Understanding The Sabbath - A Biblical Overview

TEACHING TRANSCRIPT

Finding the Ancient Path

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Cleaned auto-caption transcript. All eight chapters and spoken contributions preserved; timestamp lines removed. Proper-noun capitalization normalized. Original wording and possible caption errors otherwise retained.

Chapter 1: Opening prayer and context

Well, good morning everybody. It is good to see all all you Hollywood squares out there. Uh I'm going to open with prayer and then I'll I'll kind of kick off the meeting with what we're we're going to do. Our father in heaven, we bow our heads before you. Uh thank you, Father, that we can gather together in a holy conversation on your Sabbath. And today the subject we're going to talk about is your Sabbath. We pray, Father, that you would inspire our discussions. We seek to learn from each other. We seek to learn from your word. And we just thank you for this opportunity. We ask you to be with us to inspire each and every one of us uh so that we can edify each other. Iron sharpening iron edify the group and mostly glorify you in our conversation.

So, we want to turn this whole conversation, this whole meeting over to you, Father, and just ask for your guidance and your leadership and give you thanks, Father, in Yeshua's name. Amen. Amen. Okay guys, the subject today is Shabbat. So, what we want to do is we want to learn from each other. We've all uh you know we we've all started our journey with keeping the the Sabbath at different times in life. Some are fairly new, some been doing it for decades and decades. Um like me. Um and I I confess u right now my Sabbathkeeping has been a journey. When I first started, I was not very good at it. I would u pretty much not go to work and everything else wasn't much different than the way uh people keep Sunday. But over time and study u getting smacked around uh learning one lesson at a time I've I've learned uh you know and it's it's been a journey.

So I want to hear what your guys uh opinions are. What are your dos? What are your don'ts? What do you regret from last year, the last however many years? And and what do you tend to do different for 2026? Does that sound like a good subject? You can all nod your heads. Yeah. Okay. Um I'm going to start off by reading two sets of scripture from Isaiah. The first one is Isaiah 56 verse1. [snorts] And I'm going to read this and give everybody to kind of gather their thoughts together and see what they want to talk about. Uh but in Isaiah 56 and Isaiah 58, there's a couple of strings of scripture uh where the Sabbath comes into play. So Isaiah 56 and verse 1, thus the thus says the Lord, keep justice and do righteousness, for my salvation is about to come and my righteousness to be revealed.

Blessed is the man who does this and the son of the man who lays hold on it, who keeps from defiling the Sabbath and keeps his hand from doing any evil. Do not let the son of the foreigner who has joined himself to Yehovah speak, saying, Yehovah has utterly separated me from his people. Nor let the eunuchs say, "Here I am, a dry tree. For thus says Yehovah, to the eunuchs who keep my Sabbaths and choose what pleases me and hold fast my covenant. Even to them I will give in my house and within my walls a place and a name better than 4 minutes that of sons and daughters. I will give them an everlasting name that shall not be cut off. Also the sons of the foreigner who join themselves to Yehovah to serve him and to love the name of Yehovah to be his servants. everyone who keeps from defiling the Sabbath and hold fast my covenant.

Even them I will bring to my holy mountain and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar. For my house shall be called a house of prayer for all nations. Okay. Now I'm going to go to um Isaiah 58. We're going to start in verse 13. There it is. Verse 13, Isaiah 58. If you turn away your foot from the Sabbath, 5 minutes from doing your pleasure on my holy day, and call the Sabbath a delight, the holy day of the Lord, Yehovah, honorable, and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then you shall delight yourself in Yehovah. and I will cause you

to ride on the high hills of the earth and feed you with the heritage of Jacob your father. The mouth of Yehovah has spoken. So that's some pretty cool promises about the Sabbath.

So I invite you guys to start raising your hands to share your your history with the Sabbath. How'd you come to start keeping the Sabbath? And um what what what are your thought? What do you find difficult? What do you find easy? What do you what do you do to keep the Sabbath holy all day long? Now, I'm going to just tell my story until one of you brave people raise your hand and we get this started. [laughter] But um you know, I've I've been keeping the Sabbath for about 55 years. And like I said earlier, when I when I first started, it was basically uh you know, I I was like uh the people in Nehemiah's day. I couldn't wait for the day to get over so I could do what I wanted to do.

