egyptian, went out among ⁽⁸⁴³²⁾ the people of Israel. And the Israelite woman’s son and a man of Israel fought in the camp,” (KJV)

Mixed 6154 – עֶרֶב ‘ereb, ay’-reb; or עֶרֶב ‘ereb (1 Kings 10:15), (with the article prefix), eh’-reb; from 6148; the web (or transverse threads of cloth); also a mixture, (or mongrel race):— (Translated in King James Version as) Arabia, mingled people, mixed (multitude), woof.

6148 – עֶרֶב ‘arab, aw-rab’; a primitive root; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange):— (Translated in King James Version as) engage, (inter-)meddle (with), mingle (self), mortgage, occupy, give pledges, be(-come, put in) surety, undertake.

Multitude 7227 – רַב rab, rab; by contracted from 7231; abundant (in quantity, size, age, number, rank, quality):— (Translated in King James Version as) (in) abound(-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great(-ly, man, one), increase, long (enough, (time)), (do, have) many(-ifold, things, a time), ((ship-))master, mighty, more, (too, very) much, multiply(-tude), officer, often(-times), plenteous, populous, prince, process (of time), suffice(-lent).

The Ordinance for the Passover leaves us with no doubts who should and should not partake in the LORD’s Passover.

In order to take the Passover a man and the male members of his family had to be circumcised.

Exodus 12:43-51

“And the LORD (Yehowah) said unto Moses and Aaron, **This is the ordinance** ⁽²⁷⁰⁸⁾ **of the Passover:** ⁽⁶⁴⁵³⁾ **There shall no stranger** ⁽¹¹²¹⁾ **eat thereof:**

⁴⁴ But every man’s servant that is bought for money, **when thou hast circumcised him**, then shall he eat thereof.

⁴⁵ **A foreigner** ⁽⁸⁴⁵³⁾ **and an hired servant shall not eat thereof.**

⁴⁶ In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

⁴⁷ All the congregation of Israel shall keep it.

⁴⁸ **And when a stranger** ⁽¹⁶¹⁶⁾ **shall sojourn** ⁽¹⁴⁸¹⁾ **with thee, and will keep the Passover** ⁽⁶⁴⁵³⁾ **to the LORD (Yehowah), let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land:** for no uncircumcised person shall eat thereof.

⁴⁹ One law shall be to him that is homeborn, and unto the stranger⁽¹⁶¹⁶⁾ that sojourneth⁽¹⁴⁸¹⁾ among⁽⁸⁴³²⁾ you.

⁵⁰ Thus did all the children of Israel; as the LORD (Yehowah) commanded Moses and Aaron, so did they.

⁵¹ And it came to pass the selfsame day, *that* the LORD (Yehowah) did bring the children of Israel out of the land of Egypt by their armies.” (KJV)

Ordinance 2708 – חֻקָּה *chuqqah*, *khook-kaw'*; feminine of 2706, and meaning substantially the same: — (Translated in King James Version as) appointed, custom, manner, ordinance, site, statute.

2706 – חָק *choq*, *khoke*; from 2710; an enactment; hence, an appointment (of time, space, quantity, labor or usage):— (Translated in King James Version as) appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, x necessary, ordinance(-nary), portion, set time, statute, task.

Passover 6453 – פֶּסַח *peçach*, *peh'-sakh*; from 6452; a pretermission, i.e. exemption; used only techically of the Jewish Passover (the festival or the victim):— (Translated in King James Version as) Passover (offering).

- Exodus 12:47 - The Septuagint (LXX) once again has “**the congregation of the children of Israel,**”

Exodus 12:47

“All the congregation of the children of Israel shall keep it.” (LXX)

- Exodus 12:48 – The covenant of circumcision pertains to the land that YAH gave to Israel as an inheritance.

Genesis 17:1-14

“And when Abram was ninety years old and nine, the LORD (Yehowah) appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

² And I will make my covenant between me and thee, and will multiply thee exceedingly.

³ And Abram fell on his face: and God talked with him, saying,

⁴ As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

⁵ Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

⁶ And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

⁷ **And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.**

⁸ And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

⁹ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

¹⁰ **This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.**

¹¹ **And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.**

¹² And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

¹³ He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

¹⁴ And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (KJV)

END OF SIDE STUDY

This final passage applies not just to those who sojourn with Israel. But to those who choose to join themselves to YAH.

Isaiah 56:3-8

"Neither let the son ⁽¹¹²¹⁾ of the stranger, ⁽⁵²³⁶⁾ that hath joined ⁽³⁸⁶⁷⁾ himself to the LORD (Yehowah), speak, saying, The LORD (Yehowah) hath utterly separated ⁽⁹¹⁴⁾ me from his people: ⁽⁵⁹⁷¹⁾ neither let the eunuch ⁽⁵⁶³¹⁾ say, Behold, I *am* a dry tree.

⁴ For thus saith the LORD (Yehowah) unto the eunuchs ⁽⁵⁶³¹⁾ that keep ⁽⁸¹⁰⁴⁾ my Sabbaths, ⁽⁷⁶⁷⁶⁾ and choose ⁽⁹⁷⁷⁾ the things that please ⁽²⁶⁵⁴⁾ me, and take hold ⁽²³⁸⁸⁾ of my covenant; ⁽¹²⁸⁵⁾

⁵ Even unto them will I give in mine house and within my walls a place and a name ⁽⁸⁰³⁴⁾ better than of sons and of daughters: I will give them an everlasting ⁽⁵⁷⁶⁹⁾ name, ⁽⁸⁰³⁴⁾ that shall not be cut off. ⁽³⁷⁷²⁾

⁶ Also the sons ⁽¹¹²¹⁾ of the stranger, ⁽⁵²³⁶⁾ that join ⁽³⁸⁶⁷⁾ themselves to the LORD (Yehowah), to serve ⁽⁸³³⁴⁾ him, and to love the name ⁽⁸⁰³⁴⁾ of the LORD (Yehowah), to be his servants, every one that keepeth ⁽⁸¹⁰⁴⁾ the Sabbath ⁽⁷⁶⁷⁶⁾ from polluting ⁽²⁴⁹⁰⁾ it, and taketh hold ⁽²³⁸⁸⁾ of my covenant; ⁽¹²⁸⁵⁾

⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer: ⁽⁸⁶⁰⁵⁾ their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer ⁽⁸⁶⁰⁵⁾ for all people. ⁽⁵⁹⁷¹⁾

⁸ The Lord GOD which gathereth ⁽⁶⁹⁰⁸⁾ the outcasts of Israel saith, Yet will I gather ⁽⁶⁹⁰⁸⁾ others to him, beside those that are gathered ⁽⁶⁹⁰⁸⁾ unto him." (KJV)

- Isaiah 56:8 – John 10:16 definitely applies here.

John 10: 16

"And other sheep I have, which are not of this fold: ⁽⁸³³⁾ them also I must bring, and they shall hear my voice; and there shall be one fold, ⁽⁴¹⁶⁷⁾ and one shepherd." (KJV)

Covenant 1285 – בְּרִית *briyth, ber-eeth'*; from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):— (Translated in King James Version as) confederacy, (con-)feder(-ate), covenant, league.

Keep/ keepeth 8104 – שָׁמַר *shamar, shaw-mar'*; a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:— (Translated in King James Version as) beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

Prayer 8605 – תְּפִלָּה *tphillah, tef-il-law'*; from 6419; intercession, supplication; by implication, a hymn: — (Translated in King James Version as) prayer.

4. The Entire Law is Summed Up in a Single Command: Love Your Neighbor as Yourself.

This single command was summed up by Paul but not Christ. Christ said “Love Your Neighbor as yourself” is the second great commandment. However, the first Great Commandment is as follows.

Mark 12:29-31

“And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

³⁰ **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

³¹ **And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.** There is none other commandment greater than these.” (KJV)

Paul’s writings exclude the first Great commandment. As a result, most Christians will accept only the last six commandments. Or the moral laws as many refer to them. But many have very little regard for the first four.

The last six commandments tell us how to love each other. In like manner, the first four commandments tell us how to love YAH. Just saying you love God means nothing. Love is an action word. It requires that we do something.

For example:

As stated in Isaiah 56:4, by keeping YAH’s Sabbaths it shows that we choose the things that please Him.

Isaiah 56:4

“For thus saith the LORD (Yehowah) unto the eunuchs that **keep my Sabbaths,** ⁽⁷⁶⁷⁶⁾ **and choose the things that please me, and take hold of my covenant;**” (KJV)

5. Paul Did Not Observe the Sabbath As a Christian.

There is an argument that claims Paul only entered the synagogues to preach the gospel. However, he did not join the Jews in keeping the Sabbath.

Passages given to back up this claim: Acts 13:14, 17:1-3, 18:4.

Following are the three passages:

Acts 13:14

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the **Sabbath** ⁽⁴⁵²¹⁾ day, and sat down.” (KJV)

Acts 17:1-3

“Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

² And Paul, as his manner was, went in unto them, and three **Sabbath** ⁽⁴⁵²¹⁾ days reasoned with them out of the scriptures,

³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.” (KJV)

Acts 18:4

“And he reasoned in the synagogue every **Sabbath**, ⁽⁴⁵²¹⁾ and persuaded the Jews and the Greeks.” (KJV)

Now let us take a closer look at these passages.

Acts 13:14-16

Acts 13:14-16

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the **synagogue** ⁽⁴⁸⁶⁴⁾ on the **Sabbath** ⁽⁴⁵²¹⁾ day, and sat down.

¹⁵ **And after the reading of the law and the prophets the rulers of the synagogue** ⁽⁴⁸⁶⁴⁾ sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on.*

¹⁶ **Then Paul stood up**, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.” (KJV)

- Acts 15:21 also tells us what was taught in the synagogues on the Sabbath day.

Acts 15:21

“For Moses of old time hath in every city them that preach him, **being read in the synagogues** ⁽⁴⁸⁶⁴⁾ **every Sabbath day.**” ⁽⁴⁵²¹⁾ (KJV)

- It appears Paul stayed for the entire service. He sat through the reading of the law and the prophets. Then after the service Paul and all the other men were given the opportunity to speak.
- If Paul was only in the synagogue to preach the gospel couldn't he have waited until after Sabbath service?

Synagogue 4864 – συναγωγή **sunagoge**, *soon-ag-o-gay'*; from (the reduplicated form of) 4863; **an assemblage of persons; specially, a Jewish "synagogue" (the meeting or the place)**; by analogy, **a Christian church**: — (Translated in King James Version as) assembly, congregation, synagogue.

4863 – συνάγω **sunago**, *soon-ag'-o*; from 4862 and 71; **to lead together, i.e. collect or convene; specially, to entertain (hospitably)**: — (Translated in King James Version as) + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Acts 17:1-3

Acts 17:1-3

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

² **And Paul, as his manner** ⁽¹⁴⁸⁶⁾ **was**, went in unto them, and three **Sabbath** ⁽⁴⁵²¹⁾ **days reasoned with them out of the scriptures,**

³ **Opening** ⁽¹²⁷²⁾ **and alleging,** ⁽³⁹⁰⁸⁾ **that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."** (KJV)

- As with the other passage, Paul was given an opportunity to speak but there is no indication that he disrupted normal services or came in when the services were almost over.

Acts 18:4-5

Acts 18:4-5

"And **he reasoned** ⁽¹²⁵⁶⁾ **in the synagogue every Sabbath,** ⁽⁴⁵²¹⁾ **and persuaded** ⁽³⁹⁸²⁾ **the Jews and the Greeks.**

⁵ **And when Silas and Timotheus were come from Macedonia, Paul was pressed** ⁽⁴⁹¹²⁾ **in the spirit, and testified** ⁽¹²⁶³⁾ **to the Jews that Jesus was Christ."** (KJV)

- Following the custom of the time, Paul was allowed to preach (reason) in the synagogues

Acts 17:13-18

"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

¹⁴ **And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.**

¹⁵ **And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.**

¹⁶ **Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.**

¹⁷ **Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**

¹⁸ **Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the **resurrection.**"⁽³⁸⁶⁾ (KJV)**

- Acts 17:16-17 – It appears Paul did more than preach the gospel when he stood up to speak in or out of the synagogues; and whether on the Sabbath or not.

Based on these passages can we honestly conclude that Paul did not keep the Sabbath? How do we differentiate between Paul attending Sabbath services and Paul only there to preach the gospel? And even if it was his manner to reason with those attending services, there is nothing that says Paul did or did not keep the entire Sabbath day.

However, if it can be said that Paul did not keep the Sabbath because he just went to the synagogues to preach the gospel; then applying this same reasoning the same thing can be said about Christ. Why? Because it is recorded that Christ went into the synagogues on Sabbath and preached the gospel. And all four of the gospel accounts attest to this fact.

On the other hand, if it can be said that Christ kept the Sabbath, then the same can be said about Paul.

COMPARISON	
Paul	Christ
Acts 18:4 "And he (Paul) reasoned in the synagogue every Sabbath , and persuaded the Jews and the Greeks." (KJV)	Luke 13:10 "And he (Yeshua) was teaching in one of the synagogues on the Sabbath. " (KJV)

Following are examples from all four gospel accounts confirming that Christ taught and preached in the synagogues.

Matthew 4:23

"And Jesus went about all Galilee, **teaching in their synagogues**,⁽⁴⁸⁶⁴⁾ **and preaching** ⁽²⁷⁸⁴⁾ **the gospel** ⁽²⁰⁹⁸⁾ **of the kingdom**,⁽⁹³²⁾ and healing all manner of sickness and all manner of disease among the people." (KJV)

Matthew 9:35

"And Jesus went about all the cities and villages, **teaching in their synagogues**,⁽⁴⁸⁶⁴⁾ **and preaching** ⁽²⁷⁸⁴⁾ **the gospel** ⁽²⁰⁹⁸⁾ **of the kingdom**,⁽⁹³²⁾ and healing every sickness and every disease among the people." (KJV)

Mark 1:35-39

“And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

³⁶ And Simon and they that were with him followed after him.

³⁷ And when they had found him, they said unto him, All *men* seek for thee.

³⁸ And he said unto them, **Let us go into the next towns, that I may preach there also: for therefore came I forth.**

³⁹ **And he preached in their [synagogues](#) ⁽⁴⁸⁶⁴⁾ throughout all Galilee, and cast out devils.”** (KJV)

Mark 3:1-5

“**And he entered again into the [synagogue](#); ⁽⁴⁸⁶⁴⁾** and there was a man there which had a withered hand.

² **And they watched him, whether he would heal him on the [Sabbath day](#); ⁽⁴⁵²¹⁾** that they might accuse him.

³ And he saith unto the man which had the withered hand, Stand forth.

⁴ And he saith unto them, **Is it lawful to do good ⁽¹⁵⁾ on the [Sabbath days](#), ⁽⁴⁵²¹⁾ or to do evil? ⁽²⁵⁵⁴⁾ to **save** ⁽⁴⁹⁸²⁾ life, or to kill?** But they held their peace.

⁵ **And when he had looked round about on them with anger, being grieved for the hardness of their hearts,** he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.” (KJV)

Save 4982 – σώζω *sozo*, *sode'-zo*; from a primary σως *sos* (contraction for obsolete σάος *saos*, “safe”); **to save**, i.e. **deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Mark 6:1-2

“And he went out from thence, and came into his own country; and his disciples follow him.

² **And when the [Sabbath day](#) ⁽⁴⁵²¹⁾ was come, he began to teach in the [synagogue](#); ⁽⁴⁸⁶⁴⁾** and many hearing *him* were astonished, saying, From whence hath this *man* these things? **And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?”** (KJV)

Luke 4:14-21

“And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

¹⁵ **And he taught in their [synagogues](#), ⁽⁴⁸⁶⁴⁾ being glorified ⁽¹³⁹²⁾ of all.**

¹⁶ And he came to Nazareth, where he had been brought up: and, **as his [custom](#) ⁽¹⁴⁸⁶⁾ was, he went into the [synagogue](#) ⁽⁴⁸⁶⁴⁾ on the [Sabbath](#) ⁽⁴⁵²¹⁾ day, and stood up for to read.**

¹⁷ And there was **delivered** ⁽¹⁹²⁹⁾ unto him the book of the prophet Esaias (Isaiah). And when he had opened the book, he found the place where it was written,

¹⁸ The Spirit of the Lord *is* upon me, because he hath **anointed** ⁽⁵⁵⁴⁸⁾ me to preach the gospel ⁽²⁰⁹⁷⁾ to the poor; he hath sent me to heal the **brokenhearted**, ⁽²⁵⁸⁸⁾ to preach **deliverance** ⁽⁸⁵⁹⁾ to the captives, ⁽¹⁶⁴⁾ and recovering of sight to the **blind**, ⁽⁵¹⁸⁵⁾ to set ⁽⁶⁴⁹⁾ at **liberty** ⁽⁸⁵⁹⁾ them that are bruised, ⁽²³⁵²⁾

¹⁹ To preach the **acceptable** ⁽¹¹⁸⁴⁾ year of the Lord.

²⁰ And he closed the book, and he gave *it* again to the minister, ⁽⁵²⁵⁷⁾ and sat down. And the eyes of all them that were in the [synagogue](#) ⁽⁴⁸⁶⁴⁾ were fastened on him.

²¹ And he began to say unto them, this day is this scripture ⁽¹¹²⁴⁾ fulfilled in your ears.” (KJV)

Deliverance / Liberty 859 – ἄφεσις **aphesis**, *af'-es-is*; from 863; **freedom**; (figuratively) **pardon**: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

KJV translates 859 as follows: remission (9x), forgiveness (6x), deliverance (1x), liberty (1x).

- Luke 4:16 – Tells us Christ taught in the synagogues “as his **custom** was.” In like manner Acts 17:2 tells us Paul went into the synagogues on the Sabbath “as his **manner** was.”

Acts 17:2

“And Paul, as his **manner** ⁽¹⁴⁸⁶⁾ was, went in unto them, and three **Sabbath** ⁽⁴⁵²¹⁾ days reasoned with them out of the scriptures,” (KJV)

“Custom” and “Manner” are from the same Greek word ἔθω (etho).

Custom/ Manner 1486 – ἔθω **etho**, *eth'-o*; a primary verb; **to be used (by habit or conventionality)**; neuter perfect participle usage: — (Translated in King James Version as) be custom (manner, wont).

Luke 13:10-12

“And he was teaching in one of the **synagogues** ⁽⁴⁸⁶⁴⁾ on the **Sabbath**. ⁽⁴⁵²¹⁾

¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

¹² And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.” (KJV)

John 6:59

“These things said he in the **synagogue**, ⁽⁴⁸⁶⁴⁾ as he taught in Capernaum.” (KJV)

John 18:19-21

“The high priest then asked Jesus of his disciples, and of his doctrine.

²⁰ **Jesus answered him, I spake openly to the world; I ever taught in the **synagogue**, ⁽⁴⁸⁶⁴⁾ and in the temple, whither the Jews always resort;** and in secret have I said nothing.

²¹ Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.” (KJV)

6. Paul Says We Are Delivered from the Law

Their rationalization for this is based on Romans 7:6-7, 10:4; Galatians 3:24-25; Ephesians 2:15.

Romans 7:6-7

Romans 7:6-7

“But now we are **delivered** ⁽²⁶⁷³⁾ from **the law**, ⁽³⁵⁵¹⁾ that being dead wherein we were **held**; ⁽²⁷²²⁾ that we should **serve** ⁽¹³⁹⁸⁾ in newness ⁽²⁵³⁸⁾ of spirit, and not *in* the oldness ⁽³⁸²¹⁾ of the letter. ⁽¹¹²¹⁾

⁷ What shall we say then? *Is* the **law** ⁽³⁵⁵¹⁾ sin? God forbid. Nay, I had not known sin, but by **the law**: ⁽³⁵⁵¹⁾ for I had not known lust, except **the law** ⁽³⁵⁵¹⁾ had said, Thou shalt not covet.” (KJV)

Delivered 2673 – καταργέω *katargeo*, *kat-arg-eh'-o*; from 2596 and 691; **to be (render) entirely idle (useless)**, literally or figuratively: — (Translated in King James Version as) abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

Thayer's Greek Lexicon – **2673** –1. *to render idle, unemployed, inactive, inoperative: tēn gēn*, to deprive of its strength, make barren Luke 13:7; to cause a person or a thing to have no further efficiency; to deprive of force, influence, power (A.V. *bring to nought, make of none effect*): diabolic powers;; to make void, *to cause to cease, put an end to, do away with, annul, abolish*;; that the body of sin might be done away, i.e. not the material of the body, but the body so far forth as it is an instrument of sin; accordingly, that the body may cease to be an instrument of sin, *to cease, pass away, be done away*: of things, *to be severed from, separated from, discharged from, loosed from, anyone; to terminate all contact with one, to make idle, i.e. to leave the hand unemployed*;

Serve 1398 – δουλεύω *douleuo*, *dool-yoo'-o*; from 1401; **to be a slave to** (literal or figurative, involuntary or voluntary): — (Translated in King James Version as) be in bondage, (do) serve (-ice).

- This brings to mind Romans 8.

Romans 8:1-9

“**There is therefore now no condemnation** ⁽²⁶³¹⁾ **to them which are in Christ Jesus, who walk not after** ⁽²⁵⁹⁶⁾ **the flesh,** ⁽⁴⁵⁶¹⁾ **but after** ⁽²⁵⁹⁶⁾ **the Spirit.**

² For the law ⁽³⁵⁵¹⁾ of the Spirit of life in Christ Jesus hath made me free from the law ⁽³⁵⁵¹⁾ of sin and death.

³ For what the law ⁽³⁵⁵¹⁾ could not do, in that it was weak through the flesh, ⁽⁴⁵⁶¹⁾ God sending his own Son in the likeness of sinful flesh, ⁽⁴⁵⁶¹⁾ and for sin, **condemned** ⁽²⁶³²⁾ sin in the flesh: ⁽⁴⁵⁶¹⁾

⁴ **That the righteousness** ⁽¹³⁴⁵⁾ **of the law** ⁽³⁵⁵¹⁾ **might be fulfilled** ⁽⁴¹³⁷⁾ **in us, who walk not after the flesh,** ⁽⁴⁵⁶¹⁾ **but after the Spirit.**

⁵ For they that are after the flesh ⁽⁴⁵⁶¹⁾ do mind ⁽⁵⁴²⁶⁾ the things of the flesh; ⁽⁴⁵⁶¹⁾ but they that are after the Spirit the things of the Spirit.

⁶ For to be **carnally** ⁽⁴⁵⁶¹⁾ minded ⁽⁵⁴²⁷⁾ *is* death; but to be spiritually minded ⁽⁵⁴²⁷⁾ *is* life and peace.

⁷ Because the carnal ⁽⁴⁵⁶¹⁾ mind ⁽⁵⁴²⁷⁾ is enmity ⁽²¹⁸⁹⁾ against God: for it is not subject ⁽⁵²⁹³⁾ to the law ⁽³⁵⁵¹⁾ of God, neither indeed can be.

⁸ So then they that are in the flesh ⁽⁴⁵⁶¹⁾ cannot ⁽¹⁴¹⁰⁾ please God.

⁹ But ye are not in the flesh, ⁽⁴⁵⁶¹⁾ but in the Spirit, if so be that the Spirit of God dwell ⁽³⁶¹¹⁾ in you. Now if any man have not the Spirit of Christ, he is none of his." (KJV)

Condemnation 2631 – κατάκριμα katakrima, kat-ak'-ree-mah; from 2632; an adverse sentence (the verdict): — (Translated in King James Version as) condemnation.

- Romans 8:1 –Christ explains condemnation as follows:

John 3:17-21

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

¹⁸ He that believeth on him is not condemned: **but he that believeth not is condemned already**, because he hath not believed in the name of the only begotten Son of God.

¹⁹ And this is the **condemnation**, ⁽²⁹²⁰⁾ that light is come into the world, and men loved darkness rather than light, because their **deeds** ⁽²⁰⁴¹⁾ were evil.

²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

²¹ **But he that doeth truth cometh to the light**, that his deeds may be made manifest, that they are wrought in God." (KJV)

- Word "deeds" often translated as "work(s)."

Condemnation 2920 – κρίσις krisis, kree'-sis; **decision** (subjectively or objectively, **for or against**); by extension, **a tribunal**; by implication, **justice (especially, divine law)**: — (Translated in King James Version as) accusation, condemnation, damnation, judgment.

Deeds 2041 – ἔργον ergon, er'-gon; from a primary (but obsolete) ἔργω ergo (**to work**); **toil (as an effort or occupation)**; by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

Christ also tells us:

John 3:5-6

"Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

⁶ That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit.**" (KJV)

To walk after the Spirit, according to the prophets is to have the law of YAH written on your heart which will enable you to **keep** (guard) and **do** the law of YAH.

Jeremiah 31:31-34

"Behold, the days come, saith the LORD (Yehowah), that **I will make a new covenant** ⁽¹²⁸⁵⁾ **with the house of Israel, and with the house of Judah:**

³² **Not according to the covenant** ⁽¹²⁸⁵⁾ **that I made with their fathers** in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (Yehowah):

³³ **But this shall be the covenant** ⁽¹²⁸⁵⁾ **that I will make with the house of Israel; After those days, saith the LORD (Yehowah), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

³⁴ **And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (Yehowah): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (Yehowah): for I will forgive their iniquity, and I will remember their sin no more.”** (KJV)

Covenant 1285 – בְּרִית *briyth, ber-eeth'*; from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):— (Translated in King James Version as) confederacy, (con-)feder(-ate), covenant, league.

