

## Breaking the Sabbath

### The New Covenant

Ex 20 is the written covenant. That is the covenant. And the New Covenant, which we are in through Messiah, is that covenant. This covenant is no longer external but it is internal. There in Ex 20 you see the so-called Ten Commandments. And as Dt 12:13 and Ex 34:28 brings out, the Ten Commandments is the covenant that was written on tablets of stone. But now the miracle of the New Covenant is that those commandments are written on our hearts — the *same covenant* is written on our hearts. You can see that in 2 Cor 3:3 — you see that the covenant in Dt 4:3 is the same covenant Paul is talking about in 2 Cor 3:3. And it is no longer written on tablets of stone. You can also look in Ex 31:18. You see how this covenant was written on tablets of stone. You see how this covenant was the Ten Commandments written on stone and the fourth commandment (Ex 20:8) is the sign of that covenant. The covenant that was external in the Old Covenant is internal in the New Covenant.

The edah is a little foretaste of the Israel that our Father has always wanted to bring about. But we right now are his little witness of the age to come when Israel will have twelve tribes. In order to bring this about, we are in the New Covenant. Our Master inaugurated that New Covenant with His disciples that they would in turn communicate the Spirit of that covenant to the people they would minister to. That is why 2 Cor 3:3 is so important — that Paul the apostle would be able to communicate this covenant to others just as the apostles of old, who broke bread with our Master, were able to communicate it.

So we see that this covenant is in our hearts. 2 Cor 3:6 — It is the spirit of the New Covenant that is ministered to others. The Spirit of the New Covenant was ministered to us; we came under the anointing. Whoever has that Spirit has come under the anointing of the Holy Spirit through the person who ministered the spirit of the New Covenant. If Paul ministered the spirit to the to the Corinthians, they came under the anointing of the Holy Spirit. By receiving Paul they received the Spirit. If they received Paul they received the Spirit.

## Sign of the Covenant

So you can see in Ex 31:17 that the Sabbath is the sign of that covenant. Whoever keeps the Sabbath as a people show that that covenant is now in their hearts. But if we break the Sabbath, we might as well break the other commandments. If we break the Sabbath it breaks the sign of that covenant. That means that we are not in the covenant — we are not in the anointing. After all, we would not murder, so would we break the Sabbath? James, in his letter, shows that if you break one commandment you have broken them all. If you bear false witness, you've coveted, murdered — everything. So if you break the Sabbath, you break the very sign that the Creator of the universe gave that we are the nation that has Him as our God — we are to remember that by keeping the Sabbath.

That's it in a nutshell. Ex 20:8-11 set the Sabbath apart as the day that his people would keep. We never do any work on that day. It is a cessation of work; it is a day He made for us because He loved us. We are above all other people on the earth because we keep the Sabbath, showing that we have the Creator God. Whoever does not keep the Sabbath does not have the Creator God. It is obvious in Ex 31:17 that the Sabbath is the sign of the covenant. What is the covenant? It is the Ten Commandments. It is a sign forever. Do you see how important it is that whoever is Israel keeps the Sabbath? (No one is saved unless he is in Israel. Old Israel is before Messiah; new Israel is after Messiah.)

Eze 20:20 — We do not know who is YHWH our God unless we keep the Sabbath. We might think we know, but we really do not. Eze 20:12 — *“I gave them my Sabbath so they would know I am the Creator God.”* Keeping the Sabbath is very significant.

In 2 Cor 3 we see the ministry of the Spirit in the New Covenant days. In verse 8 — more glorious; in verse 6 — a New Covenant, not of the letter (the Old Covenant), but of the New Covenant; verse 3 — not on tablets of stone, but in the human heart. So that's the covenant. There has to be a ministry of the covenant in the last days in order for the covenant to be there.

So once again the people of God would keep the covenant and keep the covenant with Him and with one another.