[snorts] Um, now I did stop work and it was a day of rest, but I remember uh seeing there's a movie on at the theater and it starts five minutes before the Sabbath is over. I said, you know, I hated that. [snorts] Uh, and many times we we'd be in the parking lot waiting for the sun to go down so we could run in. Well, obviously when I was 18, 19 years old, I I didn't get it. I I really didn't get it. It took a long time of incrementally adding um adding understanding for me to finally get the fact that Shabbat is a delight. It's a life-changing and God prom has so many promises around the Sabbath that we can bank.

Chapter 2: Personal sabbath journeys

So, um Paul and Lori, thank you for raising your hand and getting us going. There we go. Okay. Well, um I've heard it um suggested I guess at the beginning of Isaiah 58 that the Sabbath that is re being referred to in verses 13 and 14 refer only to Yom Kippur which is what um Isaiah 58 starts with. And I dispute that. Um, and of course the people that I've talked to don't agree, which is fine. Not everybody agrees with me. Anyway, that's just an aside there. But um I I think there's some clarification that needs to be um made I think within the body of Messiah about u whether or not Isaiah 13 and 14 refer specifically to the weekly Sabbath or is that in conjunction with Yom Kippur which is you know a different issue altogether. Um anyway, uh we started down the Sabbath path maybe about 9 years ago and it it's been uh a challenge.

Um and since we are on different time zones, of course, it gets dark early and so I'm racing around on Friday afternoon, especially in the winter. especially in the winter, trying to get everything done and on the table before sunset on Friday and and as well as meals for the next day so we don't have to me being in the kitchen is work. So [laughter] try to get as much stuff done as we can so we don't have to work on the Sabbath. You just plunk the food on the table and eat. Yeah. That's it. We're basically home bodies on the Sabbath as well. Uh we used to go to another family on the Sabbath, but um since we started following this um group, uh we've had to give that up because it's have a time uh conflict.

But um we find that uh the Sabbath it is a delight but it's also a sacrifice too because everything in the world is 10 minutes geared for the weekend and uh all the shows are on the weekend, all the exhibitions are on the weekend, all the gatherings are on the weekend. So there's definitely a sacrifice, but it's um [sighs] it's not that much of a painful thing because what we know following the Sabbath is what we should be doing. And it's we just do it. It's like this is what we're supposed to be doing and we just give those other things up. And um yeah. Well, when we were coming into um Torah keeping and Sabbath, I had been involved in um singing in a musical production.

I com committed myself before when we made the um the commitment to Torah, but by the time the production came along, I knew that I was violating the Sabbath because I needed to fulfill my commitment to the the um the theatrical company. So all fine and good after the final curtain within 2 hours on the Sabbath because that was the showtime. [laughter] I got um I lost my voice for six weeks. So I thought not going to do that again. Yeah. Yeah, there are issues that um we really haven't reconciled between the two of us on things that we can and cannot do on the Sabbath because like I think that it's a day of rest, but it doesn't preclude you from doing things that you like to do. I don't mean going out and um shopping shopping and stuff like that, but there's um I I'm involved with hobbies.

Chapter 3: Scriptural interpretation

So, I'll usually in the afternoon I'll do something like that. Um, or if we want to travel, which we're going to be doing in a couple months, uh, Lori thinks that we should be doing one thing on the Sabbath and I'm thinking then, well, you know, we're we're kind of stuck. We're 3,000 mi from home. We don't have our cooking facilities. We don't um have our um our usual routine. So, what can we and what can we not do and those kind of things. So, it's it's not a a cut and dry situation as far as we're concerned. So, we're open to um other people's suggestions and ideas. Well, if if you don't mind, brother Glenn, if let me address something that that Lori said at first that I think is um something that is um a keen observation and something that everyone should take into consideration and that's with respect to taking certain scripture out of it context and using it to construe or misconrue proper understanding.

So even though there may be some questions or let's say uh controversy with respect to what Sabbath is being referred to in Isaiah 58, I think that the the best approach to that is to think about the Sabbath in terms of all of its mentions within the Torah and Tanakh and the prophets and to ask yourself what are the requirements? what is being spoken with respect to Sabbath in terms of what is the real point of it. So yes, Yamaporum or Yahakaporum, the day of atonement is indeed a high Sabbath. And when we're talking about Sabbath or Sabbaths, Sabaton, we're talking about not only the weekly Shabbat, but we're talking about the high holy days that go in with the moed. But here's the key. For each of those Shabbats, we know what the requirement is.