- Jeremiah 31:33 – The new covenant would not be on stone tables written by the finger of YAH. The new covenant would be written on our hearts. Yet the core of the covenant remains the same. And that is the law of YAH.
- Ezekiel 36 gives us greater detail.

Ezekiel 36:22-27

“Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name’s sake, which ye have **profaned** ⁽²⁴⁹⁰⁾ among the heathen, whither ye went.

²³ And I will sanctify my great name, which was **profaned** ⁽²⁴⁹⁰⁾ among the heathen, which ye have **profaned** ⁽²⁴⁹⁰⁾ in the midst of them; and the heathen shall know that I *am* the LORD (Yehowah), saith the Lord GOD, when I shall be **sanctified** ⁽⁶⁹⁴²⁾ in you before their eyes.

²⁴ For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

²⁵ **Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.**

²⁶ **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

²⁷ **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.”** (KJV)

- The author of the Book of Hebrews links Jeremiah 31:33-34 to Christ and the new covenant.

Hebrews 8:6-13

“But now hath he obtained a more excellent ministry, by how much **also he is the mediator of a better covenant**, ⁽¹²⁴²⁾ **which was established upon better promises.**

⁷ For if that first *covenant* had been faultless, then should no place have been sought for the second.

⁸ For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new **covenant** ⁽¹²⁴²⁾ with the house of Israel and with the house of Judah:

⁹ Not according to the **covenant** ⁽¹²⁴²⁾ that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; **because they continued not in my covenant,** ⁽¹²⁴²⁾ and I **regarded them not,** saith the Lord.

¹⁰ **For this is the covenant** ⁽¹²⁴²⁾ **that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:**

¹¹ **And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.**

¹² **For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.**

¹³ In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.” (KJV)

Hebrews 9:11-28, 10:1-18

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

¹² **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

¹³ **For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

¹⁴ **How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience** ⁽⁴⁸⁹³⁾ **from dead works to serve the living God?**

¹⁵ **And for this cause he is the mediator of the New Testament** (covenant), ⁽¹²⁴²⁾ **that by means of death, for the redemption** ⁽⁶²⁹⁾ **of the transgressions** ⁽³⁸⁴⁷⁾ **that were under the first testament** (covenant), ⁽¹²⁴²⁾ **they which are called might receive the promise of eternal inheritance.**

¹⁶ For where a **testament** (covenant) ⁽¹²⁴²⁾ *is*, there must also of necessity be the death of the **testator**. ⁽¹³⁰³⁾

¹⁷ For a **testament** (covenant) ⁽¹²⁴²⁾ *is* of force after men are dead: otherwise it is of no strength at all while the **testator** ⁽¹³⁰³⁾ liveth.

¹⁸ Whereupon neither the first *testament* was dedicated without blood.

¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

²⁰ Saying, This *is* the blood of the **testament** (covenant) ⁽¹²⁴²⁾ which God hath enjoined unto you.

²¹ Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

²² And almost all things are by the law purged with blood; and without shedding of blood is no remission.

²³ **It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.**

²⁴ For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

²⁵ Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

²⁶ For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

²⁷ And as it is appointed unto men once to die, but after this the judgment:

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10

"For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

² For then would they not have ceased to be offered? because that the worshippers ⁽³⁰⁰⁰⁾ once purged should have had no more **conscience** ⁽⁴⁸⁹³⁾ of sins.

³ But in those sacrifices there is a remembrance again made of sins every year.

⁴ For it is not possible that the blood of bulls and of goats should take away sins.

⁵ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest ⁽²³⁰⁹⁾ not, but a body hast thou prepared ⁽²⁶⁷⁵⁾ me:

⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure.

⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

⁸ Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest ⁽²³⁰⁹⁾ not, neither hadst pleasure therein; which are offered by the law;

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

¹² But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

¹³ From henceforth expecting till his enemies be made his footstool.

¹⁴ For by one offering he hath perfected forever them that are sanctified.

¹⁵ *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

¹⁶ This is the covenant ⁽¹²⁴²⁾ that I will make with them after those days, saith the Lord, I will put my laws ⁽³⁵⁵¹⁾ into their hearts, ⁽²⁵⁸⁸⁾ and in their minds ⁽¹²⁷¹⁾ will I write them;

¹⁷ And their sins and iniquities ⁽⁴⁵⁸⁾ will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin." (KJV)

- Hebrews 10:6 – The Book of Jeremiah confirms this.

Jeremiah 7:21-24

“Thus saith the LORD (Yehowah) of hosts, the God of Israel; **Put your burnt offerings unto your sacrifices, and eat flesh.**

²² **For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:**

²³ **But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.**

²⁴ **But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.” (KJV)**

Conscience 4893 – συνείδησις *suneidesis*, *soon-i'-day-sis*; from a prolonged form of 4894; **co-perception, i.e. moral consciousness**: — (Translated in King James Version as) conscience.

Covenant/ Testament 1242 – διαθήκη *diatheke*, *dee-ath-ay'-kay*; from 1303; properly, **a disposition, i.e. (specially) a contract (especially a devisory will)**: — (Translated in King James Version as) covenant, testament.

Testator 1303 – διατίθεμαι *diatithemai*, *dee-at-ith'-em-ahee*; middle voice from 1223 and 5087; **to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest)**: — (Translated in King James Version as) appoint, make, testator.

Iniquity 458 – ἀνομία *anomia*, *an-om-ee'-ah*; from 459; **illegality, i.e. violation of law or** (genitive case) **wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

Redemption 629 – ἀπολύτρωσις *apolutrosis*, *ap-al-oo'-tro-sis*; from a compound of 575 and 3083; **(the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation**: — (Translated in King James Version as) deliverance, redemption.

- Hebrews 10:11-12 - Some want to justify why they refuse to keep Sabbath based on Numbers 28:9-10.

Numbers 28:9-10

“And on the **Sabbath** ⁽⁷⁶⁷⁶⁾ **day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:**

¹⁰ ***This is* the burnt offering of every Sabbath, ⁽⁷⁶⁷⁶⁾ beside the continual burnt offering, and his drink offering.” (KJV)**

However, as shown in the above passages, from the Book of Hebrews, sacrifices and offerings are done away with because Christ sacrificed Himself to atone for our sins.

- Romans 8: 4 – By saying “**the righteousness of the law might be fulfilled in us**” Paul is obviously saying the law has not been nullified. He goes on to say this is accomplished by walking after the Spirit.

And again, according to Ezekiel 36:27 **"I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."**

On the other hand, the fleshy, or carnal minded person cannot walk in YAH's statutes, keep His judgments and do them because they do not have the Spirit of YAH. Therefore, they cannot please YAH.

- It appears Paul is saying in Romans 8 that if we have the Spirit of Christ we are now able to keep the law of YAH because the Spirit of Christ enables us to do so. In other words, **we are free from our inability to keep the law of YAH.**
 - If this is true in Romans 8 is it safe to assume it must be true in Romans 7:6-7?
 - But to those who remain steadfast believers that Paul is saying that we are delivered from the law than wouldn't you think this would apply to all laws?

After all, Paul said:

Galatians 3:27-28

"For as many of you as have been baptized into Christ have put on Christ.

²⁸ **There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.**" (KJV)

So why, if according to Paul we are delivered from the law, are some, according to Paul, still bound to the law?

1 Corinthians 7:39

"The wife is bound by the law" ⁽³⁵⁵¹⁾ **as long as her husband liveth;** but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (KJV)

Romans 7:1-3

"Know ye not, brethren, (for I speak to them that know the **law**,) ⁽³⁵⁵¹⁾ how that the **law** ⁽³⁵⁵¹⁾ hath dominion over a man as long as he liveth?

² **For the woman which hath an husband is bound by the law** ⁽³⁵⁵¹⁾ **to her husband** so long as he liveth; but if the husband be dead, she is loosed from the **law** ⁽³⁵⁵¹⁾ **of her husband.**

³ So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: **but if her husband be dead, she is free from that law;** ⁽³⁵⁵¹⁾ so that she is no adulteress, though she be married to another man." (KJV)

1 Corinthians 14:34

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, **as also saith the law.**" ⁽³⁵⁵¹⁾ (KJV)

- This is not in the Law of Moses. However, it is in the Talmud.

Either we are (all) delivered from the law or we are not. Picking and choosing only the laws that suit our fancy is nothing short of hypocrisy.

It is recorded that Paul also said:

Ephesians 6:1-3

"Children, obey your parents in the Lord: for this is right.

² **Honour thy father and mother; (which is the first commandment with promise;)**

³ **That it may be well with thee, and thou mayest live long on the earth."** (KJV)

- The Ephesians were not from the tribes of Israel. So if we are no longer under the law, why would Paul bring up the fifth commandment to Gentiles who did not previously know the laws and commandments of YAH in the first place?

Ephesians 5:3-6

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

⁴ **Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.**

⁵ **For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.**

⁶ **Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.** ⁽⁵⁴³⁾ (KJV)

Colossians 3:5-7

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

⁶ **For which things' sake the wrath of God cometh on the children of disobedience:** ⁽⁵⁴³⁾

⁷ **In the which ye also walked some time, when ye lived in them."** (KJV)

- Ephesians 5:5 and Colossians 3:5 – lists some of the **do not**s that are written in the Law.

- So, if there is no law what are they disobeying?

Disobedience 543 – ἀπειθεῖα *apeitheia*, *ap-i'-thi-ah*; from 545; **disbelief (obstinate and rebellious)**: — (Translated in King James Version as) disobedience, unbelief.

Romans 10:4

Let's start by putting this verse in context.

Romans 10:1-5

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

² **For I bear them record that they have a zeal of God, but not according to knowledge.**

³ **For they being ignorant of God's righteousness, ⁽¹³⁴³⁾ and going about to establish their own righteousness, ⁽¹³⁴³⁾ have not submitted themselves ⁽⁵²⁹³⁾ unto the righteousness ⁽¹³⁴³⁾ of God.**

⁴ **For Christ is the end ⁽⁵⁰⁵⁶⁾ of the law ⁽³⁵⁵¹⁾ for righteousness ⁽¹³⁴³⁾ to every one that believeth.**

⁵ For Moses describeth the **righteousness** ⁽¹³⁴³⁾ which is of the law, ⁽³⁵⁵¹⁾ that the man which doeth those things shall live by them.” (KJV)

- So by Paul saying “**Christ is the end of the law for righteousness**” is he now implying we do not have to be righteous because Christ is the “**end**” of righteousness for us?

However, instead of saying Christ is the “**end** of the law for righteousness;” how about Christ is the “**goal**” of the law for righteousness.

End 5056 – τέλος *telos*, tel'-os; from a primary τέλλω *tello* (**to set out for a definite point or goal**); properly, **the point aimed at as a limit**, i.e. (by implication) **the conclusion of an act or state** (termination (literally, figuratively or indefinitely), **result (immediate, ultimate or prophetic), purpose**); **specially, an impost or levy (as paid)**: — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

Righteousness 1343 – δικαιοσύνη *dikaioisune*, dik-ah-yos-oo'-nay; from 1342; **equity (of character or act)**; **specially (Christian) justification**: — (Translated in King James Version as) righteousness.

1342 – δίκαιος *dikaios*, dik'-ah-yos; from 1349; **equitable (in character or act)**; by implication, **innocent, holy** (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

Submitted themselves 5293 – ὑποτάσσω *hupotasso*, hoop-ot-as'-so; from 5259 and 5021; **to subordinate**; reflexively, **to obey**: — (Translated in King James Version as) be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

- Recall that in Romans 8:4 Paul says the following:

Romans 8:3-4

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁴ That **the righteousness of the law might be fulfilled in us**, who walk not after the **flesh**, but after the Spirit.” (KJV)

- If **the righteousness of the law** might be **fulfilled in us**; then we are obviously not delivered from the law. Unless of course someone is not walking after the Spirit. In which case they have delivered themselves from the law.
- According to the Apostle John:
 - The children of God **doeth** righteousness.
 - The children of the devil **doeth not** righteousness.

1 John 2:28-29

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

²⁹ If ye know that he is righteous, ye know that **every one that doeth righteousness is born of him.**” (KJV)

1 John 3:10

“In this the **children of God** are **manifest**,⁽⁵³¹⁸⁾ and the children of the devil: whosoever doeth not righteousness⁽¹³⁴³⁾ is not of God, neither he that loveth not his brother.” (KJV)

Manifest 5318 – φανερός *phaneros*, *fan-er-os*’; from 5316; **shining, i.e. apparent** (literally or figuratively); neuter (as adverb) publicly, externally: — (Translated in King James Version as) abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

Then John tells us we purify ourself.

1 John 3:1-3

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

² Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

³ And every man that hath this hope in him purifieth⁽⁴⁸⁾ himself, even as he is pure.”⁽⁵³⁾ (KJV)

The Apostle Peter backs this up.

1 Peter 1:22

“Seeing ye have **purified**⁽⁴⁸⁾ your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a* **pure**⁽²⁵¹³⁾ heart fervently:” (KJV)

Pure 53 – ἁγνός *hagnos*, *hag-nos*’; from the same as 40; properly, **clean, i.e.** (figuratively) **innocent, modest, perfect**: — (Translated in King James Version as) chaste, clean, pure.

Pure 2513 – καθάρος *katharos*, *kath-ar-os*’; of uncertain affinity; **clean** (literally or figuratively): — (Translated in King James Version as) clean, clear, pure.

Purified/ Purifieth 48 – ἁγνίζω *hagnizo*, *hag-nid’-zo*; from 53; **to make clean, i.e.** (figuratively) **sanctify (ceremonially or morally)**: — (Translated in King James Version as) purify (self).

Christ is our example. And according to the Apostle John:

1 John 2:3-6

“And hereby we do know that we know him, if we keep his commandments.

⁴ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

⁵ But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

⁶ He that saith he abideth in him ought himself also so to walk, even as he walked.” (KJV)

Galatians 3:24-26

Galatians 3:24-26

"Wherefore the law ⁽³⁵⁵¹⁾ was our **schoolmaster** ⁽³⁸⁰⁷⁾ to bring us unto Christ, that we might be justified ⁽¹³⁴⁴⁾ by faith. ⁽⁴¹⁰²⁾

²⁵ But after that faith ⁽⁴¹⁰²⁾ is come, we are no longer under a **schoolmaster**. ⁽³⁸⁰⁷⁾"

²⁶ For ye are all **the children of God by faith** ⁽⁴¹⁰²⁾ **in Christ Jesus.**" (KJV)

Schoolmaster 3807 – παιδαγωγός *paidagogos*, *pahee-dag-o-gos*; from 3816 and a reduplicated form of 71; a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication, (figuratively) a tutor ("paedagogue")): — (Translated in King James Version as) instructor, schoolmaster.

- Galatians 3:24 – According to Romans 2:13:

Romans 2:13

"(For not the hearers of the law *are* just before God, but the doers ⁽⁴¹⁶³⁾ of the law ⁽³⁵⁵¹⁾ shall be justified. ⁽¹³⁴⁴⁾" (KJV)

Doers 4163 – ποιητής *poietes*, *poy-ay-tace*; from 4160; a performer; specially, a "poet"; — (Translated in King James Version as) doer, poet.

- So which is it? Are we, according to Paul, justified by faith or justified by law?
- Should we choose based on preference, convenience or the Word of YAH?
- Galatians 3:25 – If you truly have the Holy Spirit the Law of YAH is now written on your hearts. As a result, a schoolmaster would no longer be needed. Recall that we were told the following in Jeremiah 31:33-34:

Jeremiah 31:33-34

"But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (Yehowah), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (Yehowah): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (Yehowah): for I will forgive their iniquity, and I will remember their sin no more." (KJV)

Most hold to the part about the forgiveness of sins. But few seem to consider that if the Law is written on their heart, then by the Holy Spirit they would desire to keep the Law of YAH and not continue to practice sin.

- Galatians 3:26 – John 1:10-13 tells us:

John 1:10-13

“He was in the world, and the world was made by him, and the world knew him not.

¹¹ He came unto his own, and his own **received** ⁽³⁸⁸⁰⁾ him not.

¹² But as many as **received** ⁽²⁹⁸³⁾ him, to them gave he **power** ⁽¹⁸⁴⁹⁾ to **become** ⁽¹⁰⁹⁶⁾ the sons of God, **even to them that believe** ⁽⁴¹⁰⁰⁾ on his **name**: ⁽³⁶⁸⁶⁾

¹³ Which were **born**, ⁽¹⁰⁸⁰⁾ not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (KJV)

Become 1096 – γίνομαι *ginomai*, *ghin'-om-ah-ee*; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become** (come into being), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

- Also translated as “made”

Believe / Believed 4100 – πιστεύω *pisteuo*, *pist-yoo'-o*; from 4102; **to have faith** (in, upon, or with respect to, a person or thing), i.e. credit; by implication, **to entrust** (especially one's spiritual well-being to Christ): — (Translated in King James Version as) believe(-r), commit (to trust), put in trust with.

Faith 4102 – πίστις *pistis*, *pis'-tis*; from 3982; **persuasion**, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, **constancy in such profession**; by extension, **the system of religious (Gospel) truth itself**: — (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

Born 1080 – γεννάω *gennao*, *ghen-nah'-o*; from a variation of 1085; **to procreate** (properly, of the father, but by extension of the mother); figuratively, **to regenerate**: — (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

Name 3686 – ὄνομα *onoma*, *on'-om-ah*; from a presumed derivative of the base of 1097 (compare 3685); a “name” (literally or figuratively) (**authority, character**): — (Translated in King James Version as) called, (+ sur-)name(-d).

Power 1849 – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (in the sense of ability); **privilege**, i.e. (subjectively) **force, capacity, competency, freedom, or** (objectively) **mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

Received / Receiveth 2983 – λαμβάνω *lambano*, *lam-ban'-o*; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; **to take** (in very many applications, literally and figuratively (properly objective or active, **to get hold of**; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove)): — (Translated in King James Version as) accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, have, hold, obtain, receive (x after), take (away, up).

Received 3880 – παραλαμβάνω *paralambano*, *par-al-am-ban'-o*; from 3844 and 2983; **to receive near**, i.e. **associate with oneself (in any familiar or intimate act or relation)**; by analogy, **to assume an office**; figuratively, **to learn**: — (Translated in King James Version as) receive, take (unto, with).

[Ephesians 2:15](#)

Ephesians 2:15

“Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;” (KJV)

- Let us back up and see what Paul has to say in the beginning of this Chapter.

Ephesians 2:1-3

“And you *hath* he quickened, who were dead in trespasses and sins;

² Wherein **in time past** ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in **the children of disobedience**:

³ Among whom also we all had our **conversation** ⁽³⁹⁰⁾ **in times past** in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and **were by nature the children of wrath**, even as others.” (KJV)

Conversation 390 – ἀναστρέφω **anastrepho**, *an-as-tref'-o*; from 303 and 4762; **to overturn; also to return**; by implication, **to busy oneself, i.e. remain, live**: — (Translated in King James Version as) abide, behave self, have conversation, live, overthrow, pass, return, be used.

- Ephesians 2:2 – Once again we must ask, if Christ did away with the commandments and laws what are “the children of disobedience” disobedient too?

Ephesians 2:11-15

“Wherefore remember, that ye *being* **in time past** **Gentiles** ⁽¹⁴⁸⁴⁾ in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

¹² That **at that time ye were without Christ, being aliens** ⁽⁵²⁶⁾ **from the commonwealth** ⁽⁴¹⁷⁴⁾ **of Israel, and strangers** ⁽³⁵⁸¹⁾ **from the covenants** ⁽¹²⁴²⁾ **of promise,** ⁽¹⁸⁶⁰⁾ **having no hope,** ⁽¹⁶⁸⁰⁾ **and without God in the world:**

¹³ **But now in Christ Jesus ye who sometimes were far off are made nigh** ⁽¹⁴⁵¹⁾ **by the blood of Christ.**

¹⁴ For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

¹⁵ **Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;”** (KJV)

Nigh 1451 – ἐγγύς **eggus**, *eng-goos'*; from a primary verb ἄγχω **agcho** (**to squeeze or throttle**; akin to the base of 43); **near (literally or figuratively, of place or time)**: — (Translated in King James Version as) from , at hand, near, nigh (at hand, unto), ready.

- **In time(s) past:**
 1. **Ephesians 2:2** – “ye walked according to the course of this world, according to the prince of the power of the air”
 2. **Ephesians 2:3** – “in the lusts of our flesh, fulfilling the desires of the flesh and of the mind”
 3. **Ephesians 2:11** – “Gentiles in the flesh”

At that time – Ephesians 2:12:

1. You were without Christ
2. Aliens from the commonwealth of Israel
3. Strangers from the covenants of promise
4. Having no hope, and without God in the world

Were – Ephesians 2:3:

“By nature the children of wrath, even as others”

Then Paul goes on to say, “**But now** in Christ Jesus...made nigh by the blood of Christ.”

➤ Made “nigh” to what?

1. Made nigh to Christ
2. The commonwealth of Israel
3. The covenants of promise
4. With hope, and with God in the world

Yet many professing Christians are still walking “according to the course of this world, according to the prince of the power of the air.” What should be **In time(s) past, At that time** and **Were** are still their present. And yet they claim they have been “made nigh by the blood of Christ.” Hmmm

The Apostle John tells us in the Book of Revelation that Christ indeed washed us from our sins in His own blood.

Revelation 1:5

“**And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,**” (KJV)

However, Apostle John also told us:

1 John 1:5-10; 2:1-6

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

⁶ **If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:**

⁷ **But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.**

⁸ **If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

⁹ If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

¹⁰ If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2:1

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** ⁽³⁸⁷⁵⁾ with the Father, Jesus Christ the righteous:

² And he is the **propitiation** ⁽²⁴³⁴⁾ for our sins: and not for ours only, but also for *the sins* of the whole world.

³ And hereby we do know that we know him, if we keep his commandments.

⁴ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

⁵ But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

⁶ **He that saith he abideth in him ought himself also so to walk, even as he walked.**” (KJV)

Advocate 3875 – παράκλητος *parakletos*, *par-ak'-lay-tos*; **an intercessor, consoler**: — (Translated in King James Version as) advocate, comforter.

Propitiation 2434 – ἱλασμός *hilasmos*, *hil-as-mos'*; **atonement, i.e. (concretely) an expiator**: — (Translated in King James Version as) propitiation.

Mounce Greek Dictionary 2434 – *atononing sacrifice, sin offering, propitiation, expiation; one who makes propitiation/expiation, 1 Jn. 2:2; 4:10* → atonement, atoning sacrifice; propitiate, propitiation.*

- Ephesians 2:15 – If the Law of YAH is truly written on our heart and we are guided by the Holy Spirit then there is no further need for written ordinances.

And if the Law of YAH is truly written on our heart, then the law is not done away with; only the enmity that was on our part.

Psalms 19:7

“The law of the LORD (Yehowah) *is* perfect, converting the soul: the testimony of the LORD (Yehowah) *is* sure, making wise the simple.” (KJV)

James 1:25

“But whoso looketh into the **perfect** ⁽⁵⁰⁴⁶⁾ law ⁽³⁵⁵¹⁾ of **liberty**, ⁽¹⁶⁵⁷⁾ and **continueth** ⁽³⁸⁸⁷⁾ *herein*, he being not a **forgetful** ⁽¹⁹⁵³⁾ hearer, but a **doer** ⁽⁴¹⁶³⁾ of the **work**, ⁽²⁰⁴¹⁾ this man shall be blessed in his **deed**.” ⁽⁴¹⁶²⁾ (KJV)

Continueth 3887 – παραμένω *parameno*, *par-am-en'-o*; from 3844 and 3306; **to stay near, i.e. remain (literally, tarry; or figuratively, be permanent, persevere)**: — (Translated in King James Version as) abide, continue.

Deed 4162 – ποίησις *poiesis*, *poi'-ay-sis*; from 4160; **action, i.e. performance (of the law)**: — (Translated in King James Version as) deed.

Doers 4163 – ποιητής *poietes*, *poi-ay-tace'*; from 4160; **a performer; specially, a “poet”**: — (Translated in King James Version as) doer, poet.

Forgetful 1953 – ἐπιλησμονή *epilesmone*, *ep-ee-lace-mon-ay'*; from a derivative of 1950; **negligence**: — (Translated in King James Version as) forgetful.

Liberty 1657 – ἐλευθερία *eleutheria*, *el-yoo-ther-ee'-ah*; from 1658; **freedom** (legitimate or licentious, chiefly moral or ceremonial): — (Translated in King James Version as) liberty.