We are in a covenant with Him and one another. It is like we are married; we are not unfaithful to one another. If we see someone without grace, we have a covenant with him to help him and give grace to him. If we see someone without shoes, we have a covenant with him to give freely. It is a covenant of love. If we are in the covenant, we will do it; if we are not, we will not do it because the love of God is not in our heart. (Because the love of God is ministered in a covenant to people's hearts, but if you love the world and not your brothers — i.e., you do not share with them — then obviously the love of God is not in your heart.) It is plain in 1 Jn 3:17; 2:15. You cannot love the world and God at the same time. You cannot be selfish and be in a covenant. If you have made a covenant, you are devoted to that love that keeps the *koinonia*, that keeps the fellowship, keeps the distribution; it does not forget to share, to connect.

So we are in a covenant that keeps the peace. If we are all in the anointing, we all know these things. You hear me saying it and you're saying, "Yeah, yeah, that's right. I thought the same thing but I didn't know how to get it out." We do not have to have anyone teach us; we know already. It is already in our hearts because we have received the anointing; we know because we are in the covenant. Otherwise we are not in the covenant and it is like a law to us. It is according to how we receive it. Some people are under the law, some people are under grace. If you are under grace, the law is love. If you are not under grace, the Sabbath is a law because you are not under His strength and His love.

So we see what the Sabbath is and what the preparation day is. You use preparation day to prepare for the Sabbath. We do not wait for the Sabbath to start our work. We see the importance of the Ten Commandments. They are now written on our hearts so we know these things. They are no longer written on tablets of stone (Ex 31:18), outside of us, but on our heart, inside of us, through the Spirit who has been given to us, the holy, personal Spirit whom we all have, the person of Messiah's Spirit who is with us, who teaches us. This is the anointing we

have received. We have only one anointing. If you have the Holy Spirit you already know it because Messiah teaches you this.

Therefore since the Sabbath is the sign of that covenant, do we have nine and not ten commandments? No, we have ten commandments. And the Sabbath is the sign of the covenant (Ex 34:28) that is now written in our hearts. Therefore we have been brought back into the covenant which has been lost for 1900 years when no one has come into the covenant. The ministry of the Spirit brings that covenant into our heart. You can see how wonderful the Sabbath is for man.

### **What is an "Ox in the Ditch"?**

Let's say that I saw an ox in the ditch on Friday. I saw it, stuck in the mud, it was suffering. I said to myself, "What should I do? Ahhhh, I'll wait till tomorrow to get it out." And then if I went the next day to get it out, I would have broken the Sabbath. But if it got into the ditch on the Sabbath and it was suffering there, should we leave it there because it is the Sabbath? No, we should get it out. But if it got in there on Friday and you waited till the Sabbath, it would be breaking the Sabbath to get it out because we should have gotten it out on preparation day.

What about if I need to build a fire? Should I wait until tomorrow to get the sticks? No, I would be breaking the Sabbath if I waited. I might as well murder somebody; it is one of the Ten Commandments — if you've broken one you've broken them all. You should get your sticks on the preparation day. OK, let's say you were working on Friday and you finished at 12:00 and then you all went swimming all afternoon and you got here in just enough time before the shofar to get a shower and change. So you come to the sacrifice, and later on you say, "Oh I believe I'll wash a load of clothes, I don't have any clean clothes for tomorrow." What have you done? Broken the Sabbath. Why? Because you could have gotten here earlier; you could have gotten here before the evening shadows fell. When the evening shadows fell, they would shut the gates and finish up the work so they could prepare for the Sabbath.

We would never think about washing the cloth napkins from Friday night on the Sabbath because we need them for breaking of bread, because that would be breaking the Sabbath. A person who would do that would be brought into custody.

### **When our Relatives Visit**

It is not like we are under the law. We are having it explained to us so we can know what pleases our Father. Num 15:22-26 talks about unintentional sin. But in verse 27 it starts talking about how if someone sins unintentionally he has to bring a sin offering. Whether native-born or alien, it does not matter — you still have to. Your parents cannot come here and work their heads off on the Sabbath while everybody else is resting. They don't come here and take you out all over the place on the Sabbath. If they come, they rest with us, and when we work, they work with us. They don't come and get a motel and visit us. They come here and join our life. They are *strangers* here, aliens, but there is one law. And verses 30-31 are explained in verse 32. It had to be judged whether he was defiant or not. He did not have his wood already prepared on the Sabbath.