Essentially, for those of us who are the faithful, especially those who are outside of the the priesthood, it is a day to cease and desist from heavy labors, from those things which are burdensome so that we can be refreshed. essentially for us to take a deep breath and for us to connect deeply with family with our brothers and sisters in Messiah and more importantly with the father and the son. So irrespective of what Isaiah is referring to in Isaiah 58, we know that broadly applicable to the Shabbat whether it's weekly or whether it's the high Shabbat is for us to cease and desist from work and heavy burden and for us to transition into a place where we're in direct connection and obedience to the father's instructions for us to be renewed on that day because it's

Chapter 4: Dos and don'ts of sabbath

something that is important that was made specifically for us to recover from all of the trials and the travailes that we encounter from day to day. Um, in terms of your concern, Paul, I'm I'm not going to provide instruction. This is something that I think is deeply personal that you and your wife, your Isaiah Laura have to really investigate and determine what is truly work for you, what is a burden to you, especially with respect to traveling. I myself feel that yes, when it comes to those things that are necessary for us to make a living, whether we're gardening, whether we're working a 9 to5, when it comes to making money, those things, I think, are pretty clear. Those things are not allowed on the day of rest. We're supposed to be in repose, not dealing with that mess because our mind needs to be focused somewhere else. But when you're traveling and when you're out of town, you know you're hungry. What you going to do?

Are you going to starve? No. But that doesn't mean necessarily that you have to put in a great deal of effort. It doesn't mean that you have to go necessarily to a restaurant and have people perform work for you. You can prepare accordingly. If you don't carry things with you, you try and find a way where you stay in compliance, but you're prepared in order to deal with that. So, you're in alignment with the word. Now, some things may be an ox in a ditch. Some things you may not have taken account of and may not be prepared for. I think in those regards is what we're dealing with mercy. And so, if you find yourself in a situation where you absolutely have to do something that just happen to slip your mind that you weren't aware of and something that just came up out of nowhere that you have to address, you deal with that accordingly.

But you don't create a situation in order to have an excuse for breaking covenant and being out of compliance. Um, so with that, I want to thank you for for sharing. I hope that answered your question. If not, we can always connect afterwards and we can delve deep more deeply into it. I'll turn it back over to you, Elder Glenn, to to select the next person who's going to speak on their experience with Shabbat and their understanding. Yeah, I just wanted to add

one more uh comment, Samuel. Uh if you look in all of the prophets, not just Isaiah, but all of the prophets, when it's talking about Yom Kippur, it uses the the words of fasting or something along those lines. So Shabbat in Isaiah when unqualified always refers to the weekly Sabbath. It's never called Shabbat by itself in any of the prophets. So when Yam Kapore is meant, scripture explicitly names it. Uh so it it it fits with u Isaiah 56 here.

U so just just keep it sub. Whoever thinks it has to do only with uh Yom Kippur, it it may be confused because the rules of keeping uh the weekly Sabbath and the rules of keeping Yam Kapor are the same where in other uh holy days, annual high days, you are allowed to do some things that aren't allowed on Shabbat or Yom Kippur. I don't know for sure. Luke, I think you're next, brother. Hey, Shabbat shalom Glenn. Shabbat shalom Samuel and the rest of the Mishbaka. Um, wow. The Sabbath. I mean, I came to the foot of the cross in October of 2020 and I I was staying with my pastor at that time and we would go to Sunday church, blah blah blah.

So, one Saturday I was in my room reading and I came out and I'm like, "Why don't we keep the Sabbath honest question to a pastor and he was sitting in his recliner and he got this look on his face." Now, this guy, he's he's an ex-biker. He's a big guy. And he had a look on his face. He got out of his chair and he crossed the room. I thought he was going to deck me. Like, that's how he crossed the room. He grabs me and hugs me and he calls out to his wife, "Gina, we just got confirmation we're supposed to be keeping the Sabbath." Apparently, the two of them had been praying that [snorts] they were going to get a sign from God that they were supposed to be keeping the Sabbath, and I was their sign. So, he moved the congregation from Sat from Sunday to Saturday.

And [clears throat] and then I was like, "Why don't we keep the feasts and blah blah blah?" And he's like, "Well," he's like, "Now you're getting into legalism." And I'm like, "Well, it I it, you know, I was like, "No, no, no, no, no, no." And I I just I was doing my own reading and I wasn't taking advice from, you know, I would ask questions to pastors and when I would go to like four different pastors, I would get four different explanations as to, you know, why we don't keep these things anymore. And I was like, none of it's consistent. Then I discovered that there's over 4,400 denominations of Christianity, Western Christianity, quote unquote, in in the just the United States alone. And I'm like, wow, there's a divide, you know. So anyway, I moved out from them and they actually joined the uh uh the 7th Day Adventist Church.