Thayer's Greek Lexicon 1657 – in the N.T. a. liberty to do or to omit things having no relation to salvation,; from the yoke of the Mosaic law, Gal. 2:4; 5:1,13; 1 Pet. 2:16; from Jewish errors so blinding the mental vision that it does not discern the majesty of Christ, 2 Cor. 3:17; freedom from the dominion of corrupt desires, so that we do by the free impulse of the soul what the will of God requires: i.e. the Christian religion, which furnishes that rule of right living by which the liberty just mentioned is attained, James 1:25; 2:12; freedom from the restraints and miseries of earthly frailty: so in the manifested in the glorious condition of the future life, Rom. 8:21.
b. fancied liberty, i.e. license, the liberty to do as one pleases,

Perfect 5046 – τέλειος *teleios*, *tel'-i-os*; from 5056; **complete** (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) **completeness**: — (Translated in King James Version as) of full age, man, perfect.

Work/ Works 2041 – ἔργον *ergon*, *er'-gon*; from a primary (but obsolete) ἔργω *ergo* (to work); **toil** (as an effort or occupation); by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

It is recorded that Paul also said:

1 Corinthians 1:12-13

“Now this I say, that every one of you saith, I am of **Paul**; and I of Apollos; and I of **Cephas**; and I of Christ.

¹³ **Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?”** (KJV)

If Christ is our Savior we should follow Him and His words. And His words include the keeping of the law and the commandments.

Matthew 5:17-19

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil**.⁽⁴¹³⁷⁾

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be **fulfilled**.⁽¹⁰⁹⁶⁾

¹⁹ **Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:** but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.” (KJV)

Fulfil 4137 – πληρώω *pleroo*, *play-ro'-o*; from 4134; **to make replete**, i.e. (literally) **to cram** (a net), **level up** (a hollow), or (figuratively) **to furnish** (or imbue, diffuse, influence), **satisfy**, **execute** (an office), **finish** (a period or task), **verify** (or coincide with a prediction), etc.: — (Translated in King James Version as) accomplish, x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Fulfilled 1096 – γίνομαι *ginomai*, *ghin'-om-ah-ee*; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become** (come into being), **used with great latitude** (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Matthew 15: 8-9

"This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

⁹ But in vain they do worship me, teaching for doctrines the commandments of men." (KJV)

Mark 12:28-34

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

²⁹ And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

³⁰ And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is* the first commandment.

³¹ And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

³² And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

³⁴ And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*" (KJV)

John 14:15

"If ye love me, keep my commandments." (KJV)

John 14:21-24

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

²² Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

²³ Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our **abode** ⁽³⁴³⁸⁾ with him.

²⁴ He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." (KJV)

Abode 3438 – *μονή mone, mon-ay*; from 3306; *a staying, i.e. residence (the act or the place)*: — (Translated in King James Version as) abode, mansion.

John 15:9-14

"As the Father hath loved me, so have I loved you: continue ye in my love.

¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

¹² This is my commandment, That ye love one another, as I have loved you.

¹³ Greater love hath no man than this, that a man lay down his life for his friends.

¹⁴ Ye are my friends, if ye do whatsoever I command you." (KJV)

Many Christians will say Christ's words were only to the Jews. Or Christ's words applied until His death on the cross. However, it is recorded in three of the four Gospel accounts that Christ said:

Matthew 24:35

"Heaven and earth shall pass away, but my words shall not pass away." (KJV)

Mark 13:31

"Heaven and earth shall pass away: but my words shall not pass away." (KJV)

Luke 21:33

"Heaven and earth shall pass away: but my words shall not pass away." (KJV)

It is further recorded that Christ said:

Luke 9:26

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels." (KJV)

John 8:31-32

"Then said Jesus to those Jews which believed on him, If ye continue⁽³³⁰⁶⁾ in my word, then are ye my disciples indeed;

³² And ye shall know the truth, and the truth shall make you free." (KJV)

John 12:44-48

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

⁴⁵ And he that seeth me seeth him that sent me.

⁴⁶ I am come a light into the world, that whosoever believeth on me should not abide in darkness.

⁴⁷ And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

⁴⁸ He that rejecteth⁽¹¹⁴⁾ me, and receiveth⁽²⁹⁸³⁾ not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (KJV)

John 15:7

"If ye abide⁽³³⁰⁶⁾ in me, and my words abide⁽³³⁰⁶⁾ in you, ye shall ask what ye will, and it shall be done unto you." (KJV)

Abide/ Continue 3306 – μένω *meno*, *men'-o*; a primary verb; **to stay (in a given place, state, relation or expectancy)**: — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

Rejecteth 114 – ἀθετέω *atheteo*, *ath-et-eh'-o*; from a compound of 1 (as a negative particle) and a derivative of 5087; **to set aside**, i.e. (by implication) **to disesteem, neutralize or violate**: — (Translated in King James Version as) cast off, despise, disannul, frustrate, bring to nought, reject.

- Who do you follow, Paul or Christ?
- Who is your Saviour, Paul or Christ?

To the followers of Paul, hear his words regarding the commandments and laws.

Romans 3:31

“Do we then make void the law through faith? God forbid: yea, we **establish** ⁽²⁴⁷⁶⁾ **the law.**” (KJV)

Establish 2476 – ἵστημι *histemi*, *his'-tay-mee*; a prolonged form of a primary **σῴω stao** (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively): — (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

1 Corinthians 7:19

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” (KJV)

Can we walk as Christ walked if we do not do the things He did?

1 John 3:22-24

“And whatsoever we ask, we receive of him, **because we keep his commandments, and do those things that are pleasing in his sight.**

²³ And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

²⁴ **And he that keepeth his commandments dwelleth in him, and he in him.** And hereby we know that he abideth in us, by the Spirit which he hath given us.” (KJV)

Apostle John also speaks about love and the keeping of YAH’s commandments.

1 John 5:2-3

“By this we know that we love the children of God, **when we love God, and keep his commandments.**

³ **For this is the love of God, that we keep his commandments: and his commandments are not grievous.**” ⁽⁹²⁶⁾ (KJV)

Grievous 926 – βαρύς *barus*, *bar-ooce'*; from the same as 922; **weighty**, i.e. (fig) **burdensome, grave**: — (Translated in King James Version as) grievous, heavy, weightier.

2 John 5-6

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

⁶ **And this is love, that we walk after his commandments.** This is the commandment, that, as ye have heard from the beginning, ye should walk in it.” (KJV)

Revelation 14:12

“Here is the patience of the saints: **here are they that keep the commandments of God, and the faith of Jesus.**” (KJV)

Revelation 22:12-15

“And, behold, I come quickly; and my reward *is* with me, **to give every man according as his work shall be.**

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ **Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

¹⁵ For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (KJV)

7. Paul Says We Are Not to Be Judged Concerning Holy Days and Sabbaths.

Colossians 2:16-17

“Let no man therefore judge you in meat, or in drink, or in respect of an **holyday**,⁽¹⁸⁵⁹⁾ or of the new moon, or of the **Sabbath**⁽⁴⁵²¹⁾ days:

¹⁷ Which are a shadow of things to come; but the body *is* of Christ.” (KJV)

Most Christians use Colossians 2:16 as their proof text to justify why they are not obligated to keep the Sabbath and YAH’s Feast days. On the other hand, there are also Christians who use this same verse as their proof text to prove that we are still required to keep the feasts and the Sabbath.

How is that possible?

Well, as translated, this verse can swing either way. It doesn’t say too do or not to do those things. It only says “Let no man therefore judge you.” But judge you how? In keeping or not keeping them?

For example:

“Let no man therefore judge you in meat, or in drink, or in respect to **keeping** a holyday, a new moon, or the **Sabbath** days.” (KJV)

or

“Let no man therefore judge you in meat, or in drink, or in respect to **not keeping** a holyday, a new moon, or the **Sabbath** days.” (KJV)

For the record, there are passages showing that Paul and his followers kept the Holy days.

1 Corinthians 5:6-8

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. **For even Christ our Passover is sacrificed for us:**

⁸ **Therefore let us keep the feast,**⁽¹⁸⁵⁸⁾ not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” (KJV)

Acts 18:19-21

“And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

¹⁹ And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

²⁰ When they desired him to tarry longer time with them, he consented not;

²¹ But bade them farewell, saying, **I must by all means keep this feast that cometh in Jerusalem:** but I will return again unto you, if God will. And he sailed from Ephesus.” (KJV)

Acts 20:16

“For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, ⁽⁴⁶⁹²⁾ if it were possible for him, to be at Jerusalem the day of Pentecost.” (KJV)

The Book of Acts also shows that some Gentiles also kept the Sabbath.

Acts 13:42

“And when the Jews were gone out of the synagogue, the **Gentiles** ⁽¹⁴⁸⁴⁾ besought that these words might be preached to them the next **Sabbath**.” ⁽⁴⁵²¹⁾ (KJV)

Acts 15:19-21

“Wherefore my sentence is, that we trouble not them, which from among **the Gentiles** ⁽¹⁴⁸⁴⁾ **are turned to God:**

²⁰ But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

²¹ **For Moses of old time hath in every city them that preach him, being read in the synagogues every **Sabbath day**.**” ⁽⁴⁵²¹⁾ (KJV)

- What would be the point of stating that Moses was “**read in the synagogues every Sabbath day**” if the Gentiles that were turning to God were not in the synagogues on the Sabbath to hear it?

Acts 18:4

“He reasoned in the synagogue every **Sabbath**, ⁽⁴⁵²¹⁾ **and persuaded Jews and Greeks.**” (KJV)

Based on the Biblical evidence, it appears Paul was speaking to those Colossians who kept the holy days and Sabbaths.

“Let no man therefore judge you in meat, or in drink, or in respect to **keeping** a holyday, a new moon, or the **Sabbath** days.” (KJV)

8. Paul Said Be Persuaded In Your Own Mind Regarding the Day You Esteem

Romans 14:5-6

“One man **esteemeth** ⁽²⁹¹⁹⁾ one day ⁽²²⁵⁰⁾ above ⁽³⁸⁴⁴⁾ another: another **esteemeth** ⁽²⁹¹⁹⁾ every day ⁽²²⁵⁰⁾ **alike**. Let every man be fully persuaded ⁽⁴¹³⁵⁾ in his own mind. ⁽³⁵⁶³⁾

⁶ He that **regardeth** ⁽⁵⁴²⁶⁾ the day, ⁽²²⁵⁰⁾ **regardeth** ⁽⁵⁴²⁶⁾ it unto the Lord; and he that **regardeth** ⁽⁵⁴²⁶⁾ not the day, ⁽²²⁵⁰⁾ to the Lord he doth not **regard** ⁽⁵⁴²⁶⁾ it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” (KJV)

Let us take a closer look at what Romans 14 has to say.

Romans 14:1-13

“Him that is weak in the faith receive ye, *but* not to doubtful disputations.

² For one believeth that he may **eat all things**: another, who is weak, **eateth herbs**.

³ Let not him that eateth despise him that eateth not; and let not him which eateth not **judge** ⁽²⁹¹⁹⁾ him that eateth: for God hath received him.

⁴ Who art thou that **judgest** ⁽²⁹¹⁹⁾ another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

⁵ One man **esteemeth** ⁽²⁹¹⁹⁾ one day above another: another **esteemeth** ⁽²⁹¹⁹⁾ every day **alike**. Let every man be fully persuaded ⁽⁴¹³⁵⁾ in his own mind.

⁶ He that **regardeth** ⁽⁵⁴²⁶⁾ the day, **regardeth** ⁽⁵⁴²⁶⁾ it unto the Lord; and he that **regardeth** ⁽⁵⁴²⁶⁾ not the day, to the Lord he doth not **regard** ⁽⁵⁴²⁶⁾ it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

⁷ For none of us liveth to himself, and no man dieth to himself.

⁸ For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.

⁹ For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

¹⁰ But why dost thou **judge** ⁽²⁹¹⁹⁾ thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

¹¹ For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

¹² So then every one of us shall give account of himself to God.

¹³ Let us not therefore judge one another any more: but **judge** ⁽²⁹¹⁹⁾ this rather, that no man put a stumblingblock or an occasion to fall in *his* brother’s way.” (KJV)

Esteemeth/ Judge/ Judgest 2919 – κρίνω krino, kree’-no; properly, **to distinguish, i.e. decide (mentally or judicially)**; by implication, **to try, condemn, punish**: — (Translated in King James Version as) **avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think**.

Judge/ Judgest 2919 – κρίνω krino, kree’-no; properly, **to distinguish, i.e. decide (mentally or judicially)**; by implication, **to try, condemn, punish**: — (Translated in King James Version as) **avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think**.

Regard/ Regardeth 5426 – φρονέω phroneo, fron-eh’-o; from 5424; **to exercise the mind, i.e. entertain or have a sentiment or opinion**; by implication, **to be (mentally) disposed (more or less earnestly in a certain direction)**; intensively, **to interest oneself in (with concern or obedience)**: — (Translated in King James Version as) **set the affection on, (be) care(-ful), (be like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think**.

- This passage appears to be in regards to judging others. And Paul gives us examples to show how we vary in what we do and believe.

Romans 14:2 – “eat all things ... eateth herbs”

Romans 14:5 – “esteemeth one day ... esteemeth every day”

Yet there is nothing in this passage, or in the entire book of Romans, that refers to the Sabbath. This argument, at best, is wishful thinking for those who oppose the Sabbath. Since they “regardeth not” the Sabbath this is perfect for them. They can justify the keeping of Sunday and patently disregard the Sabbath. But there is one question we all should ask ourselves.

- Is what I esteem more important than the commandments of YAH?

If we still choose to have it our way, like the man picking up sticks on the Sabbath; then let us not forget the following.

Hebrews 4:9-13

“So then, **there remains a Sabbath rest** (sabbatismos) **for the people of God,**

¹⁰ for whoever has entered God’s rest has also rested from his works as God did from his.

¹¹ Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

¹³ And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.” (ESV)

9. Paul Said We Have liberty in Christ

The Bible verses used to back up this statement - Romans 8:21; 2 Corinthians 3:17; Galatians 5:1

Following are the three verses.

Romans 8:21

“Because the creature ⁽²⁹³⁷⁾ itself also shall be **delivered** ⁽¹⁶⁵⁹⁾ from the **bondage** ⁽¹³⁹⁷⁾ of **corruption** ⁽⁵³⁵⁶⁾ into the **glorious** ⁽¹³⁹¹⁾ **liberty** ⁽¹⁶⁵⁷⁾ of the children of God.” (KJV)

2 Corinthians 3:17

“Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* **liberty**.” ⁽¹⁶⁵⁷⁾ (KJV)

Galatians 5:1

“Stand fast therefore in the **liberty** ⁽¹⁶⁵⁷⁾ wherewith Christ hath made us free, and be not entangled again with the yoke of **bondage**.” ⁽¹³⁹⁷⁾ (KJV)

Bondage 1397 – δουλεία *douleia*, *doo-li'-ah*; from 1398; **slavery** (ceremonially or figuratively): — (Translated in King James Version as) bondage.

1398. δουλεύω *douleuo*, *dool-yoo'-o*; from 1401; **to be a slave to** (literal or figurative, **involuntary or voluntary**): — (Translated in King James Version as) be in bondage, (do) serve(-ice).

Corruption 5356 – φθορά *phthora*, *fthor-ah'*; from 5351; **decay**, **i.e. ruin** (spontaneous or inflicted, literally or figuratively): — (Translated in King James Version as) corruption, destroy, perish.

Creature 2937 – κτίσις *ktisis*, *ktis'-is*; from 2936; **original formation** (properly, **the act**; by implication, **the thing**, literally or figuratively): — (Translated in King James Version as) building, creation, creature, ordinance.

Delivered 1659 – ἐλευθερώω *eleutheroo*, *el-yoo-ther-o'-o*; from 1658; **to liberate**, **i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability)**: — (Translated in King James Version as) deliver, make free.

Thayer's Greek Lexicon 1659 – ἐλευθερώω; *eleutheroō*, *eleutherō*: *to make free, set at liberty*: from the dominion of sin, one from another's control, *to liberate from bondage*, that we might be possessors of liberty.

Glorious 1391 – δόξα *doxa*, *dox'-ah*; from the base of 1380; **glory (as very apparent)**, in a wide application (literal or figurative, objective or subjective): — (Translated in King James Version as) dignity, glory(-ious), honour, praise, worship.

In this case, we have three single verses plucked from three of Paul's epistles that are used to make the case that we have “liberty” in Christ. The problem is, no attempt was made to explain what this **Liberty** is.

So first we will insert each verse back into its original passage. Then we will hopefully discover what it means to have “Liberty” in Christ.

Let us begin by putting Romans 8:21 in context.

Romans 8:21

Romans 8:12-22

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

¹³ For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify⁽²²⁸⁹⁾ the deeds⁽⁴²³⁴⁾ of the body, ye shall live.

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

¹⁵ For ye have not received the spirit of bondage⁽¹³⁹⁷⁾ again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

¹⁶ The Spirit itself beareth witness with our spirit, that we are the children of God:

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

¹⁸ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

¹⁹ For the earnest expectation of the creature⁽²⁹³⁷⁾ waiteth for the manifestation of the sons of God.

²⁰ For the creature⁽²⁹³⁷⁾ was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature⁽²⁹³⁷⁾ itself also shall be delivered⁽¹⁶⁵⁹⁾ from the bondage⁽¹³⁹⁷⁾ of corruption⁽⁵³⁵⁶⁾ into the glorious⁽¹³⁹¹⁾ liberty⁽¹⁶⁵⁷⁾ of the children of God.

²² For we know that the whole creation⁽²⁹³⁷⁾ groaneth and travaileth in pain together until now. " (KJV)

Deeds 4234 – πράξις *praxis*, *prax'-is*; from 4238; **practice**, i.e. (concretely) **an act**; by extension, **a function**: — (Translated in King James Version as) deed, office, work.

Mortify 2289 – θανατώω *thanatoo*, *than-at-o'-o*; from 2288 **to kill** (literally or figuratively): — (Translated in King James Version as) become dead, (cause to be) put to death, kill, mortify.

- Romans 8:14 – The Holy Bible tells us that **the Spirit of God**:

1. Would dwell in the true child of God. (John 14:17)

John 14:15-17

"If ye love me, keep my commandments.

¹⁶ And I will pray the Father, and he shall give you another Comforter,⁽³⁸⁷⁵⁾ that he may abide with you forever;

¹⁷ Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (KJV)

2. Would guide us into all truth. (John 16:13)

John 16:13

"Howbeit when he, the **Spirit of truth**, is come, he will guide⁽³⁵⁹⁴⁾ you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (KJV)

- We are told in the Book of Jeremiah:

Jeremiah 31:33-34

“But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (Yehowah), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (Yehowah): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (Yehowah): **for I will forgive their iniquity, and I will remember their sin no more.**” (KJV)

3. Teach us all things. (John 14:26)

John 14:23-26

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our **abode** ⁽³⁴³⁸⁾ with him.

²⁴ He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.

²⁵ These things have I spoken unto you, being yet present with you.

²⁶ But the Comforter, ⁽³⁸⁷⁵⁾ which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (KJV)

Comforter 3875 – παράκλητος *parakletos*, *par-ak'-lay-tos*; **an intercessor, consoler:** — (Translated in King James Version as) advocate, comforter.

4. And enable us to keep and do the commandments of YAH. (Ezekiel 36:27)

Ezekiel 36:26-27

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

²⁷ And I will put my spirit within you, and cause you to walk in my statutes, ⁽²⁷⁰⁶⁾ and ye shall keep ⁽⁸¹⁰⁴⁾ my judgments, ⁽⁴⁹⁴¹⁾ and do them.” (KJV)

Keep 8104 – שָׁמַר *shamar*, *shaw-mar'*; a primitive root; properly, **to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:**— (Translated in King James Version as) beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

- So what do you think? Does Romans 8:21 give us a clear understanding of what this “glorious liberty” is all about?

- ▶ Whatever this **liberty** is it does not allow for the deeds of the flesh. Because Romans 8:13 tells us we have to “**mortify (kill) the deeds (what we do or practice) of the body**” if we want to live.
- ▶ Romans 8:17 informs us that the children of God are “heirs of God, and joint-heirs with Christ; **if so be that we suffer with him** (Christ), that we may be also glorified together.”
- ▶ We are further told that all of creation is waiting for this **liberty**.
- ▶ And whatever this **liberty** is it has something to do with **bondage** because the passage addresses two types of bondage:

Romans 8:15 - We “have not received the spirit of **bondage again to fear**.”

Romans 8: 21 - “The creature (or creation) itself also shall be delivered from the **bondage of corruption**.”

- The opposite of **Liberty** (or freedom) is Bondage. Other antonyms of **liberty** include such words as captivity; slavery, imprisonment and servitude, to name a few.
- Hebrews 2:14-16 gives us further understanding in the meaning of **bondage** and what we have been delivered from.

Hebrews 2:14-16

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy ⁽²⁶⁷³⁾ him that had the power ⁽²⁹⁰⁴⁾ of death, that is, the devil;**

¹⁵ **And deliver ⁽⁵²⁵⁾ them who through fear of death were all their lifetime ⁽¹⁷⁷⁷⁾ subject ⁽¹³⁹⁷⁾ to bondage.**

¹⁶ For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.” (KJV)

Deliver 525 – ἀπαλλάσσω *apallasso*, *ap-al-las'-so*; from 575 and 236; **to change away, i.e. release, (reflexively) remove**: — (Translated in King James Version as) deliver, depart.

Subject 1777 – ἐνοχος *enochos*, *en'-okh-os*; from 1758; **liable to (a condition, penalty or imputation)**: — (Translated in King James Version as) in danger of, guilty of, subject to.

- John 8:33-34 links bondage with sin.

John 8:31-36

“Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

³² And ye shall know the truth, and the truth shall make you free.

³³ They answered him, We be Abraham’s seed, and were never in **bondage ⁽¹³⁹⁸⁾ to any man: how sayest thou, Ye shall be made **free** ⁽¹⁶⁵⁸⁾?**

³⁴ Jesus answered them, Verily, verily, I say unto you, **Whosoever committeth sin is the servant of sin.**

³⁵ And the servant abideth not in the house for ever: *but* the Son abideth ever.
³⁶ If the Son therefore shall make you **free**, ⁽¹⁶⁵⁹⁾ ye shall be **free** ⁽¹⁶⁵⁸⁾ indeed.” (KJV)

- John 8:36 – “Free” previously translated in the KJV as “Delivered.”

Bondage 1398 – δουλεύω *douleuo*, *dool-yoo’-o*; from 1401; **to be a slave to** (literal or figurative, **involuntary or voluntary**): — (Translated in King James Version as) be in bondage, (do) serve(-ice).

Free 1658 – ἐλεύθερος *eleutheros*, *el-yoo’-ther-os*; probably from the alternate of 2064; **unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)**: — (Translated in King James Version as) free (man, woman), at liberty.

Thayer’s Greek Lexicon **1658** – one who can go whither he pleases, *free*;

1. *freeborn*; in a civil sense, *one who is not a slave: of one who ceases to be a slave, freed, manumitted*:

2. *free, exempt, unrestrained, not bound by an obligation: free from* i.e. no longer under obligation to, so that one may now do what was formerly forbidden by the person or thing to which he was bound, she is free to be married, has liberty to marry, exempt from paying tribute or tax.

3. in an ethical sense: free from the yoke of the Mosaic law, Gal. 4:26; 1 Pet. 2:16; from the bondage of sin, John 8:36; left to one’s own will and pleasure, so far as relates to righteousness, *as respects righteousness*.

Free 1659 – ἐλευθερώω *eleutheroo*, *el-yoo-ther-o’-o*; from 1658; **to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability)**: — (Translated in King James Version as) deliver, make free.

Thayer’s Greek Lexicon **1659** – *to make free, set at liberty*: from the dominion of sin, John 8:32,36 one from another’s control, from the dominion of sin, Rom. 6:18,22; *to liberate from bondage* and to bring (transfer) *into* etc. that we might be possessors of liberty, Gal. 5:1.

- Christ defines “bondage” as a servant or slave to sin. As a result, freedom is free **from** sin, not free **to** sin.
- The law is not bondage. Sin is bondage.
- Luke 1:68-75 explains the expected end result for our freedom or liberty.

Luke 1:68-75

“Blessed *be* the Lord God of Israel; for he hath visited and **redeemed** ⁽³⁰⁸⁵⁾ his people,
⁶⁹ And hath raised up an horn of **salvation** ⁽⁴⁹⁹¹⁾ for us in the house of his servant David;

⁷⁰ As he spake by the mouth of his holy prophets, which have been since the world began:

⁷¹ **That we should be saved** ⁽⁴⁹⁹¹⁾ **from our enemies,** ⁽²¹⁹⁰⁾ **and from the hand of all that hate us;**

⁷² To perform the mercy ⁽¹⁶⁵⁶⁾ *promised* to our fathers, and to remember his holy covenant;

⁷³ The oath which he sware to our father Abraham,

⁷⁴ **That he would grant unto us, that we being delivered** ⁽⁴⁵⁰⁶⁾ **out of the hand of our enemies might serve him without fear,** ⁽⁸⁷⁰⁾

⁷⁵ **In holiness** ⁽³⁷⁴²⁾ **and righteousness** ⁽¹³⁴³⁾ **before him, all the days of our life.”** (KJV)

Delivered 4506 – ῥύομαι *rhomai*, *rhoō'-om-ahee*; middle voice of an obsolete verb, akin to 4482 (through the idea of a current; compare 4511); to rush or draw (for oneself), i.e. rescue: — (Translated in King James Version as) deliver (-er).