When we have fires, we should get all our wood that we would need for the Sabbath — have all the logs, sticks, and paper, etc., laying there by the fire so we will not have to work on the Sabbath. Our Father wants us to make preparation for the Sabbath because He loves us and wants us to rest on the Sabbath. Obviously this man had a bad attitude and said, "Ahhhhh, it doesn't matter." That man had to be taken out because the loaf would have been permeated with that kind of attitude. These are things we have to judge in Israel. We have the law to help us judge those things. This is the word of God. We don't have anything else to judge by. Since we are not under the law but under grace, the law is good in every way — it is wonderful. We know how to live, how to judge things.

So let's remember to keep the Sabbath. Let's not break the Sabbath. After all, we would not even think about murdering, so let's not think about breaking the Sabbath. Why would we break the Sabbath when we have other commandments we would not think about breaking?

Why? Because we are not under the anointing — we are not in Israel. Maybe we do not have the Holy Spirit speaking to our heart.

We are not under the law. We don't make a list of things you can and cannot do on the Sabbath. But if we live by the spirit, we are not under the law. When the Sabbath comes, you do not need the washing machines going because you have already done all that during the week. The Sabbath is a day that we cease from work. No matter what do we ever start up the washing machines. Not unless there is an emergency that would constitute an ox in the ditch. And then there has to be a judgment made by your brothers who are more responsible than you to see what we think about washing something. But we should have enough diapers and dinner napkins and tablecloths to last us through the Sabbath. *This is preparation.* If we do not do that, we are not Israel, we are Gentiles.

So our Father cannot bless us if we are murdering people, hating people, getting angry at people, not loving people. Hating people is the same thing as murdering people in the New Covenant, which teaches us what brings about and leads to murder — things in our heart that we check and judge so they will not lead to actually taking someone's life. No murderer has eternal life. No one who breaks the Sabbath has eternal life, does he? (1 Jn 3:15). That is one of the Ten Commandments. It is the same to say, “No one who breaks the Sabbath has eternal life in him.” But we do not break the Sabbath because we are under the anointing. Of course we do not break the Sabbath, because we have those laws written on our heart; we have the Spirit; we've been taught; the anointing has taught us this. We are all under the same anointing. The leaders have brought that anointing here — the leaders bring it in.

For intentional sin, defying the word of God, a person is cut off. We have to judge right whether it is an accident or is deliberate. We have to judge according to the Spirit and the word — they never conflict.

Let's know these things so that we would never violate that day, because we are His people. We keep the Sabbath as a sign that we know the Creator God. Ex 20:11 talks about the Creator who made heaven and earth in six days. Whoever keeps the Sabbath has the covenant.

There may be many gods, but if you are not keeping the Sabbath, you do not have the Creator God. If you violate the Sabbath you may *say* you have the Creator God, but you do not have Him because if you do, the anointing teaches you all things, including keeping the Sabbath, and these things would be being written in your heart.

Let's just remember that and we will never do this again as long as we live. We will honor our Maker, the one who created us, and keep this sign we have with our God — the sign of the covenant (which is the Ten Commandments, Dt 4:28). Where is the covenant today? The covenant is now in our hearts. How did it get there? By the Spirit. It is the *New Covenant*. If you are in the New Covenant, you have eternal life. If you are not in the covenant, you do not have eternal life. If you think about breaking the Sabbath, you are not in the covenant. Being in the covenant is like marriage — if you are married, you do not think about being unfaithful to your husband or wife, for you are in a covenant. If we have a covenant with our God, we do not think about being unfaithful and going out and loving the dead world that crucified Him, the dead world that Satan is the father and the source of. Understand?

It is important that we understand. We have to understand these things because if we do not, we do not have eternal life. If you do not understand, your brothers who love you will make sure you understand. If they do not, they are not even your brothers — they do not care about you; they do not love you, therefore they are not in the covenant. We *care* about one another who are in this covenant; we share with one another; we participate in this Body; we are participants. If you are in the covenant and you do not understand, you will go to your brothers and hound them until they explain it to you. But they *should* come to you if they see that you are missing grace, because that is what the New Covenant teaches them.