And [clears throat] you know, I I was like I was looking for a place to to to keep Shabbat, a church. So I went to the 7th Day Adventist Church here in in my town. And I'll never forget this as long as I live. I got out of my car. I'm walking towards the door and it's like these glass doors and there's a guy inside and I guess he was the greeter and he was going to open the door for me and I just stopped in my tracks and I it was I if I was God's hand. He literally stopped me in my tracks and I'm looking at the guy and he's looking at me and I literally could not move except to turn around, get back in my car and I did. And I went home and I was like, that was the weirdest thing I had ever experienced in my life.

So the next week I went to another church, uh, Church of God 7th Day, and I walked right in. And [snorts] since I've been at that church, I've discovered, uh, about maybe 12 members that all are Torah keepers. You know, they they celebrate the feasts, they keep the food laws. Um, you know, everybody's trying to work out Torah to the best of their ability. And now they've made me like their leader. They're [clears throat] like go-to guy for for answers on questions that they have. And I'm like, I I'm the new guy. You guys have been doing this a long time. I'm I should be asking you. But uh they know that I spend every available moment with my with my all my Bibles open and just you know trying to learn Hebrew and uh but I mean as an experience there there's no downside. There's absolutely no downside. I've always considered myself a rebel, you know, and a truther, you know, that's how I got started in this.

I was I, you know, I I'm I I'm I'm a conspiracy theorist, I guess you could say. Uh, which 99% of them are true. Um, you know, so I mean I and then I discovered that, you know, and just doing my own homework on how the Sabbath got removed from from the walk and the Roman Catholic Church and Constantine and the and the early church fathers and [snorts] how how everybody puts so much stock in that. And I'm like, but you know, if the world, you know, my theory is if the world is moving in one direction, I got to stop and go, where are they going? And why are

they walking in that direction? And [snorts] 90% of the time I'll find they're 100% wrong, you know, but just by doing my own research.

[snorts] And you know I I can't even call myself a Christian anymore because the term is so watered down and it that term belongs to western Christianity and I people when the topic comes up or you know what my beliefs are I say I am a follower of the way the truth and the life. No one comes to the father except through him. And they're like, "Well, what does that mean? What are you?" And I said, "That's that's what I am." That there I don't need a title to tell me that my walk is okay. Am I a Torah keeper? Uh, to the best of my ability. Yeah, to the best of my knowledge at this stage of the game, but I've been only been doing this for 5 years. [snorts] But um you know it it every time I open this book I am blown away. I am blown away the cross referencing how it all points to Yeshua.

And when I started buying Bibles [snorts] because, you know, uh they're all written differently. And I'm [snorts] like, well, how how can they do that? And then I just figured that [snorts] came to the conclusion that every single translation of the Tanakh and the Brit had the Old and the New Testament is inherently flawed because it is translated out of the original Greek and Hebrew. Now what do I do? Well, I got to start learning Hebrew, Greek. And that has been my my struggle because I'm I'm not good with, you know, I can pick up words, I can pick up phrases, but I mean the depth of the Hebrew language is just mindboggling. It is mindboggling. I am I I amen brothers. Uh this is Tim. I'm uh we want to kind of keep it keep it going here. I'm uh I'm Ed today, by the way, and we want to stay on target. You guys are awesome. Let's keep sharing because there's other people want to share.

Um and let's try to stay focused on the Sabbath. Absolutely. Absolutely. I'm in, brother Snow. Thank you, brother. But yeah, thanks for hopping in. Uh uh Luke didn't want to cut you off. Uh did did you have any dos and don'ts you wanted to add to that? Well, I don't spend money. Um I have my own um uh traditions that I've developed. I read uh from Genesis, Exodus, Isaiah. Um I light two candles. I I I say that prayer. Um I sound the chauffar at the beginning and at the end. And then I blow out my candles. Um, I don't work. I don't I don't I don't even do dishes. I don't do anything that I would normally do during the week. And Okay, that's pretty much it. Well, thank you. Uh, Luke, do you have any comments, Samuel? No. No. Let's let's let's keep this going. This is wonderful. Um, go ahead, Brother Glenn. Okay, an Angel, you're next. Hey, Shabbat shalom.