Holiness 3742 – ὁσιότης *hosiotes*, *hos-ee-ot'-ace*; from 3741; piety: — (Translated in King James Version as) holiness.

3741 – ὁσιος *hosios*, *hos'-ee-os*; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): — (Translated in King James Version as) holy, mercy, shalt be.

Redeemed 3085 – λύτρωσις *lutrosis*, *loo'-tro-sis*; from 3084; a ransoming (figuratively): — (Translated in King James Version as) + redeemed, redemption.

Salvation/ saved 4991 – σωτηρία *soteria*, *so-tay-ree'-ah*; feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally): — (Translated in King James Version as) deliver, health, salvation, save, saving.

- Luke 1:68 – Revelation 5:9 tells us Christ redeemed us to God.

Revelation 5:9

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed** ⁽⁵⁹⁾ **us to God by thy blood out of every kindred, and tongue, and people, and nation;**” (KJV)

Redeemed 59 – ἀγοράζω *agorazo*, *ag-or-ad'-zo*; from 58; properly, to go to market, i.e. (by implication) to purchase; specially, to redeem: — (Translated in King James Version as) buy, redeem.

- According to Paul and the Apostle Peter our prior sins were purged.

Romans 3:23-25

“For all have sinned, and come short of the glory of God;

²⁴ Being **justified** ⁽¹³⁴⁴⁾ **freely** ⁽¹⁴³²⁾ by his grace through the **redemption** ⁽⁶²⁹⁾ that is in Christ Jesus:

²⁵ Whom God hath set forth to be a **propitiation** ⁽²⁴³⁵⁾ through faith in his blood, to declare his righteousness for **the remission** ⁽³⁹²⁹⁾ **of sins that are past**, ⁽⁴²⁶⁶⁾ through the forbearance of God;” (KJV)

Past 4266 – προγίνομαι *proginomai*, *prog-in'-om-ahee*; from 4253 and 1096; to be already, i.e. have previously transpired: — (Translated in King James Version as) be past.

Propitiation 2435 – ἱλαστήριον *hilasterion*, *hil-as-tay'-ree-on*; neuter of a derivative of 2433; an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the Temple): — (Translated in King James Version as) mercyseat, propitiation.

Redemption 629 – ἀπολύτρωσις *apolutrosis*, *ap-ol-oo'-tro-sis*; from a compound of 575 and 3083; (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation: — (Translated in King James Version as) deliverance, redemption.

Remission 3929 – πάρεσις p̄aresis, par'-es-is; from 2935; praetermission, i.e. toleration: — (Translated in King James Version as) remission.

2 Peter 1:5-11

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 **But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged ⁽²⁵¹²⁾ from his old sins.**
10 Wherefore the rather, brethren, **give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:**
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (KJV)

The Apostle Peter further tells us:

1 Peter 2:24-25

"Who his own self bare our sins in his own body on the tree, that we, being **dead to sins, should live unto righteousness**. ⁽¹³⁴³⁾ by whose stripes ye were healed.
25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (KJV)

- We are to be dead to sins not looking forward to committing more.
- 1 Peter 2:24-25 – This passage brings to mind:

Isaiah 53:1-12

"Who hath believed our report? and to whom is the arm of the LORD (Yehowah) revealed?
2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.
3 **He is despised and rejected of men; a man of sorrows,** ⁽⁴³⁴¹⁾ **and acquainted with grief:** ⁽²⁴⁸³⁾ **and we hid as it were *our* faces from him; he was despised, and we esteemed him not.**
4 **Surely he hath borne our griefs,** ⁽²⁴⁸³⁾ **and carried our sorrows:** ⁽⁴³⁴¹⁾ **yet we did esteem him stricken, smitten** ⁽⁵²²¹⁾ **of God, and afflicted.**
5 **But he *was* wounded for our transgressions,** ⁽⁶⁵⁸⁸⁾ **he was bruised** ⁽¹⁷⁹²⁾ **for our iniquities:** ⁽⁵⁷⁷¹⁾ **the chastisement of our peace was upon him; and with his stripes we are healed.**
6 **All we like sheep have gone astray; we have turned every one to his own way; and the LORD (Yehowah) hath laid on him the iniquity** ⁽⁵⁷⁷¹⁾ **of us all.**
7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

⁸ He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

⁹ And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

¹⁰ Yet it pleased the LORD (Yehowah) to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD (Yehowah) shall prosper in his hand.

¹¹ He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their **iniquities**. ⁽⁵⁷⁷¹⁾

¹² Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” (KJV)

Bruised 1792 – דָּכָא *daka*, *daw-kaw*; a primitive root (compare 1794); **to crumble**; transitively, **to bruise** (literally or figuratively):— (Translated in King James Version as) beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

Grief 2483 – חֹלִי *choliy*, *khol-ee*; from 2470; **malady, anxiety, calamity**:— (Translated in King James Version as) disease, grief, (is) sick(-ness).

Iniquities/ Iniquity 5771 – עָוֹן *avon*, *aw-vone*; or עָוֹן *avown* (2 Kings 7:9; Psalm 51:5 (7)), *aw-vone*; from 5753; **perversity, i.e. (moral) evil**:— (Translated in King James Version as) fault, iniquity, mischeif, punishment (of iniquity), sin.

Sorrows 4341 – מַכְאֹב *mak'ob*, *mak-obe*; sometimes מַכְצוֹב *makçowb*, *mak-obe*; also (feminine Isaiah 53:3) מַכְפּוֹבָה *makfobah*, *mak-o-baw*; from 3510; **anguish or** (figuratively) **affliction**:— (Translated in King James Version as) grief, pain, sorrow.

Transgressions 6588 – פָּשַׁע *pesha*, *peh'-shah*; from 6586; **a revolt (national, moral or religious)**:— (Translated in King James Version as) rebellion, sin, transgression, trespass.

6586 – פָּשַׁע *pasha*, *paw-shah*; a primitive root (identical with 6585 through the idea of expansion); **to break away (from just authority), i.e. trespass, apostatize, quarrel**:— (Translated in King James Version as) offend, rebel, revolt, transgress(-ion, -or).

- The author of the book of Hebrews tells us what happens to those who count Christ's sacrifice as an unholy or common thing.

Hebrews 6:1-6

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

² Of the doctrine of baptisms, and of laying on of hands, and of **resurrection** ⁽³⁸⁶⁾ of the dead, and of eternal judgment.

³ And this will we do, if God permit.

⁴ **For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,**

⁵ And have tasted the good word of God, and the powers of the world to come,
⁶ If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (KJV)

- Those who hold to the belief that they have liberty to sin and/or are delivered from the laws of YAH because of Christ's great sacrifice need to be aware of the following.

Hebrews 10:16-18, 26-31

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where **remission** ⁽⁸⁵⁹⁾ of these is, *there is no more offering for sin....*

²⁶ For if we sin wilfully ⁽¹⁵⁹⁶⁾ after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

²⁸ He that despised Moses' law died without mercy under two or three witnesses:

²⁹ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot ⁽²⁶⁶²⁾ the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, ⁽³⁷⁾ an unholy ⁽²⁸³⁹⁾ thing, and hath done despite ⁽¹⁷⁹⁶⁾ unto the Spirit of grace?

³⁰ For we know him that hath said, **Vengeance** ⁽¹⁵⁵⁷⁾ *belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

³¹ It is a fearful thing to fall into the hands of the living God." (KJV)

- Hebrews 10:18 – The KJV translated the Greek word ἄφεσις *aphesis*, as **Remission, Deliverance, liberty and forgiveness.**

Despite 1796 – ἐνυβρίζω *enubrizo*, *en-oo-brid'-zo*; from 1722 and 5195; **to insult**: — (Translated in King James Version as) do despite unto.

Remission 859 – ἄφεσις *aphesis*, *af'-es-is*; from 863; **freedom**; (figuratively) **pardon**: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

Sanctified 37 – ἁγιάζω *hagiazō*, *hag-ee-ad'-zo*; from 40; **to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate**: — (Translated in King James Version as) hallow, be holy, sanctify.

Trodden under foot 2662 – καταπατέω *katapateō*, *kat-ap-at-eh'-o*; from 2596 and 3961; **to trample down**; figuratively, **to reject with disdain**: — (Translated in King James Version as) trample, tread (down, underfoot).

Unholy 2839 – κοινός *koinos*, *koy-nos'*; probably from 4862; **common, i.e. (literally) shared by all or several, or (ceremonially) profane**: — (Translated in King James Version as) common, defiled, unclean, unholy.

Vengeance 1557 – ἐκδίκησις *ekdikesis*, *ek-dik'-ay-sis*; from 1556; **vindication, retribution**: — (Translated in King James Version as) (a-, re-)venge(-ance), punishment.

Wilfully 1596 – ἐκούσιως *hekousios*, *hek-oo-see'-ose*; adverb from the same as 1595; **voluntarily**: — (Translated in King James Version as) wilfully, willingly.

Questions:

- What is the bondage of corruption?
- What is the glorious liberty of the children of God?

The next one verse example is found in **2 Corinthians 3:17**.

Let's see what it has to tell us when it is put into context.

2 Corinthians 3:17

2 Corinthians 3:12-18

"Seeing then that we have such hope, we use great plainness of speech:

¹³ And not as Moses, *which* put a **vail** ⁽²⁵⁷¹⁾ over his face, that the children of Israel could not **stedfastly look** ⁽⁸¹⁶⁾ to the end of that which is abolished:

¹⁴ **But their minds** ⁽³⁵⁴⁰⁾ **were blinded:** ⁽⁴⁴⁵⁶⁾ **for until this day remaineth the same vail untaken away in the reading of the old testament (covenant);** ⁽¹²⁴²⁾ **which vail is done away** ⁽²⁶⁷³⁾ **in Christ.**

¹⁵ But even unto this day, when Moses is read, the vail is upon their heart.

¹⁶ **Nevertheless when it shall turn** ⁽¹⁹⁹⁴⁾ **to the Lord, the vail shall be taken away.** ⁽⁴⁰¹⁴⁾

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. ⁽¹⁶⁵⁷⁾

¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord." (KJV)

- 2 Corinthians 3:16 – "turn" earlier translated as "converted."

Blinded 4456 – πωρώ *poroo*, *po-ro'-o*; apparently from πῶρος *poros* (a kind of stone); to petrify, i.e. (figuratively) to indurate (render stupid or callous): — (Translated in King James Version as) blind, harden.

Done away 2673 – καταργέω *katargeo*, *kat-arg-eh'-o*; from 2596 and 691; to be (render) entirely idle (useless), literally or figuratively: — (Translated in King James Version as) abolish, cease, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

Minds 3540 – νόημα *noema*, *no'-ay-mah*; from 3539; a perception, i.e. purpose, or (by implication) the intellect, disposition, itself: — (Translated in King James Version as) device, mind, thought.

Stedfastly look 816 – ἀτενίζω *atenizo*, *at-en-id'-zo*; from a compound of 1 (as a particle of union) and τείνω *teino* (to stretch); to gaze intently: — (Translated in King James Version as) behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

Taken away 4014 – περιαιρέω *periaireo*, *per-ee-ah-ee-reh'-o*; from 4012 and 138 (including its alternate); to remove all around, i.e. unveil, cast off (anchor); figuratively, to expiate: — (Translated in King James Version as) take away (up).

Turn 1994 – ἐπιστρέφω *epistrepho*, *ep-ee-stref'-o*; from 1909 and 4762; **to revert (literally, figuratively or morally)**: — (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Vail 2571 – κάλυμα *kaluma*, *kal'-oo-mah*; from 2572; **a cover, i.e. veil**: — (Translated in King James Version as) vail.

- Following is 2 Corinthians 3:12-18 in the English Standard Version (ESV).

2 Corinthians 3:12-18

"Since we have such a hope, we are very bold,

¹³ not like Moses, who would put a veil ⁽²⁵⁷¹⁾ over his face so that the Israelites might not gaze at ⁽⁸¹⁶⁾ the outcome of what was being brought to an end.

¹⁴ **But their minds** ⁽³⁵⁴⁰⁾ **were hardened.** ⁽⁴⁴⁵⁶⁾ **For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away.** ⁽²⁶⁷³⁾

¹⁵ **Yes, to this day whenever Moses is read a veil lies over their hearts.**

¹⁶ **But when one turns** ⁽¹⁹⁹⁴⁾ **to the Lord, the veil is removed.** ⁽⁴⁰¹⁴⁾

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ⁽¹⁶⁵⁷⁾

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." (ESV)

- 2 Corinthians 3:17 – "Freedom" translated in the KJV numerous times throughout this study as "liberty."

Freedom/ Liberty 1657 – ἐλευθερία *eleutheria*, *el-yoo-ther-ee'-ah*; from 1658; **freedom (legitimate or licentious, chiefly moral or ceremonial)**: — (Translated in King James Version as) liberty.

Thayer's Greek Lexicon 1657 - in the N.T. a. liberty to do or to omit things having no relation to salvation,; from the yoke of the Mosaic law, Gal. 2:4; 5:1,13; 1 Pet. 2:16; from Jewish errors so blinding the mental vision that it does not discern the majesty of Christ, **2 Cor. 3:17; freedom from the dominion of corrupt desires, so that we do by the free impulse of the soul what the will of God requires**; i.e. the Christian religion, which furnishes that rule of right living by which the liberty just mentioned is attained, James 1:25; 2:12; freedom from the restraints and miseries of earthly frailty: so in the manifested in the glorious condition of the future life, Rom. 8:21.
b. fancied liberty, i.e. license, the liberty to do as one pleases,

- Following is the Torah (Old Testament) passage pertaining to Moses and the veil.

Exodus 34:28-35

"And he (Moses) was there with the LORD (Yehowah) forty days and forty nights; he did neither eat bread, nor drink water. And he wrote **upon the tables the words of the covenant, the Ten Commandments.**

²⁹ **And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.**

³⁰ And when Aaron and all the children of Israel saw Moses, **behold, the skin of his face shone; and they were afraid to come nigh him.**

³¹ And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

³² And afterward all the children of Israel came nigh: and **he gave them in commandment all that the LORD (Yehowah) had spoken with him** in mount Sinai.

³³ **And till Moses had done speaking with them, he put a vail on his face.**

³⁴ But when Moses went in before the LORD (Yehowah) to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

³⁵ **And the children of Israel saw the face of Moses, that the skin of Moses' face shone:** and Moses put the vail upon his face again, until he went in to speak with him.” (KJV)

- 2 Corinthians 3:14-16 – Applies today for many Christians.
 1. Their minds are hardened when the old covenant and the Ten Commandments are read and discussed.
 2. The veil remains over their hearts.
 3. The veil can only be taken away by Christ. But since many ignore the words of Christ, the veil remains.
 4. Only when someone sincerely turns to Christ (repents) is the veil removed.
- 2 Corinthians 3:17 – The key verse tells us “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is **freedom**.”

And what did we learn earlier about the Spirit of Truth?

1. Would dwell in the true child of God. (John 14:17)
2. Would guide us into all truth. (John 16:13)
3. Teach us all things. (John 14:26)
4. And enable us to keep and do the commandments of YAH. (Ezekiel 36:27)

Questions:

- **IF** we have liberty in Christ from the laws and commandments (including the Sabbath):
 - Since the minds of many Christians are already hardened to them,
 - and the veil remains over their hearts
 - Why would Christ bother to remove the veil?
 - Could it be there is something He wants them to see?
 - And if so, could what He wants them to see have anything to do with liberty?
 - And could **Liberty** have anything to do with the Law and commandments of YAH?

Finally we will take a look at Galatians 5:1.

Galatians 5:1

Galatians 5:1

“Stand fast therefore in the **liberty**⁽¹⁶⁵⁷⁾ wherewith Christ hath made us free, and be not entangled again with the yoke of **bondage**.”⁽¹³⁹⁷⁾ (KJV)

- Once again a single verse fails to enlighten us as to what this **liberty** is. Neither does it make clear the meaning of the word **bondage**.

This time, instead of viewing Galatians 5:1 in context; let's take a look at the entire chapter.

Galatians 5:1-26

“Stand fast therefore in the liberty⁽¹⁶⁵⁷⁾ wherewith Christ hath made us free⁽¹⁶⁵⁹⁾ and be not entangled again with the yoke of bondage⁽¹³⁹⁷⁾.”

² Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

³ For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

⁴ **Christ is become of no effect unto you, whosoever of you are justified⁽¹³⁴⁴⁾ by the law;⁽³⁵⁵¹⁾ ye are fallen from grace.**⁽⁵⁴⁸⁵⁾

⁵ For we through the Spirit wait for the hope of **righteousness⁽¹³⁴³⁾ by faith.**⁽⁴¹⁰²⁾

⁶ For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

⁷ Ye did run well; who did hinder you that ye should not obey the truth?

⁸ This persuasion *cometh* not of him that calleth you.

⁹ A little leaven leaveneth the whole lump.

¹⁰ I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

¹¹ And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

¹² I would they were even cut off which trouble you.

¹³ For, brethren, ye have been called unto **liberty**⁽¹⁶⁵⁷⁾; **only use not liberty⁽¹⁶⁵⁷⁾ for an occasion to the flesh**, but by love serve one another.

¹⁴ **For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.**¹⁵ But if ye bite and devour one another, take heed that ye be not consumed one of another.

¹⁶ **This I say then, *Walk*⁽⁴⁰⁴³⁾ in the Spirit, and ye shall not fulfil the lust of the flesh.**

¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

¹⁸ But if ye be led of the Spirit, ye are not under the law.

¹⁹ **Now the works of the flesh are manifest,**⁽⁵³¹⁸⁾ **which are *these*; Adultery, fornication,**⁽⁴²⁰²⁾ **uncleanness,**⁽⁵³¹⁸⁾ **lasciviousness,**⁽⁷⁶⁶⁾

²⁰ **Idolatry,**⁽¹⁴⁹⁵⁾ **witchcraft,**⁽⁵³³¹⁾ **hatred,**⁽²¹⁸⁹⁾ **variance,**⁽²⁰⁵⁴⁾ **emulations,**⁽²²⁰⁵⁾ **wrath,**⁽²³⁷²⁾ **strife,**⁽²⁰⁵²⁾ **seditions,**⁽¹³⁷⁰⁾ **heresies,**⁽¹³⁹⁾

²¹ **Envyings,**⁽⁵³⁵⁵⁾ **murders, drunkenness, revellings,**⁽²⁹⁷⁰⁾ **and such like: of the which I tell you before, as I have also told you in time past, that they which do**⁽⁴²³⁸⁾ **such things shall not inherit**⁽²⁸¹⁶⁾ **the kingdom**⁽⁹³²⁾ **of God.**

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

- ²³ Meekness, temperance: against such there is no law.
- ²⁴ **And they that are Christ's have crucified** ⁽⁴⁷¹⁷⁾ **the flesh** with the **affections** ⁽³⁸⁰⁴⁾ and lusts.
- ²⁵ If we live in the Spirit, let us also **walk** ⁽⁴⁷⁴⁸⁾ in the Spirit.
- ²⁶ Let us not be desirous of vain glory, provoking one another, envying one another." (KJV)

Do 4238 – **πράσσω** *prasso*, *pras'-so*; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally): — (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

Walk 4043 – **περιπατέω** *peripateo*, *per-ee-pat-eh'-o*; from 4012 and 3961; to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary): — (Translated in King James Version as) go, be occupied with, walk (about).

Walk 4748 – **στοιχέω** *stoicheo*, *stoy-kheh'-o*; from a derivative of **στείχω** *steicho* (to range in regular line); to march in (military) rank (keep step), i.e. (figuratively) to conform to virtue and piety: — (Translated in King James Version as) walk (orderly).

- Galatians 5:1 – In John 8:34 Christ defined "Bondage" as being a slave to sin. And in Luke 4:18 Christ tells us what He was sent to do.

Luke 4:18 -19

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach **deliverance** ⁽⁸⁵⁹⁾ to the **captives**, ⁽¹⁶⁴⁾ and recovering of sight to the blind, to set at **liberty** ⁽⁸⁵⁹⁾ **them that are bruised**, ⁽²³⁵²⁾

¹⁹ To preach the acceptable year of the Lord." (KJV)

- Verse 18 – "Deliverance" and "Liberty" are from the same Greek word translated as "Remission" in Hebrews 10:16.

Bruised 2352 – **θραύω** *thrauo*, *throw'-o*; a primary verb; to crush: — (Translated in King James Version as) bruise.

Captives 164 – **αἰχμαλωτός** *aichmalotos*, *aheekh-mal-o-tos'*; from **αἰχμή** *aichme* (a spear) and a derivative of the same as 259; properly, a prisoner of war, i.e. (genitive case) a captive: — (Translated in King James Version as) captive.

- Galatians 5:4 – As a reminder, it is recorded in Romans 2:13 that Paul said:

Romans 2:13

"(For not the hearers of the law are just before God, but **the doers of the law** ⁽²³⁵²⁾ **shall be justified**." ⁽¹³⁴⁴⁾ (KJV)

- Galatians 5:14 – As pointed out earlier in this study, Christ said that all the law and the prophets hang on two great commandments not one. And the greatest commandment of all is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Matthew 22:34-40

“But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

³⁵ Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

³⁶ Master, which *is* the great commandment in the law?

³⁷ Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

³⁸ **This is the first and great commandment.**

³⁹ **And the second is like unto it, Thou shalt love thy neighbour as thyself.**

⁴⁰ On these two commandments hang all the law ⁽³⁵⁵¹⁾ and the prophets.” (KJV)

- Paul tells us:

Galatians 5: 4 – “Whosoever of you are justified by the law; ye are fallen from grace...”

Galatians 5:18 – “But if ye be led of the Spirit, ye are not under the law.”

And in Galatians 5:19-21 Paul gives us a list of things that in one form or another can be found in the Law (Torah).

Then he ends verse 21 with the following.

“They which do (practice) such things shall not inherit the kingdom of God.”

- So, if we are not to do those things listed, what does it appear Paul means when he says we have been “called unto liberty?”
- Liberty from what, the law?

Yet Paul lists a number of things that can be found in the law. And he says if we do those things we will not inherit the kingdom of God.

- OR could this liberty have something to do with?

Galatians 5:16 – “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”

Galatians 5:25 – “If we live in the Spirit, let us also walk in the Spirit.”

- And does walking in the Spirit have anything to do with this?

Hebrews 10:16-17

“This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ **And their sins and iniquities will I remember no more.”** (KJV)

Jeremiah 31:33

“But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (Yehowah), I will put my law in their inward parts,

and write it in their hearts; and will be their God, and they shall be my people.
(KJV)

Ezekiel 36:26-27

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

²⁷ **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.**” (KJV)

- We can walk in the Spirit if the Holy Spirit is within us.
- And Instead of being on tablets of stone, the laws of God will be in our “inward parts” and with guidance from the Holy Spirit we will keep YAH’s judgments and do them.”

And this would include the Sabbath.

- According to the Apostle Peter we can receive the gift of the Holy Spirit if we do the following:

Acts 2:38

“Then Peter said unto them, **Repent,** ⁽³³⁴⁰⁾ **and be baptized** ⁽⁹⁰⁷⁾ every one of you in the name of Jesus Christ for the remission of sins, **and ye shall receive the gift of the Holy Ghost.**” (KJV)

According to Paul, Christ “Gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

Ephesians 4:8-12

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

⁹ (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

¹⁰ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

¹¹ **And he gave some, apostles;** ⁽⁶⁵²⁾ **and some, prophets;** ⁽⁴³⁹⁶⁾ **and some, evangelists;** ⁽²⁰⁹⁹⁾ **and some, pastors** ⁽⁴¹⁶⁶⁾ **and teachers;** ⁽¹³²⁰⁾

¹² for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:” (KJV)

- Ephesians 4:12 – In reality many of the hirelings have used their platforms and lofty positions to do just the opposite.

However, it is recorded that Christ said:

Matthew 23:8-12

“But be not ye called **Rabbi:** ⁽⁴⁴⁶¹⁾ for one is your **Master,** ⁽²⁵¹⁹⁾ *even* Christ; and **all ye are brethren.**

⁹ **And call no *man* your father upon the earth: for one is your Father, which is in heaven.**

¹⁰ Neither be ye called **masters:** ⁽²⁵¹⁹⁾ for one is your **Master,** ⁽²⁵¹⁹⁾ *even* Christ.

¹¹ But he that is greatest among you shall be your servant.

¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” (KJV)

Master 2519 – **καθηγητής** *kathegetes*, *kath-ayg-ay-tace'*; from a compound of 2596 and 2233; **a guide, i.e. (figuratively) a teacher**: — (Translated in King James Version as) master

Rabbi 4461 – **ῥαββί** *rhabbi*, *hrab-bee'*; of Hebrew origin (H7227 with pronominal suffix); **my master, i.e Rabbi, as an official title of honor**: — (Translated in King James Version as) Master, Rabbi.

Jude tells us that the following was taking place shortly after the ascension of Christ. Can you imagine how much more corrupt and immoral the religious system is today?