The lacks in those who lack are made up for by the other brothers and sisters so that there would be no divisions in the Body. If you have your mind on something else, you might as well just leave because you do not have your mind on the things of our God. These are the most important things that have happened in the history of mankind, for without this the end cannot

come, our Master cannot ever return, He cannot have His people. You can always tell who is in the covenant, who the Spirit is speaking to, who has received the Spirit.

**Hannah:** If we know it's the sign that we have Him, we're going to do everything we can to not lose Him.

**Havah:** [She said she had done some of the boys' laundry when they came home from tearing the barn down.]

**Bahirah:** I was really dull to the Sabbath. A few times this Sabbath I turned on the dryer. Because of a few different situations, with the napkins also, I just felt stuck in the situation and I figured it was the only thing I could do. I didn't seek covering about what to do. I just judged in my own mind that I had no choice, even though I knew it wasn't right to run dryers on the Sabbath. But I was dull; I didn't see how serious it was, so I didn't seek covering. So as a result I judged wrong and I ran the dryer on the Sabbath. I am really sorry.

**Darda:** The Sabbath is the sign of the covenant between His people and we have to keep all of His commandments and we have to really consider preparation day to have everything prepared so we can truly honor the Sabbath. I saw a lot of ways we failed in this.

**Grace:** The Ten Commandments are a covenant. They were a covenant in old Israel and the same covenant is in new Israel. Only now we have the tablets in our hearts. We don't post it up on the wall and say, "OK, here's the covenant," so that when anybody comes in they can read it, but it's right here in our hearts. And we know the covenant, we know that it's the truth. And I was thinking that if someone brought a big golden idol in and said, "Let's bow down and worship it," or if someone said, "I'm so mad at Leviy, let's kill him," well, we would never consider that. We would say, "NO, NO! PLEASE don't do such a thing!" But somehow when we hear the washers going, we don't run and say, "NO, brothers! Don't do this thing!" I learned that *that* needs to be deeply in our hearts because that's the covenant, and breaking the Sabbath is just as much as idol worship or murder would be in breaking the covenant. The Sabbath has to be in our hearts.

**Chanowk:** I heard that keeping the Sabbath is the foremost thing on our Father's heart. It should be the same in us. It should be that that part of the covenant is very, very important to us in our own hearts. That's why it should be foremost in our minds, especially on the day of preparation, so that everything we do that day would be so that we can keep the Sabbath. And if that desire would be in us, then in everything we would do, we'd be thinking about doing that. I know I didn't do that. I could have been here an hour earlier. I didn't think about having to wash clothes. I didn't think it would be a problem to get in at 6:30 [from tearing down a

barn] and unloading the truck and get a shower and be ready for 8. I didn't think that way at all. But I know if I would have been filled with the desire to keep the Sabbath, then I would have been obedient to the things we've heard years ago about being here a couple of hours ahead to really make sure. So I want to say I'm sorry.

These are also the days of preparation. Because someday you will not be able to stand up and say, "I'm sorry I broke the Sabbath." Once we come to the knowledge of the truth, it's like saying, "I'm sorry, I murdered someone."

If you had to judge the man in Num 15, what would you say? What would you ask him? "Did you know that you should pick your sticks on preparation day? Well don't you remember when you were told these things, when Moshe told you these things?" Well, if he had an attitude like, "Oh yeah, well, it doesn't really matter," that just shows his attitude; it shows that he deserved death, deserved to die. He was not worthy to live in Israel anymore because if he were that way, his wife and children would be that way too.

So what about a person who breaks the Sabbath and no one notices? What would have been the outcome of that man's life? He would have defiled all of Israel. What if we violate something that we *know* is wrong, like Heb 10:26-27 (it's the same thing in the New Covenant). He says, "I will judge *my* people" (verse 31) — not the world, but His people (Heb 6:6). So if you went and violated the Sabbath and no one saw you, well, you are cut off anyway. It doesn't matter whether you were stoned for it or not; it doesn't matter that nobody asked you to leave the community for the destruction of your flesh (1 Cor 5:5). It does not matter — you are cut off anyway; you are pretending to walk in the light, but are not practicing the truth. You say, "Oh yeah, I know Him, I'm walking in the light" (1 Jn 1:6; 2:4), but you are defiling everybody.