Um, I just have a question really in that verse in in Isaiah 58 where it says um, from doing thy pleasure, what is thy pleasure because it seems rather broad and I mean and that's my question. Thank you. that that's that's I want to hear I want to hear Samuel's uh comment on this u my my comment is just that it it's going to be personal you know uh Yehovah gave you a conscience and if you're putting something ahead of Yehovah it's it's going to trick and you're you're going to know it um and you know so I I can't give you I can't put boundaries around the Sabbath for you. That's that's a personal thing. What do you say, Samuel? I would say that deep down inside um we know. So when it comes to our pleasure as opposed to finding delight and the father's delight, it's a question of what are your desires. Now our desires are to have nice clothes.

We want to have, you know, spending money, the finest foods to eat. We want to have nice cars. We want nice things, which isn't a bad thing. It's not. where it becomes an

Chapter 5: Defining sabbath delight

issue is when that takes precedence over what the father is instructing us to do. So when it comes to our delight, our delight may be we're real go-getters. We love working in a particular field. We love the work we do and we're really committed to certain projects that we have ongoing. But when we're doing those things, our mind and our focus is more or less on those things and being successful in those things. If you're preoccupied with your things on Shabbat, then you're not taking delight in what gives joy to the father, which is having a respit, a repose from having your mind going in circles and cycling through trying to figure something out. This is the opportunity to stop from all that. Now, what are those things that trigger you in that direction? That's a question you have to ask yourself because as brother Glenn pointed out, we're not your rabbis. We're nothing more than brothers and brother Glenn is a elder in this walk.

So, that is something that is intensely personal between you and the father that you have to deal with. Now, would it beated with work? It absolutely is associated with work. Or is it is it something like if I wanted to paint a a picture or whatever and say that gave me pleasure in doing so. I mean would that be considered? I think that's kind of where do we give work? Um let me give let me give you um what my understanding is with respect to this and you don't have to accept this from me again because I'm only your brother.

If you're doing something that's that's therapeutic, that helps you come at ease where you feel relaxed and refreshed, it's effortless to you, and it's not something that's drawing you away from the father and his word. for example, you're not writing hip-hop lyrics, you know, talking about shaking it in the club and, you know, riding around in some some fancy car and showing off and doing the money phone pitch poses, right? So, that's an example of doing something that's your pleasure that's tied into your desires and your lust. Not sure you should be doing that at all anyway, but let's say, for example, that that painting is something that gives you ease and comfort. It's a way for you to decompress and you don't plan on selling those paintings because that's a key issue. But it's something that you're just doing for your own benefit to give you release. And you're not painting pictures of Baffomet.

You're not painting, you know, um something that you're going to create as an idol to worship. There's nothing wrong with that. There's nothing wrong with that at all. But if you're doing something that's renumerative, meaning that you're doing something to profit from and let's say that you didn't have enough time in order to get your house together and you're putting in extra effort trying to clean your home. You're not really getting pleasure from that, but that's something you want to clean and tidy house, but you're putting in a lot of effort and you're exhausting yourself. That to me is problematic. That is taking you off the path and away from the purpose of Shabbat. When we talk about what Messiah um referred to, which is a ox in the ditch moment, let me just share this. It's a difference in terms of having an emergency or urgent issue that requires direct attention.

If you spill something on the floor, you're not just going to leave that there until the next day. Especially if somebody can come in and trip on it. It's okay to get a piece of paper towel and wipe it up. But what we don't want to do, we don't want to buy a shovel and buy a ox so we can dig a ditch for the ox could fall into it. So we have a reason a reason to violate Shabbat. Do you understand what I'm saying? There's there's a difference in that. And you especially don't want to have to buy a shovel and buy ax on Shabbat to have a reason to violate it. If you get that, then you get what I'm saying. And with that, I'll leave you with peace to consider it, sister. Um, go ahead, brother Glenn. Yeah, Angel, I I I think that um your conscience really plays into this.

Uh because you know that if you spend all day binging on watching Netflix, you know, you're not at the end of that day, you're not going to feel like you glorified Yehovah. You're, you know, you're going to feel like the world distracted you. And so we we do need to avoid distractions and we need to focus on Yehovah. Uh we've got commanded assemblies and you know which we're doing here today which is great. But then we all have telephones and we can connect with with other people. We there's so much so many great articles uh and stuff that can lead us in Bible study. There's, you know, there's there's so many, you know, yet the world offers distraction. Um, but that's that's um, you know, our conscience will tell us when, you know, when we're headed down the right path, Daria, I think it's your turn, Daria. Daria, [laughter] it's not Yeah, it's not Daria, it's Daria. Yes. Hello.