Jude 3-4

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

⁴ For there are certain men crept in unawares, who were before of old ordained to this condemnation, **ungodly men, turning the grace** ⁽⁵⁴⁸⁵⁾ **of our God into lasciviousness,** ⁽⁷⁶⁶⁾ and denying the only Lord God, and our Lord Jesus Christ.” (KJV)

Grace 5485 – **χάρις** *charis*, *khar'-ece*; from 5463; **graciousness (as gratifying), of manner or act** (abstract or concrete; literal, figurative or spiritual; **especially the divine influence upon the heart, and its reflection in the life; including gratitude**): — (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

Lasciviousness 766 – **ἀσελγεια** *aselgeia*, *as-elg'-i-a*; from a compound of 1 (as a negative particle) and a presumed **σελήης** *selges* (of uncertain derivation, **but apparently meaning continent**); **licentiousness (sometimes including other vices)**: — (Translated in King James Version as) filthy, lasciviousness, wantonness.

Thayer's Greek Lexicon 766 - unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence; of carnality, lasciviousness: wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc.

And 2 Peter 2 tells us:

2 Peter 2:1-22

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift **destruction.**” ⁽⁶⁸⁴⁾

² And many shall follow their **pernicious ways;** ⁽⁶⁸⁴⁾ by reason of whom the way of truth shall be evil spoken of.

³ And through covetousness shall they with **feigned** ⁽⁴¹¹²⁾ **words make merchandise of you:** whose judgment now of a long time lingereth not, and their damnation slumbereth not.

⁴ For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

⁵ And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

⁶ And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

⁷ And delivered just Lot, vexed with the filthy conversation of the wicked:
⁸ (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)
⁹ The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:
¹⁰ **But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous** ⁽⁵¹¹³⁾ **are they, selfwilled,** ⁽⁸²⁹⁾ they are not afraid to speak evil of dignities.
¹¹ Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
¹² But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
¹³ And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;
¹⁴ **Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:**
¹⁵ **Which have forsaken the right way, and are gone astray,** following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;
¹⁶ But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.
¹⁷ These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
¹⁸ **For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.**
¹⁹ While they promise them **liberty,** ⁽¹⁶⁵⁷⁾ they themselves are the servants of **corruption:** ⁽⁵³⁵⁶⁾ for of whom a man is **overcome,** ⁽²²⁷⁴⁾ of the same is he brought in **bondage.** ⁽¹⁴⁰²⁾
²⁰ **For if after they have escaped the pollutions** ⁽³³⁹³⁾ **of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.**
²¹ **For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.**
²² But it is happened unto them according to the true proverb, the dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” (KJV)

Bondage 1402 – δουλόω *douloo*, *doo-lo'-o*; from 1401; **to enslave** (literally or figuratively): — (Translated in King James Version as) bring into (be under) bondage, x given, become (make) servant.

Destructive/ Pernicious ways 684 – ἀπώλεια *apoleia*, *ap-o'-li-a*; from a presumed derivative of 622; **ruin or loss** (physical, spiritual or eternal): — (Translated in King James Version as) damnable (-nation), destruction, die, perdition, x perish, pernicious ways, waste.

Feigned 4112 – πλαστός *plastos*, *plas-tos'*; from 4111; **moulded, i.e.** (by implication) **artificial or** (figuratively) **fictitious (false)**: — (Translated in King James Version as) feigned.

4111 – πλάσσω *plasso*, *plas'-so*; a primary verb; **to mould, i.e. shape or fabricate**: — (Translated in King James Version as) form.

Pollutions 3393 – μίασμα *miasma*, *mee'-as-mah*; from 3392 ("*miasma*"); (morally) **foulness** (properly, the effect): — (Translated in King James Version as) pollution.

Presumptuous 5113 – **τολμητής tolmetes**, *tol-may-tace'*; from 5111; **a daring (audacious) man**: — (Translated in King James Version as) presumptuous.

Selfwilled 829 – **αὐθάδης authades**, *ow-thad'-ace*; from 846 and the base of 2237; **self-pleasing, i.e. arrogant**: — (Translated in King James Version as) self-willed.

- It is because of twisted doctrines; a lack of Holy Spirit guidance, and/or itching ears of those who do not want to hear sound doctrine, that many believe “liberty” means to sin to your hearts content because Christ took away our sin on the cross. And too many, anything short of “do what thou wilt” means bondage. But James tells us:

James 1:19-25

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: ²⁰ For the wrath of man worketh not the righteousness of God.

²¹ **Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.**

²² **But be ye doers ⁽⁴¹⁶³⁾ of the word, and not hearers only, deceiving your own selves.**

²³ **For if any be a hearer of the word, and not a doer, ⁽⁴¹⁶³⁾ he is like unto a man beholding his natural face in a glass:**

²⁴ **For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.**

²⁵ **But whoso looketh into the **perfect** ⁽⁵⁰⁴⁶⁾ law ⁽³⁵⁵¹⁾ of **liberty**, ⁽¹⁶⁵⁷⁾ and continueth *therein*, **he being not a forgetful hearer, but a doer ⁽⁴¹⁶³⁾ of the work, this man shall be blessed in his deed.**”
⁽⁴¹⁶²⁾ (KJV)**

Deed 4162 – **ποίησις poiesis**, *poi'-ay-sis*; from 4160; **action, i.e. performance (of the law)**: — (Translated in King James Version as) deed.

Perfect 5046 – **τέλειος teleios**, *tel'-i-os*; from 5056; **complete** (in various **applications of labor, growth, mental and moral character, etc.**); neuter (as noun, with 3588) **completeness**: — (Translated in King James Version as) of full age, man, perfect.

- Do you agree that Christ gave us liberty?
- If yes, what is the liberty that Christ gave us?

10. In Acts 15 The Apostles Did Not Command Christians to Observe the Sabbath

Argument – The Sabbath was not one of the commands the apostles felt was necessary to force on Gentile believers. It is inconceivable that the apostles neglected to include the Sabbath if it was God’s command for Christians to observe the Sabbath.

- Could it be that the Gentile believers were not only aware of the commandments but also keeping them?

In Acts 15 the Apostles did not command any of the Ten Commandments.

- Does this mean that we are not required to keep them?

Acts 15:14-21

“Simeon hath declared how God at the first did visit the Gentiles, ⁽¹⁴⁸⁴⁾ to take out of them a people for his name.

¹⁵ And to this agree the words of the prophets; as it is written,

¹⁶ After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

¹⁷ That the residue of men might seek after the Lord, and all the Gentiles, ⁽¹⁴⁸⁴⁾ upon whom my name is called, saith the Lord, who doeth all these things.

¹⁸ Known unto God are all his works from the beginning of the world.

¹⁹ **Wherefore my sentence is, that we trouble not them, which from among the Gentiles ⁽¹⁴⁸⁴⁾ are turned to God:**

²⁰ But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

²¹ **For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.**” ⁽⁴⁵²¹⁾ (KJV)

Question:

- What would be the point of saying that Moses was “read in the synagogues every Sabbath day” if the Gentiles (that were turning to God) were not present in the synagogues on the Sabbath to hear Moses being preached?

11. Jesus is Our Sabbath Rest

Matthew 11:28-30

“Come unto me, all ye that labour ⁽²⁸⁷²⁾ and are, ⁽²⁸⁷²⁾ heavy laden, ⁽⁵⁴¹²⁾ and I will give ⁽³⁷³⁾ you rest. ⁽³⁷³⁾

²⁹ Take ⁽¹⁴²⁾ my yoke ⁽²²¹⁸⁾ upon ⁽¹⁹⁰⁹⁾ you, and learn ⁽³¹²⁹⁾ of me; for I am meek ⁽⁴²³⁵⁾ and lowly ⁽⁵⁰¹¹⁾ in heart: ⁽²⁵⁸⁸⁾ and ye shall find ⁽²¹⁴⁷⁾ rest ⁽³⁷²⁾ unto your souls.

³⁰ For my yoke ⁽²²¹⁸⁾ is easy, ⁽⁵⁵⁴³⁾ and my burden ⁽⁵⁴¹³⁾ is light.” ⁽¹⁶⁴⁵⁾ (KJV)

Find 2147 – εὕρισκω *heurisko*, *hyoo-ris'-ko*, a prolonged form of a primary εὔρω *heuro*, *hyoo'-ro*, which (together with another cognate form) εὕρέω *heureo*, *hyoo-reh'-o*; is used for it in all the tenses except the present and imperfect **to find** (literally or figuratively): — (Translated in King James Version as) find, get, obtain, perceive, see.

Thayer's Greek Lexicon 2147- **find**; i.e. 1. properly, *to come upon, hit upon, to meet with*; a. after searching, *to find a thing sought*:

2. tropically, *to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience, i.e. to see, learn, discover, understand*:

3. Middle, as in Greek writings, *to find for oneself, to acquire, get, obtain, procure*:

Yoke 2218 – ζυγός *zugos*, *dzoo-gos'*; from the root of ζεύγνυμι *zeugnumi* (**to join, especially by a “yoke”**); a coupling, i.e. (figuratively) **servitude (a law or obligation)**; also (literally) **the beam of the balance (as connecting the scales)**: — (Translated in King James Version as) pair of balances, yoke.

- According to Matthew 11:28, Christ said He will **give us rest**. He did not say that He **is** our Sabbath rest.
- Matthew 11:28 – In Exodus 33:14 YAH also said He would **give them rest**.

Exodus 33:12-16

“And Moses said unto the LORD (Yehowah), See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

¹³ Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

¹⁴ And he said, **My presence shall go with thee, and I will give ⁽⁵¹¹⁷⁾ thee rest.** ⁽⁵¹¹⁷⁾

¹⁵ And he said unto him, If thy presence go not *with me*, carry us not up hence.

¹⁶ For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.” (KJV)

- Does this mean that Christ was also their Sabbath rest?
- If so, why did they keep the commanded Sabbath rest?
- If not, what distinguishes us from them? After all, the presence of the Lord went with Israel.

Isaiah also prophesied that, “it shall come to pass in the day that the LORD shall give thee rest.”

Isaiah 14:1-3

“For the LORD (Yehowah) will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

² And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD (Yehowah) for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

³ **And it shall come to pass in the day that the LORD (Yehowah) shall give⁽⁵¹¹⁷⁾ thee rest⁽⁵¹¹⁷⁾ from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,”** (KJV)

- Isaiah 14:3 – Tells us what the Lord will give them rest from.
 1. Sorrow
 2. Fear
 3. Hard bondage

- Does this rest apply to us too?
- Is this rest present or future?

Christ says there are a few **things we have to do** to find or obtain this rest.

1. We have to take His yoke,
2. Put it on and
3. Learn of Him. (Other translations say “Learn from Him.”)



Example of a Yoke

Then, we will find rest for our soul.

John 13:15-17

“For I have given you an example,⁽⁵²⁶²⁾ that ye should do⁽⁴¹⁶⁰⁾ as I have done⁽⁴¹⁶⁰⁾ to you.

¹⁶ Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.

¹⁷ If ye know these things, **happy are ye if ye do⁽⁴¹⁶⁰⁾ them.”** (KJV)

1 Peter 2:19-25

“For this *is* thankworthy, if a man for **conscience⁽⁴⁸⁹³⁾** toward God endure grief, suffering wrongfully.

²⁰ For what glory *is it*, if, when ye be buffeted for your **faults,⁽²⁶⁴⁾** ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

²¹ **For even hereunto were ye called: because Christ also suffered for us, leaving us an example,⁽⁵²⁶¹⁾ that ye should follow⁽¹⁸⁷²⁾ his steps:**

²² Who did no sin, neither was guile found in his mouth:

²³ Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

²⁴ Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

²⁵ For ye were as sheep going **astray**; ⁽⁴¹⁰⁵⁾ but are now **returned** ⁽¹⁹⁹⁴⁾ unto the Shepherd and Bishop of your souls.” (KJV)

Astray 4105 – πλανάω *planao*, *plan-ah'-o*; from 4106; **to** (properly, **cause to**) **roam** (from safety, truth, or virtue): — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

Do/ Doeth/ Done 4160 – ποιέω *poieo*, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

Example 5261 – υπογραμμός *hypogrammos*, *hoop-og-ram-mos'*; from a compound of 5259 and 1125; **an underwriting, i.e. copy for imitation** (figuratively): — (Translated in King James Version as) example.

Example 5262 – υπόδειγμα *hypodeigma*, *hoop-od'-igue-mah*; from 5263; **an exhibit for imitation or warning** (figuratively, **specimen, adumbration**): — (Translated in King James Version as) en-(ex-)ample, pattern.

Adumbrate

verb (used with object), ad-um-brat-ed, ad-um-brat-ing.

to produce a faint image or resemblance of; to outline or sketch.

to foreshadow; prefigure.

to darken or conceal partially; overshadow.

Follow 1872 – ἐπακολουθέω *epakolouthéo*, *ep-ak-ol-oo-theh'-o*; from 1909 and 190; **to accompany**: — (Translated in King James Version as) follow (after).

Returned 1994 – ἐπιστρέφω *epistrepho*, *ep-ee-stref'-o*; from 1909 and 4762; **to revert** (literally, figuratively or morally): — (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Revert

verb (used without object)

to return to a former habit, practice, belief, condition, etc.: They reverted to the ways of their forefathers.

Law. to go back to or return to the former owner or to his or her heirs.

Biology. to return to an earlier or primitive type.

to go back in thought or discussion:

- 1 Peter 2:21 – Many Christians are familiar with the following verse. But how many would apply it to the above passage?

Psalm 37:23

“The **steps** ⁽⁴⁷⁰³⁾ of a *good* man are ordered by the LORD (Yehowah): and he delighteth in his **way**.” ⁽¹⁸⁷⁰⁾ (KJV)

Steps 4703 – מִטְעָד *mits'ad*, *mits-awd'*; from 6805; a step; figuratively, companionship: — (Translated in King James Version as) going, step.

6805 – טָעַד *tsa'ad*, *tsaw-ad'*; a primitive root; to pace, i.e. step regularly; (upward) to mount; (along) to march; (down and causatively) to hurl:— (Translated in King James Version as) bring, go, march (through), run over.

Way 1870 – דֶּרֶךְ *derek*, *deh'-rek*; from 1869; a road (as trodden); figuratively, a course of life or mode of action, often adverb:— (Translated in King James Version as) along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

1 John 2:3-6

“And hereby we do know that we know him, if we **keep** ⁽⁵⁰⁸³⁾ his **commandments**. ⁽¹⁷⁸⁵⁾

⁴ He that saith, I know him, and **keepeth** ⁽⁵⁰⁸³⁾ not his commandments, ⁽¹⁷⁸⁵⁾ is a liar, and the truth is not in him.

⁵ But whoso **keepeth** ⁽⁵⁰⁸³⁾ his word, in him verily is the love of God perfected: hereby know we that we are in him.

⁶ He that saith he **abideth** ⁽³³⁰⁶⁾ in him ought himself also so to walk, even as he walked.” (KJV)

Keep/Keepeth 5083 – τηρέω *tereo*, *tay-reh'-o*; from τερός *teros* (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): — (Translated in King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

- What did Paul say about walking in the Spirit?

Galatians 5:16

“This I say then, **Walk in the Spirit**, and ye shall not fulfil the lust of the flesh.” (KJV)

Galatians 5:25

“If we live in the Spirit, let us also **walk in the Spirit**.” (KJV)

Romans 8:4

“That the righteousness of the law might be fulfilled in us, **who walk not after the flesh, but after the Spirit**.” (KJV)

Romans 8:1

“There is therefore now **no condemnation** ⁽²⁶³¹⁾ to them which are **in** ⁽¹⁷²²⁾ **Christ Jesus, who walk not after the flesh, but after the Spirit**.” (KJV)

- When I think of those “in” Christ, the follow passage comes to mind.

John 15:4-10

“**Abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ me, and I **in** ⁽¹⁷²²⁾ you. As the branch cannot bear fruit of itself, except it **abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ the vine; no more can ye, except ye **abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ me.

⁵ I am the vine, ye *are* the branches: He that **abideth** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ me, and I **in** ⁽¹⁷²²⁾ him, the same bringeth forth much fruit: for without me ye can do nothing.

⁶ If a man **abide** ⁽³³⁰⁶⁾ not **in** ⁽¹⁷²²⁾ me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

⁷ If ye **abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ me, and my words **abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ you, ye shall ask what ye will, and it shall be done unto you.

⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

⁹ As the Father hath loved me, so have I loved you: continue ye **in** ⁽¹⁷²²⁾ my love.

¹⁰ If ye keep my commandments, ye shall **abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ my love; even as I have kept my Father’s commandments, and **abide** ⁽³³⁰⁶⁾ **in** ⁽¹⁷²²⁾ his love. (KJV)

Abide/ Abideth 3306 – μένω meno, men´o; a primary verb; **to stay (in a given place, state, relation or expectancy)**: — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

In 1722 – ἐν en, en; a primary preposition **denoting (fixed) position (in place, time or state)**, and (by implication) **instrumentality** (medially or constructively), i.e. **a relation of rest** (intermediate between 1519 and 1537); “**in,**” **at, (up-)on, by, etc.**: — (Translated in King James Version as) about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

According to Paul if we are **in** Christ Jesus, we will “walk not after the flesh, but after the Spirit.”

IF Christ is indeed our example. **IF** we are abiding **in** Christ and are yoked with Christ then we should be keeping the Sabbath and all the other Commandments because Christ kept them.

But there is more. Following is another passage used by those claiming Christ is their Sabbath rest.

Hebrews 4:1-13

“Let us therefore **fear**,⁽⁵³⁹⁹⁾ lest, a promise⁽¹⁸⁶⁰⁾ being left *us* of entering into his **rest**,⁽²⁶⁶³⁾ any of you should seem to come short of it.

² For unto us was the gospel preached,⁽²⁰⁹⁷⁾ as well as unto them: but the word preached⁽¹⁸⁹⁾ did not profit⁽⁵⁶²³⁾ them, not being mixed⁽⁴⁷⁸⁶⁾ with **faith**⁽⁴¹⁰²⁾ in them that heard *it*.

³ For we which have **believed**⁽⁴¹⁰⁰⁾ do enter into **rest**,⁽²⁶⁶³⁾ as he said, As I have sworn in my wrath, if they shall enter into my **rest**:⁽²⁶⁶³⁾ **although**⁽²⁵⁴³⁾ the **works**⁽²⁰⁴¹⁾ were finished from the foundation of the world.

⁴ For he spake in a certain place of the seventh *day* on this wise,⁽³⁷⁷⁹⁾ And God did **rest**⁽²⁶⁶⁴⁾ the seventh day from all his works.⁽²⁰⁴¹⁾

⁵ And in this *place* **again**,⁽³⁸²⁵⁾ **if**⁽¹⁴⁸⁷⁾ they shall enter into my **rest**.⁽²⁶⁶³⁾

⁶ Seeing⁽¹⁸⁹³⁾ therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of **unbelief**:⁽⁵⁴³⁾

⁷ **Again**,⁽³⁸²⁵⁾ he limiteth⁽³⁷²⁴⁾ a certain day, saying in David, To day, after so long a time; as it is said, Today if ye will hear his voice, harden⁽⁴⁶⁴⁵⁾ not your hearts.

⁸ For if Jesus⁽²⁴²⁴⁾ had given them **rest**,⁽²⁶⁶⁴⁾ then would he not afterward have spoken of another day.

⁹ There **remaineth**⁽⁶²⁰⁾ therefore a **rest** (sabbatismos)⁽⁴⁵²⁰⁾ to the people of God.

¹⁰ For he that is entered into his **rest**,⁽²⁶⁶³⁾ he also hath **ceased**⁽²⁶⁶⁴⁾ from his own **works**,⁽²⁰⁴¹⁾ as God *did* from his.

¹¹ Let us **labour**⁽⁴⁷⁰⁴⁾ therefore to enter into that **rest**,⁽²⁶⁶³⁾ lest any man fall after the same **example**⁽⁵²⁶²⁾ of **unbelief**.⁽⁵⁴³⁾

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

¹³ Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to **do**.⁽³⁰⁵⁶⁾ (KJV)

- Hebrews 4:6, 11 – Strong’s Concordance defines “unbelief” as “obstinate and rebellious.”
 - If all we have to do is believe Christ died on the cross; took away our sins and there is nothing left for us to do why the unbelief (**obstinance**, **rebellion** and **disobedience**)?
- Hebrews 4:9 –The King James Version (KJV) appears to hide the true meaning of the word “rest” in this verse. The Greek word used for “rest” in this verse is σαββατισμός sabbatismos.

Following is Hebrews 4:9 in the English Standard Version and New Revised Standard Version (NRSV)

Hebrews 4:9

“So then, **there remains a Sabbath rest**⁽⁴⁵²⁰⁾ for the people of God,” (ESV)

Hebrews 4:9

“So then, a **Sabbath rest** ⁽⁴⁵²⁰⁾ still remains for the people of God;” (NRSV)

Ceased/ Rest 2664 – καταπαύω *katapauo*, *kat-ap-ow'-o*; from 2596 and 3973; to settle down, i.e. (literally) to colonize, or (figuratively) to (cause to) desist: — (Translated in King James Version as) cease, (give) rest(-rain).

3973 – παύω *pauo*, *pow'-o*; a primary verb (“pause”); to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end: — (Translated in King James Version as) cease, leave, refrain.

Labour 4704 – σπουδάζω *spoudazo*, *spoo-dad'-zo*; from 4710; to use speed, i.e. to make effort, be prompt or earnest: — (Translated in King James Version as) do (give) diligence, be diligent (forward), endeavour, labour, study.

Remaineth 620 – ἀπολείπω *apoleipo*, *ap-ol-ipe'-o*; from 575 and 3007; to leave behind (passively, remain); by implication, to forsake: — (Translated in King James Version as) leave, remain.

Thayer's Greek Lexicon 620 – to leave, leave behind: one in some place, it remains, is reserved:

Rest 1722 – ἐν *en*, *en*; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); “in,” at, (up-)on, by, etc.: — (Translated in King James Version as) about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

Rest 2663 – κατάπαυσις *katapausis*, *kat-ap'-ow-sis*; from 2664; **reposing down**, i.e. (by Hebraism) **abode**: — (Translated in King James Version as) rest.

Thayer's Greek Lexicon 2663 – κατάπαυσις; *katapausis*, *katapauseōs*, *hē* (*katapauō*, which see);

1. *a putting to rest*:, a calming of the winds

2. *a resting, rest*:, the day of rest, the sabbath, where I may rest, the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended: expression denotes the fixed and tranquil abode promised to the Israelites in the land of Palestine).*

Rest 4520 – σαββατισμός *sabbatismos*, *sab-bat-is-mos'*; from a derivative of 4521; a “sabbatism”, i.e. (figuratively) the repose of Christianity (as a type of heaven): — (Translated in King James Version as) rest.

4521 – σάββατον *sabbaton*, *sab'-bat-on*; of Hebrew origin (H7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: — (Translated in King James Version as) sabbath (day), week.

The KJV translates Strong's G4520 in the following manner: **rest** (1x).

Thayer's Greek Lexicon 4520 – σαββατισμός; *sabbatismos*, *sabbatismou*, *ho* (*sabbatizō* to keep the sabbath);

1. *a keeping sabbath*.

2. *the blessed rest from toils and troubles* looked for in the age to come by the true worshippers of God and true Christians (R.V. *sabbath rest*): Heb. 4:9. (Plutarch, de superst. c. 3; ecclesiastical writings.)*

Unbelief 543 – ἀπειθεῖα *apeitheia*, *ap-i'-thi-ah*; from 545; **disbelief** (**obstinate** and **rebellious**): — (Translated in King James Version as) disobedience, unbelief.

545 – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; **unpersuadable**, i.e. **contumacious**: — (Translated in King James Version as) disobedient.

- Hebrews 4:10 – When did God cease from His own works?

Hebrews 4:3 – “the **works** were finished from the foundation of the world.”

Hebrews 4:4 – “And God did **rest** the seventh day from all his works.”

Hebrews 3:7-19

“Wherefore (as the Holy Ghost saith, Today if ye will hear his voice,

⁸ Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

⁹ When your fathers tempted ⁽³⁹⁸⁵⁾ me, proved me, and saw my works forty years.

¹⁰ Wherefore I was grieved with that generation, and said, **They do alway err in *their* heart; and they have not known my ways.**

¹¹ **So I swear in my wrath, They shall not enter into my rest.**) ⁽²⁶⁶³⁾

¹² Take heed, brethren, lest there be in any of you an **evil** ⁽⁴¹⁹⁰⁾ heart of **unbelief**, ⁽⁵⁷⁰⁾ in departing ⁽⁸⁶⁸⁾ from the living God.

¹³ But **exhort** ⁽³⁸⁷⁰⁾ one another daily, while it is called to day; lest any of you be hardened ⁽⁴⁶⁴⁵⁾ through the deceitfulness of sin.

¹⁴ For we are made partakers ⁽³³⁵³⁾ of Christ, if we hold the beginning of our confidence steadfast ⁽⁹⁴⁹⁾ unto the end;

¹⁵ While it is said, Today if ye will hear his voice, harden ⁽⁴⁶⁴⁵⁾ not your hearts, as in the provocation. ⁽³⁸⁹⁴⁾

¹⁶ For some, when they had heard, did provoke: ⁽³⁸⁹³⁾ howbeit not all that came out of Egypt by Moses.

¹⁷ But with whom was he grieved forty years? *was it* not with them that had sinned, ⁽²⁶⁴⁾ whose carcasses fell in the wilderness?