When a person among us is defiled, he has the same thing as leprosy. So if you had leprosy (you do not want to confess your sins, you do not want to be forgiven), you are supposed to let your hair down, put your hand over your mouth and shout, "Unclean!" warning people that you have leprosy so that they can be careful not to get it. And that is what we are supposed to do in the Body if we are not walking in the light as He is in the light. If we are not walking in the

light, our sins are not being forgiven (1 Jn 1:7) and we are not in fellowship with one another or with our Father in heaven. It is pretty obvious. The day will come when we start the countdown (Lev 25:8). The day will come. Then the days will start. You will not be breaking the Sabbath then. You are not ever going to even consider doing some laundry on the Sabbath, thinking, "Well, since they're running the washers anyway because we don't have enough napkins, maybe I can just throw these in, too. It'll be ok. I'll just do this. I think I'll do that." If you were to have done this, you would have broken the Sabbath because you did not have the conscience and the heart to get it done on preparation day, even though you have been told a thousand times, even though you have been instructed. Our Father shows us mercy right now for mistakes.

If you think you are under the law, you'd better leave because you do not have the Spirit. I'm talking about grace and not being killed by the letter of the law. This is grace, but if you deem it as law, then you are still on your way to destruction because you are not under the anointing, because you have never received the Spirit, never received the anointing. 1 Jn 2:20 — *And we all know; verse 27 — You do not need anyone to teach you because you know already.* We have teachers in the Body, but we do not have to be told everything. Verse 27 — The anointing prepares us to abide in Him. Verse 28 — It is preparing us for judgment, so that we will have confidence in the day of judgment. What if we break the Sabbath one time and no one caught us, but if they had caught us they would have excommunicated us? Well, it is on our conscience. We would not have confidence in the Day of Judgment. Our Father is getting us ready for the countdown, getting ready for the race.

**Hakam:** I want to say that on Friday afternoon when the boys came home, I told Chets Barur and Amaz to take their clothes downstairs and wash them. I do not know what time that was, but I was dull and did not see that it would go over into the Sabbath, and I caused my son to do something that went against his conscience. It was a bad example. Also I think I need to repent for not seeing to it that my family was coming into the Sabbath properly, but I gave my attention to other things. I want to repent from that and use the preparation day.

*[It was also acknowledged that we need to buy more napkins.]*

Someone just told me that one of our children said last night, "Why is this happening? Why is someone washing his clothes on the Sabbath?" !!!

We are going to learn to keep the preparation day. As the evening shadows fall, that is when you have to stop work, come in, get ready. Right now, about 3:00 is the time that we start to see the shadows. That is when we have to quit work and come home to start preparing. If there is an emergency and you really have to work till 5:00, ok. But otherwise, we come home as the evening shadows fall.

Now we are clean and we can start out the First Day all clean. If the whole household has sinned, or a tribe or a clan, they have to bring a sacrifice for the whole clan. If we do not see our sin as a whole household and do not repent, we can be cut off — the whole household can be cut off. Even a whole tribe can be cut off for a certain type of sin. The leaders and overseers are responsible; they are supposed to keep watch over your souls.

**Ben Nabiy:** As you were talking, fear was reaching my heart because I think we're dull. It's because of where we're coming from. And to hear the seriousness of this — that not obeying the Sabbath is such a serious thing. Maybe we don't have a golden calf, as Grace was talking about, but breaking the Sabbath gets down to the heart of where we're at. Fear came to me because there are so many ways I see that I break the Sabbath, but they are so minute, they are not like going out and cutting wood with a chainsaw, but simple ways that we justify ourselves to do this or that. It isn't an ox in the ditch and it's not that someone came and said, "Please can you help me, because there is a real need," but it's just *rasha* it's just the flesh that is restless because we don't really give our attention to our Master. But that sign [the Sabbath] is a marriage commitment, a vow to our Master that if we are really giving our attention and our love to our wife, our eyes and minds are not going to be turned to some other love. If our love is toward our God, we're going to get to the heart of the matter, our attention is going to be toward Him. We are going to want to honor that day and rest on that day and be prepared to enter the new week.