Uh I just want to say I am very new to it. Uh everything is just new for me. So I am like uh listening and I thank you for this topic. Today I actually I've became a Christian uh or I realized that God exists uh in 1991. But I started to uh to keep the the Torah and Shabbat in uh on the first or no actually it's the second year now less than second year.

So everything is new for me and I I am listening mo um most of the time I am learning from uh YouTube uh Torah teachers like Jim Staley or Tom Bradford and other and uh um I try to keep it just simple because somehow I think that God knows my heart and he knows that I love him and I am just learning and for me the Shabbat is really uh just I look forward to it and just uh I put aside the work I don't buy anything I try to prepare myself I don't wash do just uh trying to focus on God uh but there is thing that I was actually working I had to I mean I had to work on Saturdays uh because I was delivering ing newspapers and you know the the newspapers they are actually delivered as as well on on s Saturdays. So I had to wake up at about 3:00 4:00 in the morning.

So I tried to I really I I said Lord I don't want to work but I tried to you know so I put the Christian music on on the on the car and as I was delivering the newspapers I was try just like praying and trying to to to focus on God even there and then what I actually had to do with work for these two or three hours then I I gave it back to to the Lord. Actually, at the end when, you know, the Shabbat normally stops, then I've added three more hours for the Lord to make up this this this morning. But God has blessed me now that I could leave the work and now I am not working on on Shabbats or Saturdays anymore. So, that's uh uh for me that's like a stone came out of of my of my heart so that I don't have to compromise. Uh so I want just to say I am new to it.

Uh I am just listening to you what all of you have to say and I just try to keep it simple. Not working, not doing things and just focusing on the Lord and just enjoying him this day. Hallelujah. That's it. Okay. So that Okay. Thank you. You have anything you want to add to that, Samuel? Um the only thing I would say is that um amen to what uh Daria shared. Um I think it's safe to say that no matter how long we've walked this walk, we are still coming into you know new understanding, new revelation thanks to the power of the ruach.

And as long as you remain open to the set aart spirit, and this also goes to something that brother Luke says, because in in all of your studying and even when you're digging into the Hebrew, which is essential, the more important thing is the shift in the mindset, the mindset is the most important thing because irrespective of whether there's something that you're reading in Hebrew or whether it's something that was translated into Greek or Latin or whether it's in English, Just because you capture the denotation of a word doesn't mean you have the understanding of the connotation. And this also goes into certain teachers that you receive from certain um teachings from certain teachers. The key is you're always within the scripture, you're always asking the father through the power of his set aart spirit to open your understanding and through that you'll continue to come into greater levels and understandings of truth so you can continue to deepen your walk with the father.

And with that, I turn it back over to you, Elder Glenn. Thank you, Samuel. Um, Brother Tim Snow, thank you. Thank you. Thank you for running the tech today. No problem. So, we don't have to. And now it's your turn, brother. Amen. Uh, thank you for everyone sharing. And I'm reminded by the passage in 1 Corinthians, I think it's 11, that Paul says, "There must be divisions among you. There there must be conversations so we can uh see what the Lord approves." and it get us to think. So, amen for that. I know that's not exactly the context of that passage, but I'm grateful for the discussion. Um, I'm working this out too myself just in the scriptures um uh about Sabbath.

I do think what I've learned, I'm relatively newer into the Torah community, Torah observant/ messianic, whatever you want to call it, the way um the Hebrew word in in Isaiah 58:13, the the uh pleasure, you know, there's a lot of people are saying, "Well, you can't have relationships if you're married with your spouse." There's a lot of people going I've I've I've seen this path of people going from the left out of evangelical whatever Christian church to to going to the right. Um and it's we we we really got to be careful. I know Ed's pretty hardcore on that too as is Glenn, as is everyone here trying to stay on the path on on the narrow road here.

So, but um I do think the word is hets uh in you know the the word pleasure it's hets um from my understanding so please correct correct me but it really is talking about um business planning or personal projects self-driven errands um things that take us off of um you know things that involve work I know Samuel had intimated hey are we going to paint for you you know, for work, you know, whatever. It does not, from my understanding, it does not include restful enjoyment of God. That's permitted, obviously, eating celebratory meals. Um, yes, it does talk about preparing them, but eating them, fellowship, worship. Um, I am reminded of the uh the women who [clears throat] purchased and prepared spices for anointing Jesus's body after the high Sabbath in uh Mark 16:1, Luke 23:56.