¹⁸ And to whom swore he that they should not enter into his **rest**, ⁽²⁶⁶³⁾ but to them that **believed not?** ⁽⁵⁴⁴⁾

¹⁹ So we see that they could not enter in because of **unbelief**.” ⁽⁵⁷⁰⁾ (KJV)

Believed not 544 – ἀπειθέω *apeitheo*, *ap-i-theh'-o*; from 545; to disbelieve (wilfully and perversely): — (Translated in King James Version as) not believe, disobedient, obey not, unbelieving.

545 – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; unpersuadable, i.e. contumacious: — (Translated in King James Version as) disobedient.

Unbelief 570 – ἀπιστία *apastia*, *ap-is-tee'-ah*; from 571; faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience): — (Translated in King James Version as) unbelief.

571 – ἄπιστος *apistos*, *ap'-is-tos*; from 1 (as a negative particle) and 4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing): — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

- There is a future rest and refreshing for the children of YAH.

Acts 3:19-23

“Repent ye therefore, and be **converted**, ⁽¹⁹⁹⁴⁾ that your sins may be blotted out, **when the times of refreshing** ⁽⁴⁰³⁾ **shall come** from the presence of the Lord;

²⁰ And **he shall send Jesus Christ**, which before was preached unto you:

²¹ Whom the heaven must receive until the times of **restitution** ⁽⁶⁰⁵⁾ of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

²² For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

²³ And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.” (KJV)

- Acts 3:19-20 – “Shall come” and “Shall send” means this will take place sometime in the future.
- Recall that “refreshing” is linked to “rest.”

Exodus 23:12

“Six days thou shalt do thy work, and on the seventh day thou shalt **rest**: ⁽⁷⁶⁷³⁾ that thine ox and thine ass may **rest**, ⁽⁵¹¹⁷⁾ and the son of thy handmaid, and the **stranger**, ⁽¹⁶¹⁶⁾ may be refreshed.” ⁽⁵³¹⁴⁾ (KJV)

Exodus 31:17

“It is a sign between me and the children of Israel for ever: for *in* six days the LORD (Yehowah) made heaven and earth, and **on the seventh day** he rested, ⁽⁷⁶⁷³⁾ and was refreshed.” ⁽⁵³¹⁴⁾ (KJV)

Refreshing 403 – ἀνάψυξις **anapsuxis**, *an-aps'-ook-sis*; from 404; properly, **a recovery of breath**, i.e. (figuratively) **revival**: — (Translated in King James Version as) revival.

Rest 7673 – שָׁבַת **shabath**, *shaw-bath'*; a primitive root; **to repose**, i.e. **desist from exertion**; used in many implied relations (causative, figurative or specific):— (Translated in King James Version as) (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Restitution 605 – ἀποκατάστασις **apokatastasis**, *ap-ok-at-as'-tas-is*; from 600; **reconstitution**: — (Translated in King James Version as) restitution.

600 – ἀποκαθίστημι **apokathistemi**, *ap-ok-ath-is'-tay-mee*; from 575 and 2525; **to reconstitute (in health, home or organization)**: — (Translated in King James Version as) restore (again).

Isaiah 28:9-13

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

¹⁰ For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

¹¹ For with stammering lips and another tongue will he speak to this people.

¹² To whom he said, **This is the rest** ⁽⁴⁴⁹⁶⁾ **wherewith ye may cause the weary to rest**, ⁽⁵¹¹⁷⁾ **and this is the refreshing**: ⁽⁴⁷⁷⁴⁾ **yet they would not hear**. ⁽⁸⁰⁸⁵⁾

¹³ But the word of the LORD (Yehowah) was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (KJV)

Hear 8085 שָׁמַע *shama'*, *shaw-mah'*; a primitive root; **to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.)**:—x attentively, call (gather) together, x carefully, x certainly, consent, consider, be content, declare, x diligently, discern, give ear, (cause to, let, make to) hear(-ken, tell), x indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim(-ation), publish, regard, report, shew (forth), (make a) sound, x surely, tell, understand, whosoever (heareth), witness.

Refreshing 4774 מְרַגֵּעַ *marge'ah*, *mar-gay-aw'*; from 7280; **rest**: — (Translated in King James Version as) refreshing.

Rest 4496 מְנוּחָה *mnuwchah*, *men-oo-khaw'*; or מְנוּחָה *mnuchah*, *men-oo-khaw'*; feminine of 4495; **repose or (adverbially) peacefully; figuratively, consolation (specifically, matrimony); hence (concretely) an abode**: — (Translated in King James Version as) comfortable, ease, quiet, rest(-ing place), still.

We will end this section with the following.

Luke 23:54-56

“And that day was the preparation,⁽³⁹⁰⁴⁾ and the Sabbath⁽⁴⁵²¹⁾ drew on.

⁵⁵ **And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.**

⁵⁶ **And they returned, and prepared spices and ointments; and rested⁽²²⁷⁰⁾ the Sabbath⁽⁴⁵²¹⁾ day according to the commandment.”** (KJV)

Rested 2270 ἡσυχάζω *hesuchazo*, *hay-soo-khad'-zo*; from the same as 2272; **to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech**: — (Translated in King James Version as) cease, hold peace, be quiet, rest.

Luke 24 tells us the identities of some of these women.

Luke 24:1-10

“Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

² And they found the stone rolled away from the sepulchre.

³ And they entered in, and found not the body of the Lord Jesus.

⁴ And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

⁵ And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

⁶ He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

⁷ Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

⁸ And they remembered his words,

⁹ And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

¹⁰ **It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them,** which told these things unto the apostles.”

- These were women Christ knew. Women familiar with Christ’s teachings. And though it does not say so they were obviously followers of Christ.

- So, if Christ taught that
 - the Sabbath day had been done away with or it would be after His death
 - and that He was now their Sabbath rest
 - Why did they rest “the Sabbath day according to the commandment?” (Luke 23:56)

12. Sunday is the Christian Sabbath.

Christians Keep Sunday to honor Christ's Resurrection on Sunday.

- Can we find anywhere in the pages of the Holy Bible that Christians kept Sunday to honor Christ's resurrection?
- And where is it written in the Word of God that keeping Sunday replaces the Sabbath?
- Even if Christians choose to keep Sunday; what stops them from obeying the commandment to keep the Sabbath day?

The first day of the Week is not the new Sabbath.

Acts 20:7

"And upon the **first** ⁽³³⁹¹⁾ **day** of the **week**, ⁽⁴⁵²¹⁾ when the disciples **came together** ⁽⁴⁸⁶³⁾ to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (KJV)

First 3391 – **μία** *mia*, *mee'-ah*; irregular feminine of 1520; **one or first**: — (Translated in King James Version as) a (certain), + agree, first, one, x other.

- Just because the disciples came together to break bread is not an indication that the Sabbath had been changed to the first day of the week.

According to Acts 2 they did this daily.

Acts 2:42-47

"And they continued stedfastly in the apostles' doctrine **and fellowship, and in breaking of bread, and in prayers.**

⁴³ And fear came upon every soul: and many wonders and signs were done by the apostles.

⁴⁴ And all that believed were together, and had all things common;

⁴⁵ And sold their possessions and goods, and parted them to all *men*, as every man had need.

⁴⁶ **And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,**

⁴⁷ Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (KJV)

There are only eight additional occurrences that use the word “week.” And only seven of them pertain to “the first *day* of the week.”

Following are the eight occurrences:

Matthew 28:1

“In the end of the Sabbath,⁽⁴⁵²¹⁾ as it began to dawn toward the **first**⁽³³⁹¹⁾ *day* of the **week**,⁽⁴⁵²¹⁾ came Mary Magdalene and the other Mary to see the sepulchre.” (KJV)

Mark 16:1-2

“And when the Sabbath⁽⁴⁵²¹⁾ **was past**, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

² And very early in the morning the **first**⁽³³⁹¹⁾ *day* of the **week**,⁽⁴⁵²¹⁾ they came unto the sepulchre at the rising of the sun.” (KJV)

Mark 16:9

“Now when *Jesus* was risen early the **first**⁽⁴⁴¹³⁾ *day* of the **week**,⁽⁴⁵²¹⁾ he appeared **first**⁽³³⁹¹⁾ to Mary Magdalene, out of whom he had cast seven devils.” (KJV)

First 4413 – **πρῶτος** *protos*, *pro'-tos*; contracted superlative of 4253; **foremost (in time, place, order or importance)**: — (Translated in King James Version as) before, beginning, best, chief(-est), first (of all), former.

Luke 18:12

“I fast twice in the **week**,⁽⁴⁵²¹⁾ I give tithes of all that I possess.”

Luke 24:1

“Now upon the **first**⁽³³⁹¹⁾ *day* of the **week**,⁽⁴⁵²¹⁾ very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.” (KJV)

John 20:1

“The **first**⁽¹⁵²⁰⁾ *day* of the **week**⁽⁴⁵²¹⁾ cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” (KJV)

First 1520 – **εἷς** *heis*, *hice*; (including the neuter (etc.) **ὓν** *hen*); **a primary numeral; one**: — (Translated in King James Version as) a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

John 20:19

“Then the same day at evening, being the **first**⁽³³⁹¹⁾ *day* of the **week**,⁽⁴⁵²¹⁾ when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.” (KJV)

1 Corinthians 16:1-2

“Now concerning the **collection**⁽³⁰⁴⁸⁾ for the saints, as I have given order to the churches of Galatia, even so do ye.

² Upon the **first**⁽³³⁹¹⁾ *day* of the **week**⁽⁴⁵²¹⁾ let every one of you lay ⁽⁵⁰⁸⁷⁾ **by** ⁽³⁸⁴⁴⁾ him in store, ⁽²³⁴³⁾ as *God* hath prospered ⁽²¹³⁷⁾ him, that there be no gatherings when I come.” (KJV)

In every one of the nine occurrences the word translated into English as “week” comes from the Greek word “Sabbaton.”

The Greek word **σάββατον sabbaton** occurs 68 times in the King James Version (KJV)

The KJV translates **σάββατον sabbaton** as follows: Sabbath day (37x), Sabbath (22x) and week (9x).

Week 4521 – σάββατον sabbaton, *sab'-bat-on*; of Hebrew origin (H7676); **the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself)**; by extension, a se'nnight, i.e. **the interval between two Sabbaths**; likewise the plural in all the above applications: — (Translated in King James Version as) Sabbath (day), week.

Thayer's Greek Lexicon 4521 – σαββάτον; sabbaton, sabbatou, to (Hebrew *šabāt*), found in the N.T. only in the historical books except twice in Paul's Epistles; *sabbath*; i.e.:

1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work; a. singular *sabbaton* and *to sabbaton*; equivalent to the institution of the sabbath, the law for keeping holy every seventh day of the week, the day of the sabbath, sabbath-day, *a sabbath-day's journey*, the distance it is lawful to travel on the sabbath-day, i.e. according to the Talmud two thousand cubits or paces, accusative *to sabbaton* during (on) the Sabbath, of a single sabbath, *sabbath-day* (the use of the plural being occasioned either by the plural names of festivals,
2. *seven days, a week*, the first day of the week, *the first day after the sabbathon* the first day of every week.

After checking over 60 English Bible translations there were only six that used the word “Sabbath” instead of “Week.” And even then, they were not consistent.

Following is the list of translations.

DARBY – Darby Translation
ISV – International Standard Version
JUB – Jubilee Bible 2000
NMB – New Matthew Bible
WYC – Wycliffe Bible
YLT – Young's Literal Translation

Here are examples from the Jubilee Bible 2000.

Matthew 28:1

“Now well along on the sabbath, as it began to dawn on the first of the sabbaths, came Mary Magdalene and the other Mary to see the sepulchre.” (JUB)

Mark 16:1-2

“And when the sabbath *of the great feast of the passover* was past, Mary Magdalene and Mary *the mother of James*, and Salome had bought sweet spices that they might come and anoint him.

² And very early in the morning the first of the sabbaths, they come unto the sepulchre at the rising of the sun.” (JUB)

Mark 16:9

"Now as *Jesus* rose early the first of the sabbaths, he appeared first to Mary Magdalene, out of whom he had cast seven devils." (JUB)

Luke 18:12

"I fast two *meals* every sabbath; I give tithes of all that I possess." (JUB)

Luke 24:1

"Now upon the first of the sabbaths, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them." (JUB)

John 20:1

"The first of the sabbaths, Mary Magdalene came early, when it was yet dark, unto the sepulchre and saw the stone taken away from the sepulchre." (JUB)

John 20:19

"Then the same day at evening, being the first of the sabbaths, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst and said unto them, Peace *be* unto you." (JUB)

Acts 20:7

"And the first of the sabbaths, when the disciples came together to break bread, Paul preached unto them, ready to depart the next day, and continued his word until midnight." (JUB)

1 Corinthians 16:2

"Each first sabbath let each one of you set aside in store, as *God* has prospered him, that there be no collections when I come." (JUB)

This is nice to know information; however, we can search the Holy Bible from Genesis to Revelation and we will not find one verse to justify the change in Sabbath to Sunday or any mention of "Resurrection day."

It was the Roman Catholic Church that changed the observance of the Sabbath to Sunday. And most of Christendom has followed their dictates.

Following are a few of their statements.

"The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or Seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day. The Council of Trent (Sess. VI, can. xix) condemns those who deny that the Ten Commandments are binding on Christians."

-*The Catholic Encyclopedia, Commandments of God, Volume IV, © 1908 by Robert Appleton Company, Online Edition © 1999 by Kevin Knight, Nihil Obstat - Remy Lafort, Censor Imprimatur - +John M. Farley, Archbishop of New York, page 153.*

“All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most -Christians keep Sunday because it has been revealed to us by the Church outside the Bible.”

The Catholic Virginian, To Tell You The Truth,” Vol. 22, No. 49 (Oct. 3, 1947).

“... You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”

-The Faith of Our Fathers, by James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, page 89. Originally published in 1876, republished and Copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.

“If Protestants would follow the Bible, they would worship God on the Sabbath day. In keeping the Sunday they are following a law of the Catholic Church.”

-Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal, in a letter dated February 10, 1920.

“The observance of Sunday by the Protestants is homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”

-Monsignor Louis Segur, ‘Plain Talk about the Protestantism of Today’, p. 213.

- For more quotes refer to the following.

[Catholic Quotes about The Sabbath](#)

[Roman Catholic and Protestant Confessions About Sunday](#)

Mark 7:6-9

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

⁷ Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

⁸ For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

⁹ And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.” (KJV)

CONCLUSION

There is nothing in the Holy Bible that supports the claims that the Sabbath has been changed or is no longer required. Yet, no matter how much evidence is given there will still be those who will cling to their beliefs.

And without a doubt there will be those who will still ask, "What does this have to do with Salvation?"

To them and to all I say there is Biblical food for thought that can answer that question. If indeed an answer is what they are looking for.

The following short list of Bible passages would be a good place to start.

And if I may make a suggestion, pray for guidance and pay close attention to what is being said.

Isaiah 35:3-4

"Strengthen ye the weak hands, and confirm the feeble knees.

⁴ Say to them *that are* of a fearful heart, Be strong, fear ⁽³³⁷²⁾ not: behold, **your God will come with vengeance, even God with a recompence; he will come and save ⁽³⁴⁶⁷⁾ you.**" (KJV)

- Did Christ come the first time with vengeance?

Hebrews 1:13-14

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

¹⁴ Are they not all ministering spirits, sent forth to minister for **them who shall be heirs ⁽²⁸¹⁶⁾ of salvation?** ⁽⁴⁹⁹¹⁾ (KJV)

1 Peter 1:3-12

"Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection ⁽³⁸⁶⁾ of Jesus Christ from the dead,

⁴ **To an inheritance ⁽²⁸¹⁷⁾ incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,**

⁵ Who are kept by the power of God through faith unto **salvation ⁽⁴⁹⁹¹⁾ ready to be revealed in the last time.**" (KJV)

Hebrews 5:8-9

"Though he were a Son, yet learned he obedience by the things which he suffered;

⁹ And being made perfect, **he became the author of eternal ⁽¹⁶⁶⁾ salvation ⁽⁴⁹⁹¹⁾ unto all them that obey him;**" (KJV)

Hebrews 9:28

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” ⁽⁴⁹⁹¹⁾ (KJV)

Luke 13:23-30

“Then said one unto him, Lord, are there few that be saved?” ⁽⁴⁹⁸²⁾ And he said unto them,

²⁴ Strive to enter in at the strait gate: **for many, I say unto you, will seek to enter in, and shall not be able.**

²⁵ When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

²⁶ Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

²⁷ But **he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.**” ⁽⁹³⁾ (KJV)

Revelation 12:7-11

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

⁸ And prevailed not; neither was their place found any more in heaven.

⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a loud voice saying in heaven, Now ⁽⁷³⁷⁾ is come salvation, ⁽⁴⁹⁹¹⁾ **and strength, and the kingdom of our God, and the power of his Christ:** for the accuser of our brethren is cast down, which accused them before our God day and night.

¹¹ **And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**” (KJV)

Revelation 22:12-14

“And, behold, I come quickly; and my reward *is* with me, **to give every man according as his work shall be.**

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ **Blessed are they that do his commandments, that they may have right** ⁽¹⁸⁴⁹⁾ **to the tree of life, and may enter in through the gates into the city.**” (KJV)

ADDITIONAL STRONG'S CONCORDANCE DEFINITIONS

Above 3844 – **παρά para**, *par-ah'*; a primary preposition; properly, **near**; i.e. (with genitive case) **from beside** (literally or figuratively), (with dative case) **at (or in) the vicinity of** (objectively or subjectively), (with accusative case) **to the proximity with (local (especially beyond or opposed to) or causal (on account of))**: — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Acceptable /Accepted 1184 – **δεκτός dektos**, *dek-tos'*; from 1209; **approved**; (figuratively) **propitious**: — (Translated in King James Version as) accepted (-table).

Affections 3804 – **πάθημα pathema**, *path'-ay-mah*; from a presumed derivative of 3806; **something undergone**, i.e. **hardship or pain**; subjectively, **an emotion or influence**: — (Translated in King James Version as) affection, affliction, motion, suffering.

After 2596 – **κατά kata**, *kat-ah'*; a primary particle; (prepositionally) **down (in place or time)**, **in varied relations** (according to the case (genitive, dative or accusative) with which it is joined): — (Translated in King James Version as) about, according as (to), after, against, (when they were) x alone, among, and, x apart, (even, like) as (concerning, pertaining to touching), x aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, x more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, x mightily, more, x natural, of (up-)on (x part), out (of every), over against, (+ your) x own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), x uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

Again 3825 – **πάλιν palin**, *pal'-in*; probably from the same as 3823 (**through the idea of oscillatory repetition**); (adverbially) **anew**, i.e. **(of place) back**, **(of time) once more**, or (conjunctionally) furthermore or on the other hand: — (Translated in King James Version as) again.

Aliens 526 – **ἀπαλλοτριώ apallotrioo**, *ap-al-lot-ree-o'-o*; from 575 and a derivative of 245; **to estrange away**, i.e. (passively and figuratively) **to be non-participant**: — (Translated in King James Version as) alienate, be alien.

Alleging 3908 – **παρατίθημι paratithemi**, *par-at-ith'-ay-mee*; from 3844 and 5087; **to place alongside**, i.e. **present (food, truth)**; by implication, **to deposit (as a trust or for protection)**: — (Translated in King James Version as) allege, commend, commit (the keeping of), put forth, set before.

Although 2543 – **καίτοι kaitoi**, *kah'-ee-toy*; from 2532 and 5104; **and yet**, i.e. **nevertheless**: — (Translated in King James Version as) although.

Among 7130 – **בין qereb**, *keh'-reb*; from 7126; properly, **the nearest part**, i.e. **the center**, whether literal, figurative or adverbial (especially with preposition):— (Translated in King James Version as) x among, x before, bowels, x unto charge, + eat (up), x heart, x him, x in, inward (x -ly, part, -s, thought), midst, + out of, purtenance, x therein, x through, x within self.

Among 8432 – **בין tavek**, *taw'-vek*; from an unused root meaning **to sever**; a **bisection**, i.e. (by implication) **the centre**: — (Translated in King James Version as) among(-st), x between, half, x (there-, where-), in(-to), middle, mid(-night), midst (among), x out (of), x through, x with(-in).

Anointed 5548 – **χρίω chrio**, *khree'-o*; probably akin to 5530 **through the idea of contact**; **to smear or rub with oil**, i.e. (by implication) **to consecrate to an office or religious service**: — (Translated in King James Version as) anoint.

Apostles 652 – **ἀπόστολος apostolos**, *ap-os'-tol-as*; from 649; **a delegate**; specially, **an ambassador of the Gospel**; **officially a commissioner of Christ ("apostle") (with miraculous powers)**: — (Translated in King James Version as) apostle, messenger, he that is sent.

Bake 644 – **ἄφα** *aphah*, *aw-faw'*; a primitive root; **to cook, especially to bake**: — (Translated in King James Version as) bake(-r, (-meats)).

Baptized 907 – **βαπτίζω baptizo**, *bap-tid'-zo*; from a derivative of 911; **to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism**: — (Translated in King James Version as) Baptist, baptize, wash.

Beginning 746 – **ἀρχή arche**, *ar-khay'*; from 756; (properly abstract) **a commencement, or (concretely) chief (in various applications of order, time, place, or rank)**: — (Translated in King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

756 – **ἄρχομαι archomai**, *ar'-khom-ahee*; middle voice of 757 (through the implication, **of precedence**); **to commence (in order of time)**: — (Translated in King James Version as) (rehearse from the) begin(-ning).

Besought 3870 – **παρακαλέω parakaleo**, *par-ak-al-eh'-o*; from 3844 and 2564; **to call near, i.e. invite, invoke (by imploration, hortation or consolation)**: — (Translated in King James Version as) beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

Blind 5185 – **τυφλός tephlos**, *toof-los'*; from, 5187; **opaque (as if smoky), i.e. (by analogy) blind (physically or mentally)**: — (Translated in King James Version as) blind.

Brokenhearted 2588 – **καρδία kardia**, *kar-dee'-ah*; prolonged from a primary **κάρ kar** (Latin cor, “heart”); **the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle**: — (Translated in King James Version as) (+ broken-)heart(-ed).

Burden 5413 – **φορτίον phortion**, *for-tee'-on*; diminutive of 5414; **an invoice (as part of freight), i.e. (figuratively) a task or service**: — (Translated in King James Version as) burden.

5414 – **φόρτος phortos**, *for'-tos*; from 5342; **something carried, i.e. the cargo of a ship**: — (Translated in King James Version as) lading.

By 3844 – **παρά para**, *par-ah'*; a primary preposition; properly, **near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of)**: — (Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Came together 4863 – **συνάγω sunago**, *soon-ag'-o*; from 4862 and 71; **to lead together, i.e. collect or convene; specially, to entertain (hospitably)**: — (Translated in King James Version as) + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

Cannot 1410 – **δύναμαι dunamai**, *doo'-nam-ahee*; of uncertain affinity; **to be able or possible**: — (Translated in King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

Carnally 4561 – **σάρξ sarx**, *sarx*; probably from the base of 4563; **flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such)**: — (Translated in King James Version as) carnal(-ly, + -ly minded), flesh(-ly).

Choose 977 – **ῥηβῆ bachar**, *baw-khar'*; a primitive root; properly, **to try, i.e. (by implication) select**: — (Translated in King James Version as) acceptable, appoint, choose (choice), excellent, join, be rather, require.

Collection 3048 – **λογία logia**, *log-ee'-ah*; from 3056 (**in the commercial sense**); **a contribution**: — (Translated in King James Version as) collection, gathering.

Commandments 1785 – ἐντολή *entole*, *en-tol-ay'*; from 1781; **injunction**, i.e. an authoritative prescription: — (Translated in King James Version as) commandment, precept.

Commonwealth 4174 – πολιτεία *politeia*, *pol-ee-ti'-ah*; from 4177 ("polity"); **citizenship**; concretely, **a community**: — (Translated in King James Version as) commonwealth, freedom.

Condemned 2632 – κατακρίνω *katakrino*, *kat-ak-ree'-no*; from 2596 and 2919; **to judge against**, i.e. sentence: — (Translated in King James Version as) condemn, damn.

Crucified 4717 – σταυρώω *stauroō*, *stow-ro'-o*; from 4716; **to impale on the cross**; figuratively, **to extinguish (subdue) passion or selfishness**: — (Translated in King James Version as) crucify.

4716 – σταυρός *stauros*, *stow-ros'*; from the base of 2476; **a stake or post (as set upright)**, i.e. (specially), **a pole or cross (as an instrument of capital punishment)**; figuratively, **exposure to death**, i.e. self-denial; by implication, **the atonement of Christ**: — (Translated in King James Version as) cross.

Day 2250 – ἡμέρα *hemera*, *hay-mer'-ah*; feminine (with 5610 implied) of a derivative of ἡμαί *hemai* (to sit; akin to the base of 1476) **meaning tame**, i.e. gentle; **day**, i.e. (literally) **the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes)**; figuratively, **a period (always defined more or less clearly by the context)**: — (Translated in King James Version as) age, + alway, (mid-)day (by day, (-ly)), + for ever, judgment, (day) time, while, years.