Sometimes I never really rest on that day and let my strength come back. It's because our attention isn't on our Master as it should be. It's such a subtle thing that tests our hearts, not a real obvious thing — it depends on where our hearts are at. I'm thankful for how our Master is so merciful with us because if the race had started we'd all be cut of. I'm thankful for this time of practicing and

coming to the knowledge of the truth, letting these things go into us slowly. Because once the race begins we are going to increase from glory to glory.

It says to pray that your flight won't be in the winter. A lot of times we see it would be devastating if we had to walk through the wilderness in the winter, but we probably don't see that it would be just as devastating if it would be on the Sabbath. But the Sabbath is a sign that the Creator has a people and these people have a true God. And He wants that demonstration to be seen as long as it can.

I want to have the Sabbath in my heart. I want to be identified with our God. I want my family to be identified with our God and His holy nation that He is raising up. I want to be His child and Him to be my God. I don't want my son to go around slamming doors on that day and hollering through the house. I want him to grow up respecting and honoring the peace on that day and not disturbing the peace that is on our house.

What you said is so wonderful. Lev 19:3 really backs it up. What you said about your son, that he is not going to be loud and slam doors on the Sabbath, and he is not going to do that because you are going to make him that way. That is the only hope that we have — that you are going to make sure that he doesn't do it. We must teach our children to rest and honor the Sabbath.

Where is Zebulun? [He is cut off.]

When we cut people off, they still have to come to the sacrifice and face the shame at the gathering; they don't stay up in their room, they come and face the music. They cannot hold up holy hands with us, but they should come here and experience that being cut off. If Zebulun cannot drink the cup of victory, he'll never miss it if he's not even down here as it goes around. People need to know this. When people are cut off, they still need to come to the sacrifice. He can unbind his hair and come here and face the shame of his condition. It is a discipline so that he can change.

*[Hakam went and got Zebulun.]*

Zebulun, why don't you have your hair tied back? Why are you cut off? Did you hear the commandment that you have to obey your parents? This is a discipline so that you can change.

**Hakam:** Zebulun grieved me today about the way he treats Hannaniah. It was despicable how he treated his brother. It's a shame to even talk about it, how he was with his brother. Zebulun is going to be the way I want him to be. I'm going to do it. I'm going to make him be like our God wants because I love him and I want him to come into this covenant. I wanted to make that proclamation of my heart toward my son. It hurts me to see him in this condition, not able to enter in, but I want it to change his heart.

Discipline is love for you, Zebulun. We're going to watch you change and help you change.

**Shimonah:** I'm thankful that the New Covenant is in our hearts because like in marriage, it would be such a drudgery to be married under principle. But we have a heart for our Father now, we want to please Him. I'm thankful we could be His bride.

**Leviy:** The Spirit is always wooing our will to go toward our Master and that's where it's going to be for eternity.

And when our flesh is dealt with, there will be no opposition.

*[In the room:]*

This [bread] is not the same substance as His body, but it is exactly the same thing, spiritually, as eating His body. This is a very special occasion — to identify totally with Him as much as we can. As soon as this becomes a ritual to us, we are cut off, going on in our natural strength, and eventually will be exposed. We do not want this to become a ritual, but we are participating in the Body, we want to totally be identified with it as much as possible.

Dan 12:2-3; 1 Cor 4:5; 2 Cor 5:10 — Those days [of the judgment] are going to take a long time. Our conscience will be accusing us or excusing us the whole time. Can you imagine waiting in dread for 35 days for your turn to come up? We will know that we are going to see him eyeball to eyeball. He knows us perfectly. 1 Cor 13:12 — "...*even as I am fully known.*" We are fully known by Him right now. He knows us perfectly — our motives, everything (1 Jn 2:28; 4:17). Can you imagine Heb 10:38-39? We live by faith, by what we hear. That is why it

says to be careful that you hear right, be careful what you hear. We are not those who shrink back, but those who live by faith by what we hear. We live by hearing the word.