So they did prepare um before the weekly Shabbat um you know you know you know after the the the feast of unleven bread the day that Christ died um they did prepare spices and they they bought them but they did not bring them until after the Sabbath. So I'm I was like [clears throat] okay that's really interesting. So, but as far as like um you know, if you want to take a walk or things that are um play a game with with your fellowship or whatever, I don't really see that those violate the my pleasure component. Um so, just my two cents on just trying to exedute these passages. I'd love to hear any contrary opinion. Thanks so much. Appreciate it. Hallelujah. Brother

Glenn, do you want to take a stab at it first? Uh, no. Go ahead, Samuel. That's that's a I'm glad that you you you brought that up, um, Brother Tim. Um, here's my understanding.

It's is it's closely in alignment to what you're saying with respect to it being associated more with um, work planning. My understanding is those things that require effort are those things that will only focus you on those things that fulfill you carnally. It doesn't refresh you. Let me let me give you an example of that. Our pleasure and I don't know if people still do this or not would be this is for me when I was younger was to go to 44 minutes the mall. to go to the mall, maybe catch a movie, go grab something to eat. Um, and the movie isn't something dealing with set aart things. Let's say the movie is something that's more or less blood and guts. It's an it's an action flick. I enjoy action films, but is my mind at that time on Messiah? Is my mind at that time on set apart things that the father has laid out for us? The answer is no.

So even though it's pleasurable and it's it's enjoyable for me, it's not set apart. It's what everyone else does on the weekends when they have time when that was a thing. Is it my pleasure or is it people's pleasure to go on Amazon and to shop for new things, fancy contraptions? The answer may be yes. That's something that we enjoy to do and we have money to do it so we do it. So that's not necessarily work or planning that's associated for work or earning a living but it's something that we may find pleasurable but is it something which is in alignment with set aart things with regard to what the father has established for us. Is it actually refreshing us? To me it's the difference of going to Nevada and traveling to Las Vegas or going to Lake Tahoe. The things that you do in Las Vegas are not the things that you do in Lake Tahoe.

So my question is on Shabbat, are you in a Las Vegas mindset or are you in a Lake Tahoe mindset? Are you going for a leisurely walk to look at nature and to engage in the wonders of the creation that the father has placed around us? Or are you going to party? Are you going to gamble? Are you going to shake it? Are you going to do things that other people do when they have time to relax? Are you engaging in bread and circuses, which is more or less a distraction? Or are you engaging in time for real rumination, real thought and consideration of the father, his creation, his words, his instructions. To me, that's the key and fundamental difference when it comes to our pleasure as opposed to his pleasure and us being able to take delight in those things that bring the father joy. Um, and I'll end with this.

If you have to take time out of your day, let's say that, you know, I have I have an elderly mother. If my elderly mother calls me on a Shabbat and she says, "Son, I have, you know, pain in my back and I need to to get to um the clinic or the hospital, I have to honor my mother and my father. I take what they say and their concerns and their considerations seriously. So, I will go out of my way to jump in my car to move over to her house immediately and get her the care that she needs. Is that actually breaking Shabbat? Is that me doing my pleasure? I would argue no, it's not. It's acting within the confines of what the father has prescribed for us and lessening the burdens of someone who I love, who invested so much in me. And I would do the same thing with a brother or a sister who's in my vicinity who I can do something for.

That's not excluded from what we can do on Shabbat. Which is why when we talk about food, when the the the Talmade of Messiah were plucking grains, they weren't farming. They weren't taking saves or implements and digging stuff up. They just plucked some grains and they ate. Was that a a a Sabbath violation? No. When Messiah actually healed on Shabbat, was that a Sabbath violation? No. Because he was doing the father's delight. His delight is for us to support each other and to help those in need. So that is not a violation of Shabbat. So those are things that you want to consider when we're discussing his pleasure as opposed to our pleasure. And with that, I'll turn it back over to Elder Glenn. Amen. brother. Uh, Robert from Florida, talk to us. Shabbat shalom, family. Um, I I've been keeping Sabbath about a year and a half, maybe two. Um, I'm I'm still learning.

I I I can't say I have it all put together because I know I don't. But from my understanding, uh, Sabbath is supposed to be a day of rest, and it's supposed to be a day that we stop thriving or striving, uh, to do our pleasure or our will. Um, I'm single. I live alone. I I I work for a living. So, Fridays for me, um, I usually get off relatively early in the afternoon. I prepare I come home I prepare my uh my Sabbath meal uh and also for for today um so that I I have that prepared but it's not striving to get it done. Uh it's very simple. It's a roasted chicken, some vegetables,

something really simple, something put together. Uh my day, my Sabbath day is uh set for studying um studying and and and and learning all I can um because relatively I'm new to this walk.