Delivered 1929 – ἐπιδίδωμι *epididomi*, *ep-ee-did'-o-mee*; from 1909 and 1325; **to give over (by hand or surrender)**: — (Translated in King James Version as) deliver unto, give, let (+ (her drive)), offer.

Departing 868 – ἀφίστημι *aphistemi*, *af-is'-tay-mee*; from 575 and 2476; **to remove**, i.e. (actively) **instigate to revolt**; usually (reflexively) **to desist, desert, etc.**: — (Translated in King James Version as) depart, draw (fall) away, refrain, withdraw self.

Destroy 2673 – καταργέω *katargeō*, *kat-arg-eh'-o*; from 2596 and 691; **to be (render) entirely idle (useless)**, literally or figuratively: — (Translated in King James Version as) abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

Do 3056 – λόγος *logos*, *log'-os*; from 3004; **something said (including the thought)**; by implication, **a topic (subject of discourse)**, also **reasoning (the mental faculty) or motive**; by extension, **a computation**; specially, (with the article in John) **the Divine Expression (i.e. Christ)**: — (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Do evil 2554 – κακοποιέω *kakopoieō*, *kak-op-oy-eh'-o*; from 2555; **to be a bad-doer**, i.e. (objectively) **to injure**, or (genitive) **to sin**: — (Translated in King James Version as) do(ing) evil.

Do good 15 – ἀγαθοποιέω *agathopoieō*, *ag-ath-op-oy-eh'-o*; from 17; **to be a well-doer (as a favor or a duty)**: — (Translated in King James Version as) (when) do good (well).

Dwell 3611 – οἰκέω *oikeō*, *oy-keh'-o*; from 3624; **to occupy a house**, i.e. **reside** (figuratively, **inhabit, remain, inhere**); by implication, **to cohabit**: — (Translated in King James Version as) dwell.

Earth 1093 – γῆ *ge*, *ghay*; contracted from a primary word; **soil**; by extension **a region, or the solid part or the whole of the terrene globe (including the occupants in each application)**: — (Translated in King James Version as) country, earth (-ly), ground, land, world.

Easy 5543 – χρηστός *chrestos*, *khra-se-tos'*; from 5530; **employed**, i.e. (by implication) **useful (in manner or morals)**: — (Translated in King James Version as) better, easy, good (-ness), gracious, kind.

Emulations 2205 – ζήλος *zelos*, *dzay'-los*; from 2204; properly, **heat**, i.e. (figuratively) “zeal” (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice): — (Translated in King James Version as) emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.

Enemies 2190 – ἐχθρός *echthros*, *ech-thros'*; from a primary ἔχθω *echtho* (to hate); **hateful** (passively, odious, or actively, hostile); usually as a noun, **an adversary (especially Satan)**: — (Translated in King James Version as) enemy, foe.

Enmity 2189 – ἔχθρα *echthra*, *ekh'-thrah*; feminine of 2190; **hostility**; by implication, **a reason for opposition**: — (Translated in King James Version as) enmity, hatred.

2190 – ἐχθρός *echthros*, *ech-thros'*; from a primary ἔχθω *echtho* (to hate); **hateful** (passively, odious, or actively, hostile); usually as a noun, **an adversary (especially Satan)**: — (Translated in King James Version as) enemy, foe.

Envyings 5355 – φθόνος *phthonos*, *fthon'-os*; probably akin to the base of 5351; **ill-will (as detraction), i.e. jealousy (spite)**: — (Translated in King James Version as) envy.

Eternal 166 – αἰώνιος *aionios*, *ahee-o'-nee-os*; from 165; **perpetual (also used of past time, or past and future as well)**: — (Translated in King James Version as) eternal, for ever, everlasting, world (began).

Eunuch 5631 – σιργς *cariys*, *saw-reece'*; or σιργς *cariys*, *saw-reece'*; from an unused root meaning **to castrate**; **a eunuch**; by implication, **valet (especially of the female apartments), and thus, a minister of state**: — (Translated in King James Version as) chamberlain, eunuch, officer.

Evangelists 2099 – εὐαγγελιστής *euaggelistes*, *yoo-ang-ghel-is-tace'*; from 2097; **a preacher of the gospel**: — (Translated in King James Version as) evangelist.

2097 – εὐαγγελίζω *euaggelizo*, *yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news (“evangelize”) especially the gospel**: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Everlasting 5769 – ὀλῶν *owlam*, *o-lawm'*; or ὀλῶν *olam*, *o-lawm'*; from 5956; properly, **concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity**; frequently, adverbial (especially with prepositional prefix) **always**: — (Translated in King James Version as) **always(-s)**, ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

Evil 4190 – πονηρός *poneros*, *pon-ay-ros'*; from a derivative of 4192; **hurtful, i.e. evil** (properly, in effect or influence, and thus differing from 2556, **which refers rather to essential character**, as well as from 4550, **which indicates degeneracy from original virtue**); figuratively, **calamitous**; also (passively) **ill, i.e. diseased**; but especially (morally) **culpable, i.e. derelict, vicious, facinorous**; neuter (singular) **mischief, malice, or (plural) guilt**; masculine (singular) **the devil, or (plural) sinners**: — (Translated in King James Version as) bad, evil, grievous, harm, lewd, malicious, wicked(-ness).

Exhort 3870 – παρακαλέω *parakaleo*, *par-ak-al-eh'-o*; from 3844 and 2564; **to call near, i.e. invite, invoke (by imploration, hortation or consolation)**: — (Translated in King James Version as) beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

Faith 4102 – πίστις *pistis*, *pis'-tis*; from 3982; **persuasion, i.e. credence**; **moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation**; abstractly, **constancy in such profession**; by extension, **the system of religious (Gospel) truth itself**: — (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

Thayer's Greek Lexicon 4102 – πίστις; *pistis* 1. conviction of the truth of anything; in the N.T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it: a. when it relates to God, *pistis* is the conviction that God exists and is

the creator and ruler of all things, the provider and bestower of eternal salvation through Christ: by which ye turned to God, directed unto God, b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God, faith in God of which Jesus Christ is the author. Since faith is a power that seizes upon the soul, one who yields himself to it is said, obedience rendered to faith, depending on faith, equivalent to, he who has the same faith as Abraham, to proclaim the glad tidings of faith in Christ, , instruction concerning the necessity of faith, *persuasion or conviction* (which springs from faith in Christ as the sole author of salvation; *concerning things lawful for a Christian: c. universally, the religious belief of Christians; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, the substance of Christian faith or what is believed by Christians: with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same: to trust in God, to be healed, awakened through him, of trust in the promises of God, faith which relies on God who grants the forgiveness of sins to the penitent 2. fidelity, faithfulness, i.e. the character of one who can be relied on: of one who keeps his promises:*

3982 – πείθω **peitho**, *pi'-tho*; a primary verb; **to convince** (by argument, true or false); by analogy, **to pacify or conciliate** (by other fair means); reflexively or passively, **to assent** (to evidence or authority), **to rely** (by inward certainty): — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Faults 264 – ἀμαρτάνω **hamartano**, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**: — (Translated in King James Version as) for your faults, offend, sin, trespass.

- Same Greek word translated as “Sinned” in Hebrews 3:17.

Fear 870 – ἀφόβως **aphobos**, *af-ob'-oce*; adverb from a compound of 1 (as a negative particle) and 5401; **fearlessly**: — (Translated in King James Version as) without fear.

Fear 3372 – ἄρα **yare'**, *yaw-ray'*; a primitive root; **to fear; morally, to revere**; caus. **to frighten**: — (Translated in King James Version as) affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), x see, terrible (act, -ness, thing).

Fear 3373 – ἄρα **yare'**, *yaw-ray'*; from 3372; **fearing; morally, reverent**: — (Translated in King James Version as) afraid, fear (-ful).

Fear 5399 – φοβέω **phobeo**, *fob-eh'-o*; from 5401; **to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere**: — (Translated in King James Version as) be (+ sore) afraid, fear (exceedingly), reverence.

Finding 4672 – ἔρχομαι **matsa'**, *maw-tsaw'*; a primitive root; properly, **to come forth to, i.e. appear or exist**; transitively, **to attain, i.e. find or acquire**; figuratively, **to occur, meet or be present**: — (Translated in King James Version as) + be able, befall, being, catch, x certainly, (cause to) come (on, to, to hand), deliver, be enough (cause to) find(-ing, occasion, out), get (hold upon), x have (here), be here, hit, be left, light (up-)on, meet (with), x occasion serve, (be) present, ready, speed, suffice, take hold on.

Flesh 4561 – σὰρξ **sarx**, *sarx*; probably from the base of 4563; **flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such)**: — (Translated in King James Version as) carnal(-ly, + -ly minded), flesh(-ly).

Fold 833 – αὐλή **aule**, *ow-lay'*; from the same as 109; **a yard (as open to the wind)**; by implication, **a mansion**: — (Translated in King James Version as) court, (sheep-) fold, hall, palace.

Fold 4167 – ποίμνη **paimne**, *poym'-nay*; contraction from 4165; **a flock** (literally or figuratively): — (Translated in King James Version as) flock, fold.

Food 3899 – **לֶחֶם** *lechem*, *lekh'-em*; from 3898; **food (for man or beast), especially bread, or grain (for making it):**— (Translated in King James Version as) ((shew-)) bread, x eat, food, fruit, loaf, meat, victuals.

Foreigner 8453 – **תּוֹשָׁב** *towshab*, *to-shawb'*; or **תּוֹשָׁב** *toshab* (1 Kings 17:1), *to-shawb'*; from 3427; **a dweller (but not outlandish (5237)); especially (as distinguished from a native citizen (active participle of 3427) and a temporary inmate (1616) or mere lodger (3885)) resident alien:** — (Translated in King James Version as) foreigner, inhabitant, sojourner, stranger.

Fornication 4202 – **πορνεία** *porneia*, *por-ni'-ah*; from 4203; **harlotry (including adultery and incest); figuratively, idolatry:** — (Translated in King James Version as) fornication.

Freely 1432 – (Translated in King James Version as) **δωρεάν** *dorean*, *do-reh-an'*; accusative case of 1431 as adverb; **gratuitously** (literally or figuratively): — (Translated in King James Version as) without a cause, freely, for naught, in vain.

Fulfilled 4137 – **πληρώω** *pleroo*, *play-ro'-o*; from 4134; **to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:** — (Translated in King James Version as) accomplish, x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Gather/ Gathered/ Gathereth 6908 – **קָבַץ** *qabats*, *kaw-bats'*; a primitive root; **to grasp, i.e. collect:**— (Translated in King James Version as) assemble (selves), gather (bring) (together, selves together, up), heap, resort, x surely, take up.

Gentiles 1484 – **ἔθνος** *ethnos*, *eth'-nos*; probably from 1486; **a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan):** — (Translated in King James Version as) Gentile, heathen, nation, people.

Give Rest 373 – **ἀναπαύω** *anapano*, *an-ap-ow'-o*; from 303 and 3973; (reflexively) **to repose** (literally or figuratively **(be exempt), remain**); by implication, **to refresh:** — (Translated in King James Version as) take ease, refresh, (give, take) rest.

303 – **ἀνά** *ana*, *an-ah'*; a primary preposition and adverb; properly, **up; but** (by extension) **used** (distributively) **severally, or (locally) at (etc.):** — (Translated in King James Version as) and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.

3973 – **παύω** *pauo*, *pow'-o*; a primary verb (“pause”); **to stop** (transitively or intransitively), **i.e. restrain, quit, desist, come to an end:** — (Translated in King James Version as) cease, leave, refrain.

Give Rested 5117 – **נוַח** *nuwach*, *noo'-akh*; a primitive root; **to rest, i.e. settle down;** used in a great variety of applications, literal and figurative, intransitive, transitive and causative (**to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.**):— (Translated in King James Version as) cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down

Glorified 1392 – **δοξάζω** *doxazo*, *dox-ad'-zo*; from 1391; **to render (or esteem) glorious** (in a wide application): — (Translated in King James Version as) (make) glorify(-ious), full of (have) glory, honour, magnify.

God 2316 – **θεός** *theos*, *thēh'-os*; of uncertain affinity; **a deity, especially (with 3588) the supreme Divinity;** figuratively, **a magistrate; by Hebraism, very:** — (Translated in King James Version as) x exceeding, God, god(-ly, -ward).

Gospel 2098 – **εὐαγγέλιον** *euaggelion*, *yoo-ang-ghel'-ee-on*; from the same as 2097; **a good message, i.e. the gospel:** — (Translated in King James Version as) gospel.

2097 – **εὐαγγελίζω** *euaggelizo*, *yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news (“evangelize”) especially the gospel:** — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Guide 3594 – ὁδηγέω *hodegeo*, *hod-ayg-eh'-o*; from 3595; **to show the way** (literally or figuratively (**teach**)): — (Translated in King James Version as) guide, lead.

Hands 5495 – χεῖρ *cheir*, *khire*; perhaps from the base of 5494 in the sense of its congener the base of 5490 (**through the idea of hollowness for grasping**); **the hand** (literally or figuratively (**power**)); **especially (by Hebraism) a means or instrument**): — (Translated in King James Version as) hand.

Harden /Hardened 4645 – σκληρύνω *skleruno*, *sklay-roo'-no*; from 4642; **to indurate**, i.e. (figuratively) **render stubborn**: — (Translated in King James Version as) harden.

4642 – σκληρός *skleros*, *sklay-ros'*; from the base of 4628; **dry**, i.e. **hard or tough** (figuratively, **harsh, severe**): — (Translated in King James Version as) fierce, hard.

Hasted 4692 – σπεύδω *spseudo*, *spyoo'-do*; probably strengthened from 4228; **to “speed” (“study”)**, i.e. **urge on (diligently or earnestly)**; by implication, **to await eagerly**: — (Translated in King James Version as) (make, with) haste unto.

Hatred 2189 – ἔχθρα *echthra*, *ekh'-thrah*; feminine of 2190; **hostility**; by implication, **a reason for opposition**: — (Translated in King James Version as) enmity, hatred.

2190 – ἔχθρός *echthros*, *ech-thros'*; from a primary ἔχθω *echtho* (**to hate**); **hateful** (passively, **odious**, or actively, **hostile**); usually as a noun, **an adversary (especially Satan)**: — (Translated in King James Version as) enemy, foe.

Heart / Hearts 2588 – καρδιά *kardia*, *kar-dee'-ah*; prolonged from a primary κάρ *kar* (Latin *cor*, “**heart**”); **the heart**, i.e. (figuratively) **the thoughts or feelings (mind)**; **also** (by analogy) **the middle**: — (Translated in King James Version as) (+ broken-)heart(-ed).

Heavens 3772 – οὐρανός *ouranos*, *oo-ran-os'*; perhaps from the same as 3735 (**through the idea of elevation**); **the sky**; by extension, **heaven (as the abode of God)**; by implication, **happiness, power, eternity**; specially, **the Gospel (Christianity)**: — (Translated in King James Version as) air, heaven (-ly), sky.

Heavy laden 5412 – φορτίζω *phortizo*, *for-tid'-zo*; from 5414; **to load up** (properly, **as a vessel or animal**), i.e. (figuratively) **to overburden with ceremony (or spiritual anxiety)**: — (Translated in King James Version as) lade, by heavy laden.

Heirs 2816 – κληρονομέω *kleronomeo*, *klay-ron-om-eh'-o*; from 2818; **to be an heir to** (literally or figuratively): — (Translated in King James Version as) be heir, (obtain by) inherit (-ance).

Mounce Greek Dictionary - *to acquire by lot; to inherit, obtain by inheritance*; in NT *to obtain, acquire, receive possession of*, Mt. 5:5; 19:29; absol. *to be heir*,

2818 – κληρονόμος *kleronomos*, *klay-ron-om'-os*; from 2819 and the base of 3551 (**in its original sense of partitioning**, i.e. (reflexively) **getting by apportionment**); **a sharer by lot**, i.e. **inheritor** (literally or figuratively); by implication, **a possessor**: — (Translated in King James Version as) heir.

Held 2722 – κατέχω *katecho*, *kat-ekh'-o*; from 2596 and 2192; **to hold down (fast)**, in various applications (literally or figuratively): — (Translated in King James Version as) have, hold (fast), keep (in memory), let, x make toward, possess, retain, seize on, stay, take, withhold.

Heresies 139 – αἵρεσις *hairesis*, *hah'-ee-res-is*; from 138; properly, **a choice**, i.e. (**specially**) **a party or** (abstractly) **disunion**: — (Translated in King James Version as) heresy (which is the Greek word itself), sect.

Hope 1680 – ἐλπίς *elpis*, *el-pece'*; from a primary ἔλπω *elpo* (**to anticipate**, usually with pleasure); **expectation** (abstractly or concretely) **or confidence**: — (Translated in King James Version as) faith, hope.

Idolatry 1495 – εἰδωλολατρεία *eidololatreia*, *i-do-lol-at-ri'-ah*; from 1497 and 2999; **image-worship** (literally or figuratively): — (Translated in King James Version as) idolatry.

If 1487 – εἰ *ei*, *i*; **a primary particle of conditionality; if, whether, that, etc.**: — (Translated in King James Version as) forasmuch as, if, that, (al-)though, whether.

Inherit 2816 – κληρονομέω *kleronomeo*, *klay-ron-om-eh'-o*; from 2818; **to be an heir to** (literally or figuratively): — (Translated in King James Version as) be heir, (obtain by) inherit (-ance).

Mounce Greek Dictionary - *to acquire by lot; to inherit, obtain by inheritance*; in NT *to obtain, acquire, receive possession of*, Mt. 5:5; 19:29; absol. *to be heir*,

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Inheritance 2817 – κληρονομία *kleronomia*, *klay-ron-om-ee'-ah*; from 2818; **heirship, i.e. (concretely) a patrimony or (genitive case) a possession**: — (Translated in King James Version as) inheritance

Iniquity 93 – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 94; (legal) **injustice** (properly, the quality, by implication, the act); **morally, wrongfulness (of character, life or act)**: — (Translated in King James Version as) iniquity, unjust, unrighteousness, wrong.

Thayer's Greek Lexicon 93.

1. injustice, of a judge

2. unrighteousness of heart and life;; owing to the context, the guilt of unrighteousness, deceit which unrighteousness uses, reward (i.e., penalty) due to unrighteousness, b. specifically, unrighteousness by which others are deceived: deceitful riches;; others think 'riches wrongly acquired'; (others, riches apt to be used unrighteously;; a phrase having reference to sins of the tongue;; treachery, (others take it generally, 'acting unrighteously')).

3. a deed violating law and justice, act of unrighteousness: iniquities, misdeeds, reward obtained by wrongdoing; specifically, the wrong of depriving another of what is his,

Jesus 2424 – Ἰησοῦς *Iesous*, *ee-ay-sooce'*; of Hebrew origin (H3091); **Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites**: — (Translated in King James Version as) Jesus.

Joined 3867 – λῶ *lavah*, *law-vaw'*; a primitive root; properly, **to twine, i.e. (by implication) to unite, to remain; also to borrow (as a form of obligation) or (caus.) to lend**: — (Translated in King James Version as) abide with, borrow(-er), cleave, join (self), lend(-er).

Judgments 4941 – μῆσις *mishpat*, *mish-pawt'*; from 8199; properly, **a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty**; abstractly, **justice, including a participant's right or privilege (statutory or customary), or even a style**:— (Translated in King James Version as) + adversary, ceremony, charge, x crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, x worthy, + wrong.

Keep the Feast 1858 – ἐορτάζω *heortázō*, *heh-or-tad'-zo*; from 1859; **to observe a festival**: — (Translated in King James Version as) keep the feast.

Kingdom 932 – βασιλεία *basileia*, *bas-il-i'-ah*; from 935; properly, **royalty, i.e. (abstractly) rule, or (concretely) a realm** (literally or figuratively): — (Translated in King James Version as) kingdom, + reign.

935 – βασιλεύς *basileus*, *bas-il-yooce'*; probably from 939 (**through the notion of a foundation of power**); **a sovereign** (abstractly, relatively, or figuratively): — (Translated in King James Version as) king.

Labour 2872 – κοπιᾶω kopiao, *kop-ee-ah'-o*; from a derivative of 2873; **to feel fatigue**; by implication, **to work hard**: — (Translated in King James Version as) (bestow) labour, toil, be wearied.

Laid the foundation 2311 – θεμελιῶ themelioo, *them-el-ee-o'-o*; from 2310; **to lay a basis for, i.e.** (literally) erect, or (figuratively) **consolidate**: — (Translated in King James Version as) (lay the) found(-ation), ground, settle.

Law 3551 – νόμος nomos, *nom'-os*; from a primary νέμω nemo (**to parcel out, especially food or grazing to animals**); law (through the idea of prescriptive usage), genitive case (**regulation**), specially, (of Moses (including the volume); also of the Gospel), or figuratively (**a principle**): — (Translated in King James Version as) law.

Lay 5087 – τίθημι tithemi, *tith'-ay-mee*, a prolonged form of a primary θέω theo, *thēh'-o*; (which is used only as alternate in certain tenses) **to place** (in the widest application, literally and figuratively; properly, **in a passive or horizontal posture**, and thus different from 2476, which properly denotes an upright and active position, while 2749 is properly reflexive and utterly prostrate): — (Translated in King James Version as) + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Learn 3129 – μανθάνω manthano, *man-than'-o*; prolongation from a primary verb, another form of which, μαθέω matheo, is used as an alternate in certain tenses; **to learn (in any way)**: — (Translated in King James Version as) learn, understand.

Letter 1121 – γράμμα gramma, *gram'-mah*; from 1125; **a writing, i.e. a letter, note, epistle, book, etc.; plural learning**: — (Translated in King James Version as) bill, learning, letter, scripture, writing, written.

Light 1645 – ἐλαφρός elaphros, *el-af'-ros*; probably akin to 1643 and the base of 1640; **light, i.e. easy**: — (Translated in King James Version as) light.

Limiteth 3724 – ὁρίζω horizo, *hor-id'-zo*; from 3725; **to mark out or bound ("horizon"), i.e.** (figuratively) **to appoint, decree, specify**: — (Translated in King James Version as) declare, determine, limit, ordain.

Lowly 5011 – ταπεινός tapeinos, *tap-i-nos*; of uncertain derivation; **depressed, i.e.** (figuratively) **humiliated (in circumstances or disposition)**: — (Translated in King James Version as) base, cast down, humble, of low degree (estate), lowly.

Man 444 – ἄνθρωπος anthropos, *anth'-ro-pos*; from 435 and ὤψ ops (the countenance; from 3700); **man-faced, i.e. a human being**: — (Translated in King James Version as) certain, man.

Thayer's Greek Lexicon 444 – i.e. man's face;

1. Universally, with reference to the genus or nature, without distinction of sex, *a human being, whether male or female*: John 16:21. And in this sense a. with the article, generically, so as to include all human individuals: b. so that a man is distinguished from beings of a different race or order; α. from animals, plants ...

Mankind 2145 – זָכָר zakar, *zaw-kawr'*; from 2142; properly, **remembered, i.e. a male (of man or animals, as being the most noteworthy sex)**: — (Translated in King James Version as) x him, male, man(child, -kind).

Meat 402 – אָכַל 'oklah, *ok-law*; feminine of 401; **food**: — (Translated in King James Version as) consume, devour, eat, food, meat.

Meek 4235 – πραῖος praios, *prah'-os*; a form of 4239, used in certain parts; **gentle, i.e. humble**: — (Translated in King James Version as) meek.

Mercy 1656 – ἔλεος eleos, *el'-eh-os*; of uncertain affinity; **compassion (human or divine, especially active)**: — (Translated in King James Version as) (+ tender) mercy.

Mind 3563 – νοῦς nous, *nooce*; probably from the base of 1097; **the intellect, i.e. mind (divine or human; in thought, feeling, or will)**; by implication, **meaning**: — (Translated in King James Version as) mind, understanding.

Mind 5426 – φρονέω *phroneo*, *fron-eh'-o*; from 5424; **to exercise the mind**, i.e. entertain or have a sentiment or opinion; by implication, **to be (mentally) disposed (more or less earnestly in a certain direction)**; intensively, **to interest oneself in (with concern or obedience)**: — (Translated in King James Version as) set the affection on, (be) care(-ful), (be like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think.

Minded 5427 – φρόνημα *phronema*, *fron'-ay-mah*; from 5426; **(mental) inclination or purpose**: — (Translated in King James Version as) (be, + be carnally, + be spiritually) mind(-ed).

Minds 1271 – δianoia *dianoia*, *dee-an'-oy-ah*; from 1223 and 3563; **deep thought**, properly, **the faculty (mind or its disposition)**, by implication, **its exercise**: — (Translated in King James Version as) imagination, mind, understanding.

Minister 5257 – ὑπηρέτης *huperetes*, *hoop-ay-ret'-ace*; from 5259 and a derivative of ἐρέσω *eresso* (**to row**); **an under-oarsman**, i.e. (generally) **subordinate (assistant, sexton, constable)**: — (Translated in King James Version as) minister, officer, servant.

Mixed 4786 – συγκεράννυμι *sugkerannumi*, *soong-ker-an'-noo-mee*; from 4862 and 2767; **to commingle**, i.e. (figuratively) **to combine or assimilate**: — (Translated in King James Version as) mix with, temper together.

2767 – κεράννυμι *kerannumi*, *ker-an'-noo-mee*; prolonged form of a more primary κεράω *kerao* (which is used in certain tenses); **to mingle**, i.e. (by implication) **to pour out (for drinking)**: — (Translated in King James Version as) fill, pour out.

4862 – σύν *sun*, *soon*; a primary preposition **denoting union; with or together** (but much closer than 3326 or 3844), i.e. **by association, companionship, process, resemblance, possession, instrumentality, addition, etc.**: — (Translated in King James Version as) beside, with. In composition it has similar applications, including completeness.

Molech 4432 – מֹלֶךְ *Molek*, *mo'-lek*; from 4427; **Molek (i.e. king), the chief deity of the Ammonites**: — (Translated in King James Version as) Molech.

4427 – מָלַךְ *malak*, *maw-lak'*; a primitive root; **to reign**; inceptively, **to ascend the throne**; causatively, **to induct into royalty**; hence (by implication) **to take counsel**: — (Translated in King James Version as) consult, x indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign (-ing), rule, x surely.

Name 8034 – ἄψ *shem*, *shame*; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); **an appellation, as a mark or memorial of individuality; by implication honor, authority, character**: — (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

Newness 2538 – καινότης *kainotes*, *kahee-not'-ace*; from 2537; **renewal** (figuratively): — (Translated in King James Version as) newness.

2537 – καινός *kainos*, *kahee-nos'*; of uncertain affinity; **new (especially in freshness)**; while 3501 is properly so with respect to age: — (Translated in King James Version as) new.

Now 737 – ἄρτι *arti*, *ar'-tee*; adverb from a derivative of 142 (compare 740) **through the idea of suspension; just now**: — (Translated in King James Version as) this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

Thayer's Greek Lexicon 737 – ἄρτι; *arti*, adverb, according to its derivation (from *ARō* to draw close together, to join, denoting time closely connected;

1. in Attic *just now, this moment, marking something begun or finished even now, just before the time in which we are speaking*

2. according to later Greek usage universally, *now, at this time*; opposed to past time; opposed to future time; opposed to future time subsequent to the return of Christ; of present time most closely limited, *at this very time, this moment; until now, up to this time*

Oldness 3821 – παλαιότης *palaiotes*, *pal-ah-yot'-ace*; from 3820; **antiquatedness**: — (Translated in King James Version as) oldness.

3820 – παλαιός *palaios*, *pal-ah-yos'*; from 3819; **antique, i.e. not recent, worn out**: — (Translated in King James Version as) old.

Omer 6016 – ὄμερ *omer*, *o'-mer*; from 6014; properly, **a heap, i.e. a sheaf; also an omer, as a dry measure**: — (Translated in King James Version as) omer, sheaf.

Opening 1272 – διανοίγω *dianoigo*, *dee-an-oy'-go*; from 1223 and 455; **to open thoroughly, literally (as a first-born) or figuratively (to expound)**: — (Translated in King James Version as) open.

Other 243 – ἄλλος *allos*, *al'-los*; a primary word; **“else,” i.e. different** (in many applications): — (Translated in King James Version as) more, one (another), (an-, some an-)other(-s, -wise).

Overcome 2274 – ἡττάω *hettao*, *hayt-tah'-o*; from the same as 2276; **to make worse, i.e. vanquish** (literally or figuratively); by implication, **to rate lower**: — (Translated in King James Version as) be inferior, overcome.

Partakers 3353 – μέτοχος *metochos*, *met'-okh-os*; from 3348; **participant, i.e. (as noun) a sharer**; by implication, **an associate**: — (Translated in King James Version as) fellow, partaker, partner.

Pastors 4166 – ποιμήν *poimen*, *poi-mane'*; of uncertain affinity; **a shepherd** (literally or figuratively): — (Translated in King James Version as) shepherd, pastor.

People 5971 – ἄμ *am*, *am*; from 6004; **a people (as a congregated unit); specifically, a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively, a flock**: — (Translated in King James Version as) folk, men, nation, people.

Perish 622 – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully** (reflexively, **to perish, or lose**), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

Persuaded 3982 – πείθω *peitho*, *pi'-tho*; a primary verb; **to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)**: — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Persuaded 4135 – πληροφορέω *plerophoreo*, *play-rof-or-eh'-o*; from 4134 and 5409; **to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish**: — (Translated in King James Version as) most surely believe, fully know (persuade), make full proof of.

Please 2654 – γαῖη *chaphets*, *khaw-fates'*; a primitive root; properly, **to incline to**; by implication **(literally but rarely) to bend**; figuratively, **to be pleased with, desire**: — (Translated in King James Version as) x any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

Pleasure 2656 – γαῖη *chephets*, *khay'-fets*; from 2654; **pleasure**; hence (abstractly) **desire**; concretely, **a valuable thing**; hence (by extension) **a matter (as something in mind)**: — (Translated in King James Version as) acceptable, delight(-some), desire, things desired, matter, pleasant(-ure), purpose, willingly.

Power 1411 – δύναμις *dunamis*, *doo'-nam-is*; from 1410; **force** (literally or figuratively); specially, **miraculous power (usually by implication, a miracle itself)**: — (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

Power 2904 – κράτος *kratos*, *krat'-os*; perhaps a primary word; **vigor (“great”)** (literally or figuratively): — (Translated in King James Version as) dominion, might (-ily), power, strength.

Preached 189 – ἀκοή *akoe*, *ak-o-ay'*; from 191; **hearing (the act, the sense or the thing heard)**: — (Translated in King James Version as) audience, ear, fame, which ye heard, hearing, preached, report, rumor.

Preached 2097 – εὐαγγελίζω *euaggelizo*, *yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news** (“evangelize”) **especially the gospel**: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Preaching 2784 – κηρύσσω *kerusso*, *kay-roos'-so*; of uncertain affinity; **to herald (as a public crier), especially divine truth (the gospel)**: — (Translated in King James Version as) preacher (-er), proclaim, publish.

Preparation 3904 – παρασκευή *paraskeue*, *par-ask-yoo-ay'*; as if from 3903; **readiness**: — (Translated in King James Version as) preparation.

3903 – παρασκευάζω *paraskeuazo*, *par-ask-yoo-ad'-zo*; from 3844 and a derivative of 4632; **to furnish aside, i.e. get ready**: — (Translated in King James Version as) prepare self, be (make) ready.

Prepared 2675 – καταρτίζω *katartizo*, *kat-ar-tid'-zo*; from 2596 and a derivative of 739; **to complete thoroughly, i.e. repair** (literally or figuratively) **or adjust**: — (Translated in King James Version as) fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

Pressed 4912 – συνέχω *sunecho*, *soon-ekh'-o*; from 4862 and 2192; **to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner)**; figuratively, **to compel, perplex, afflict, preoccupy**: — (Translated in King James Version as) constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng.

Presumptuously 3027 – ἡ γὰρ *yad*, *yawd*; a primitive word; **a hand (the open one (indicating power, means, direction, etc.)), in distinction from 3709, the closed one)**; used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote (as follows):— (Translated in King James Version as) (+ be) able, x about, + armholes, at, axletree, because of, beside, border, x bounty, + broad, (broken-)handed, x by, charge, coast, + consecrate, + creditor, custody, debt, dominion, x enough, + fellowship, force, x from, hand(-staves, -y work), x he, himself, x in, labour, + large, ledge, (left-)handed, means, x mine, ministry, near, x of, x order, ordinance, x our, parts, pain, power, x presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, x thee, x by them, x themselves, x thine own, x thou, through, x throwing, + thumb, times, x to, x under, x us, x wait on, (way-)side, where, + wide, x with (him, me, you), work, + yield, x yourselves.

Hebrew Dictionary 3027 – hand, by extension: arm, finger; fig. of control, power, strength, direction, care.

Profit 5623 – ὠφελέω *opheleo*, *o-fel-eh'-o*; from the same as 5622; **to be useful, i.e. to benefit**: — (Translated in King James Version as) advantage, better, prevail, profit.

Promise 1860 – ἐπαγγελία *epaggelia*, *ep-ang-el-ee'-ah*; from 1861; **an announcement (for information, assent or pledge; especially a divine assurance of good)**: — (Translated in King James Version as) message, promise.

1861 – ἐπαγγέλλω *epaggello*, *ep-ang-el'-lo*; from 1909 and the base of 32; **to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself**: — (Translated in King James Version as) profess, (make) promise.

Prophets 4396 – προφήτης *prophetes*, *prof-ay'-tace*; from a compound of 4253 and 5346; **a foreteller (“prophet”); by analogy, an inspired speaker; by extension, a poet**: — (Translated in King James Version as) prophet.

Prospered 2137 – εὐοδόω *euodoo*, *yoo-od-o'-o*; from a compound of 2095 and 3598; **to help on the road, i.e. (passively) succeed in reaching**; figuratively, **to succeed in business affairs**: — (Translated in King James Version as) (have a) prosper (-ous journey).

Provocation 3894 – παραπικρασμός *parapikrasmos*, *par-ap-ik-ras-mos'*; from 3893; **irritation**: — (Translated in King James Version as) provocation.

Provoke 3893 – παραπικραίνω *parapikraino*, *par-ap-ik-rah'-ee-no*; from 3844 and 4087; **to embitter alongside, i.e. (figuratively) to exasperate**: — (Translated in King James Version as) provoke.

Put apart 5079 – נָדַח *niddah*, *nid-daw'*; from 5074; properly, **rejection**; by implication, **impurity, especially personal (menstruation) or moral (idolatry, incest)**:— (Translated in King James Version as) x far, filthiness, x flowers, menstuous (woman), put apart, x removed (woman), separation, set apart, unclean (-ness, thing, with filthiness).

Reasoned 1256 – διαλέγομαι *dialogomai*, *dee-al-eg'-om-ah*; middle voice from 1223 and 3004; **to say thoroughly, i.e. discuss (in argument or exhortation)**: — (Translated in King James Version as) dispute, preach (unto), reason (with), speak.

Rebelled 4784 – מָרָה *marah*, *maw-raw'*; a primitive root; **to be** (causatively, **make**) **bitter (or unpleasant)**; (figuratively) **to rebel (or resist; causatively, to provoke)**:— (Translated in King James Version as) bitter, change, be disobedient, disobey, grievously, provocation, provoke(-ing), (be) rebel (against, -lious).

Rest 372 – ἀνάπαυσις *anapausis*, *an-ap'-ow-sis*; from 373; **intermission**; by implication, **recreation**: — (Translated in King James Version as) rest.

Revellings 2970 – κῶμος *komos*, *ko'-mos*; from 2749; **a carousal (as if letting loose)**: — (Translated in King James Version as) revelling, rioting.

Reward 7810 – שָׂחַד *shachad*, *shakh'-ad*; from 7809; **a donation (venal or redemptive)**:— (Translated in King James Version as) bribe (-ry), gift, present, reward.

7809 – שָׂחַד *shachad*, *shaw-khad'*; a primitive root; **to donate, i.e. bribe**: — (Translated in King James Version as) hire, give a reward.

Right 1849 – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (in the sense of ability); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

Righteousness 1345 – δικαίωμα *dikaioma*, *dik-ah'-yo-mah*; from 1344; **an equitable deed**; by implication, **a statute or decision**: — (Translated in King James Version as) judgment, justification, ordinance, righteousness.

1344 – δικαίω *dikaioo*, *dik-ah-yo'-o*; from 1342; **to render (i.e. show or regard as) just or innocent**: — (Translated in King James Version as) free, justify(-ier), be righteous.

Sanctuary 4720 – מִקְדָּשׁ *miqdash*, *mik-dawsh'*; or מִקְדָּשׁ *miqqdash* (Exod. 15:17), *mik-ked-awsh'*; from 6942; **a consecrated thing or place, especially, a palace, sanctuary (whether of YHWH or of idols) or asylum**: — (Translated in King James Version as) chapel, hallowed part, holy place, sanctuary.

Save 3467 – יָשָׁא *yasha'*, *yaw-shah'*; a primitive root; properly, **to be open, wide or free, i.e. (by implication) to be safe**; causatively, **to free or succor**: — (Translated in King James Version as) x at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

Scripture 1124 – γράφή *graphe*, *graf-ay'*; **a document, i.e. holy Writ (or its contents or a statement in it)**: — (Translated in King James Version as) scripture.

Seditions 1370 – διχοστασία *dichostsis*, *dee-khos-tas-ee'-ah*; from a derivative of 1364 and 4714; **disunion, i.e. (figuratively) dissension**: — (Translated in King James Version as) division, sedition.

Seed 2233 – זֶרַע *zera'*, *zeh'-rah*; from 2232; **seed**; figuratively, **fruit, plant, sowing-time, posterity**: — (Translated in King James Version as) x carnally, child, fruitful, seed(-time), sowing- time.

Seeing 1893 – ἐπεὶ *epei*, *ep-i'*; from 1909 and 1487; **thereupon, i.e. since (of time or cause)**: — (Translated in King James Version as) because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

Separated 914 – בָּדַל *badal*, *baw-dal'*; a primitive root; **to divide** (in variation senses literally or figuratively, **separate, distinguish, differ, select, etc.**):— (Translated in King James Version as) (make, put) difference, divide (asunder), (make) separate (self, -ation), sever (out), x utterly.

Serve 8334 – שָׁרַת *sharath*, *shaw-rath'*; a primitive root; **to attend as a menial or worshipper**; figuratively, **contribute to**:— (Translated in King James Version as) minister (unto), (do) serve (-ant, -ice, -itor), wait on.

Set 649 – ἀποστέλλω *apostello*, *ap-os-tel'-lo*; from 575 and 4724; **set apart, i.e.** (by implication) **to send out** (properly, **on a mission**) literally or figuratively:— (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).

Sinned 264 – ἁμαρτάνω *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, **to miss the mark (and so not share in the prize), i.e.** (figuratively) **to err, especially (morally) to sin**:— (Translated in King James Version as) for your faults, offend, sin, trespass.

- Same Greek word translated as “Faults” in 1 Peter 2:20.

Smitten 5221 – נָכָה *nakah*, *naw-kaw'*; a primitive root; **to strike (lightly or severely, literally or figuratively)**:— (Translated in King James Version as) beat, cast forth, clap, give (wounds), x go forward, x indeed, kill, make (slaughter), murderer, punish, slaughter, slay(-er, -ing), smite(-r, -ing), strike, be stricken, (give) stripes, x surely, wound.

Son 5207 – υἱός *huios*, *hwee-os'*; apparently a primary word; **a “son” (sometimes of animals), used very widely of immediate, remote or figuratively, kinship**:— (Translated in King James Version as) child, foal, son.

Spue/ Spued 6958 – קָוָה *qow'*, *ko*; or קָיָה *qayah* (Jer. 25:27), *kaw-yaw'*; a primitive root; **to vomit**:— (Translated in King James Version as) spue (out), vomit (out, up, up again).

Statutes 2706 – חָק *choq*, *khoke*; from 2710; **an enactment**; hence, **an appointment (of time, space, quantity, labor or usage)**:— (Translated in King James Version as) appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, x necessary, ordinance(-nary), portion, set time, statute, task.

2710 – חָקַק *chaqaq*, *khaw-kak'*; a primitive root; properly, **to hack, i.e. engrave** (Judges 5:14, **to be a scribe simply**); by implication, **to enact (laws being cut in stone or metal tablets in primitive times)** or (gen.) **prescribe**:— (Translated in King James Version as) appoint, decree, governor, grave, lawgiver, note, pourtray, print, set.

Stedfast 949 – βέβαιος *bebaios*, *beb'-ah-yos*; from the base of 939 (**through the idea of basality**); **stable** (literally or figuratively):— (Translated in King James Version as) firm, of force, stedfast, sure.

Store 2343 – θησαυρίζω *thesaurizo*, *thay-sow-rid'-zo*; from 2344; **to amass or reserve** (literally or figuratively):— (Translated in King James Version as) lay up (treasure), (keep) in store, (heap) treasure (together, up).

Stranger 1121 – בֵּן *ben*, *bane*; from 1129; **a son (as a builder of the family name)**, in the widest sense (of literal and figurative **relationship, including grandson, subject, nation, quality or condition, etc.**, (like 1, 251, etc.)):— (Translated in King James Version as) + afflicted, age, (Ahoh-) (Ammon-) (Hachmon-) (Lev-)ite, (anoint-)ed one, appointed to, (+) arrow, (Assyr-) (Babylon-) (Egypt-) (Grec-)ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, x came up in, child, colt, x common, x corn, daughter, x of first, + firstborn, foal, + very fruitful, + postage, x in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, x servant born, x soldier, son, + spark, + steward, + stranger, x surely, them of, + tumultuous one, + valiant(-est), whelp, worthy, young (one), youth.

Stranger 5236 – נֶכֶר *nekar*, *nay-kawr'*; from 5234; **foreign, or** (concretely) **a foreigner, or** (abstractly) **heathendom**:— (Translated in King James Version as) alien, strange (+ -er).

Strangers 3581 – ξένος *xenos*, *xen'-os*; apparently a primary word; **foreign (literally, alien, or figuratively, novel)**; by implication, **a guest or (vice-versa) entertainer**:— (Translated in King James Version as) host, strange(-r).

Strife 2052 – ἐριθεία *eritheia*, *er-ith-i'-ah*; perhaps as the same as 2042; properly, **intrigue, i.e.** (by implication) **faction**: — (Translated in King James Version as) contention(-ious), strife.

Subject 5293 – ὑποτάσσω *hupotasso*, *hoop-ot-as'-so*; from 5259 and 5021; **to subordinate; reflexively, to obey**: — (Translated in King James Version as) be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

Take 142 – αἶρω *airo*, *ah'-ee-ro*; a primary root; **to lift up**; by implication, **to take up or away**; figuratively, **to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor)**; by Hebraism (compare 5375) **to expiate sin**: — (Translated in King James Version as) away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Take hold 2388 – ῥῖπῃ *chazaq*, *khaw-zak'*; a primitive root; **to fasten upon**; hence, **to seize, be strong** (figuratively, **courageous**, causatively **strengthen, cure, help, repair, fortify**), **obstinate; to bind, restrain, conquer**: — (Translated in King James Version as) aid, amend, x calker, catch, cleave, confirm, be constant, constrain, continue, be of good (take) courage(-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast), lean, maintain, play the man, mend, become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong(-er), be sure, take (hold), be urgent, behave self valiantly, withstand.

Teachers 1320 – διδάσκαλος *didaskalos*, *did-as'-kal-os*; from 1321; **an instructor** (genitive case or specially): — (Translated in King James Version as) doctor, master, teacher.

Tempted 3985 – πειράζω *peirazo*, *pi-rad'-zo*; from 3984; **to test (objectively), i.e. endeavor, scrutinize, entice, discipline**: — (Translated in King James Version as) assay, examine, go about, prove, tempt(-er), try.

3984 – πείρα *peira*, *pi'-rah*; from the base of 4008 (**through the idea of piercing**); **a test, i.e. attempt, experience**: — (Translated in King James Version as) assaying, trial.

Testified 1263 – διαμαρτύρομαι *diamarturomai*, *dee-am-ar-too'-rom-ahee*; from 1223 and 3140; **to attest or protest earnestly, or** (by implication) **hortatively**: — (Translated in King James Version as) charge, testify (unto), witness.

Transgressions 3847 – παράβασις *parabasis*, *par-ab'-as-is*; from 3845; **violation**: — (Translated in King James Version as) breaking, transgression.

3845 – παραβαίνω *parabaino*, *par-ab-ah'-ee-no*; from 3844 and the base of 939; **to go contrary to, i.e. violate a command**: — (Translated in King James Version as) (by) transgress(-ion).

Uncleanness 2932 – ἀκαθία *tum'ah*, *toom-aw'*; from 2930; **religious impurity**: — (Translated in King James Version as) filthiness, unclean(-ness).

Uncover 1540 – ἡλά *galah*, *gaw-law'*; a primitive root; **to denude (especially in a disgraceful sense)**; by implication, **to exile (captives being usually stripped)**; figuratively, **to reveal**: — (Translated in King James Version as) + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, x plainly, publish, remove, reveal, x shamelessly, shew, x surely, tell, uncover.

Upholding 5342 – φέρω *phero*, *fer'-o*; a primary verb — for which other, and apparently not cognate ones are used in certain tenses only; namely, οἶω *oio*, *oy'-o*; and ἐνέγκω *enegko*, *en-eng'-ko*; **to “bear” or carry** (in a very wide application, literally and figuratively, as follows): — (Translated in King James Version as) be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

Upon 1909 – ἐπί *epi*, *ep-ee'*; a primary preposition; properly, **meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.**: — (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, (where-))fore, in (a

place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

Variance 2054 – ἔρις *eris*, *er'-is*; of uncertain affinity; **a quarrel, i.e. (by implication) wrangling**: — (Translated in King James Version as) contention, debate, strife, variance.

Vesture 4018 – περιβόλαιον *peribolaion*, *per-ib-ol'-ah-yon*; neuter of a presumed derivative of 4016; **something thrown around one, i.e. a mantle, veil**: — (Translated in King James Version as) covering, vesture.

Ward 4929 – ῥῆμα *mishmar*, *mish-mawr'*; from 8104; **a guard (the man, the post or the prison); a deposit (fig.)**; also (as observed) a usage (abstr.), or an example (concr.):— (Translated in King James Version as) diligence, guard, office, prison, ward, watch.

Wax old 3822 – παλαιώ *palaioo*, *pal-ah-yo'-o*; from 3820; **to make (passively, become) worn out, or declare obsolete**: — (Translated in King James Version as) decay, make (wax) old.

Whoredom/ Whoring 2181 – زانی *zanah*, *zaw-naw'*; a primitive root (**highly-fed and therefore wanton**); **to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment)**; figuratively, **to commit idolatry** (the Jewish people being regarded as the spouse of YHWH):— (Translated in King James Version as) (cause to) commit fornication, x continually, x great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish.

Wise 3779 – οὕτω *houto*, *hoo'-to*, or (before a vowel οὕτως *houtos*, *hoo'-toce*; adverb from 3778; **in this way (referring to what precedes or follows)**: — (Translated in King James Version as) after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

Witchcraft 5331 – φαρμακεία *pharmakeia*, *far-mak-i'-ah*; from 5332; **medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively)**: — (Translated in King James Version as) sorcery, witchcraft.

Without 5565 – χωρίς *choris*, *kho-rece'*; adverb from 5561; **at a space, i.e. separately or apart from (often as preposition)**: — (Translated in King James Version as) beside, by itself, without.

Word 3056 – λόγος *logos*, *log'-os*; from 3004; **something said (including the thought)**; by implication, **a topic (subject of discourse), also reasoning (the mental faculty) or motive**; by extension, **a computation**; specially, (with the article in John) **the Divine Expression (i.e. Christ)**: — (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Word 4487 – ῥῆμα *rhema*, *hray'-mah*; from 4483; **an utterance (individually, collectively or specially);** by implication, **a matter or topic (especially of narration, command or dispute)**; **with a negative naught whatever**: — (Translated in King James Version as) + evil, + nothing, saying, word.

Worlds 165 – αἰών *aion*, *ahee-ohn'*; from the same as 104; properly, an age; by extension, **perpetuity (also past)**; by implication, **the world; specially (Jewish) a Messianic period (present or future)**: — (Translated in King James Version as) age, course, eternal, (for) ever (-more), (n-) ever, (beginning of the , while the) world (began, without end).

104 – αἰεὶ *aei*, *ah-eye'*; from an obsolete primary noun (**apparently meaning continued duration**); **"ever,"** by qualification regularly; by implication, **earnestly**; — (Translated in King James Version as) always, ever.

Worship 4352 – προσκυνέω *proskuneo*, *pros-koo-neh'-o*; from 4314 and a probable derivative of 2965 (**meaning to kiss, like a dog licking his master's hand**); **to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore)**: — (Translated in King James Version as) worship.

Worshippers 3000 – λατρεύω *latreuo*, *lat-ryoo'-o*; from λάτρις *latris* (a hired menial); **to minister (to God), i.e. render religious homage**: — (Translated in King James Version as) serve, do the service, worship(-per).

Wouldest 2309 – θέλω *thelo*, *thel'-o*; or ἐθέλω *ethelo*, *eth-el'-o*, in certain tenses θελέω *theleo*, *thel-eh'-o*, and *etheleo*, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; **to determine** (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. **choose or prefer** (literally or figuratively); by implication, **to wish**, i.e. **be inclined to** (sometimes adverbially, **gladly**); impersonally for the future tense, **to be about to**; by Hebraism, **to delight in**: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly)).

Wrath 2372 – θυμός *thumos*, *thoo-mos'*; from 2380; **passion (as if breathing hard)**: — (Translated in King James Version as) fierceness, indignation, wrath.

2380 – θύω *thuo*, *thoo'-o*; a primary verb; properly, **to rush (breathe hard, blow, smoke)**, i.e. (by implication) **to sacrifice** (properly, **by fire**, but genitive case); by extension **to immolate (slaughter for any purpose)**: — (Translated in King James Version as) kill, (do) sacrifice, slay.