Um, I think to do my pleasure or or high pleasure, I don't see as a violation of Sabbath is if uh somebody needed some help. Um, and you went to help them. I believe that's not a violation of Sabbath because you're doing good on the Sabbath. The same as Yeshua did when he healed on the Sabbath. That wasn't a violation of Sabbath. It we're to do good on the Sabbath. So if your friend called and he was in dire need, that would be um the a sheep in in in that fell in a hole. They all gathered together to get it out. Um so it's it that's not technic that's work technically, but not in the sense on Sabbath to do good. Um like I said, I don't have it all figured out. I don't think none of us do how long however long we've been walking this. Um, but that's just what I do on Sabbath and that's that's my understanding and where I am right now. Thank you.

Hallelujah. Thank you, Robert. Um, do you have anything to add to that, Samuel? No, I would just have to say, go ahead. Just wonderful understanding from brother Robert. Thank you for sharing that, brother. Thank you. Okay, Cordon. Okay. Uh thanks again for letting me share everyone. Shabbat shalom to everyone and I wish everyone a blessed 51 minutes uh Shabbat. Um so one of the things I do wanted to say because I know one said about taking pleasure and there was uh a lot of times I'll read scripture and then I'll read other scriptures and cordon you kind of can you speak up cordon? Um your all of a sudden your voice kind of went uh soft. Yeah. Sorry about that. Can you hear me? Yes. Yes. Perfect. Okay. Sorry about that. I'm on wireless headphones as far as that goes. My bad.

Um, so one of the things that I found out is that I've been reading a lot of scriptures on, you know, uh, do not do your pleasure on the Sabbath where it talks about in Isaiah 58. And, um, you know, oftentimes I'll read scripture and then I'll read other scriptures and go back to it. I remember cuz sometimes I'll use like certain um places there's a certain ministry called 119 ministry and I don't know if any of you guys ever 52 minutes use it but it has like extra questions in about Torah and how to keep it and how to follow it and there's different topics and different things and I remember they had this discussion and it was called no pleasure on the Sabbath and they really go into detail about what that means and So, one of the biggest things that no pleasure on the Sabbath was pertaining to was specifically related to work. and they were using like the ESV and other

Chapter 6: Work vs relaxation

translations, but one of the things that it was talking about specifically is how much of our attention can be more or less based upon, well, you know, I accidentally uh did the dishes uh in the dishwasher or, you know, I accidentally basically put a dish away or put some clothes away. And I don't think that that's pertaining to the same mindset because Hebrews back around the time considered work unlike a lot of people today especially in corporate environment like when we have a day off we want to enjoy that day off. We do. But back then their trade work was basically they enjoyed that. And so when it was talking about work in relations to trade work, that actually started to make a lot more sense. And there was other things like it was talking about no uh another section called no fire on the Sabbath and other things.

But I found out like things like things that we enjoy and do with family and reading the word, encouraging others, doing other things of that nature. We can't see that as a burden. I mean, the Sabbath was meant for man, not man for the Sabbath. And I think often times we can just add on 5,000 things of what we don't do. And then when we do do those things, as far as that goes and such, we feel like we're breaking and God hates us. And I when I started really investigating in the no pleasure on the Sabbath at 119 ministries and really starting to see more things crystal clear, then a lot of the other stuff started making sense because whenever Israel basically came out of the wilderness, if when they worked, they worked in large amounts to build big projects like the pyramids and all the other stuff. So, they knew that work was a hard and treacherous thing.

So, I don't think it's in relation to like, oh my gosh, I turned on a pilot light because I wanted to cook some food or, you know, I had to chop some vegetables, you know, and I don't think that's a big thing. Like this morning, my wife wanted to have a bagel sandwich and I put a bagel in the um oven. I basically, you know, cracked a few eggs as far

as that goes. And I enjoyed that with her. And we had a great amount of community just to talk and relax and take it easy. And, you know, a lot of people would say, "Oh, well, that's a burden. That's a huge burden." I'm like, "No, it isn't. That's an easy thing to do." And I think we have to kind of understand what the scriptures say based upon work and based upon pleasure. But if you get a chance to check it out, 119 Ministries, No Pleasure on the Sabbath, really kind of narrows it down. Thank you.

Any comments, Samuel? Sure. First, I want to say um thank you, brother Cordon, for sharing that. Um let me say this. I think that you have um

Chapter 7: Final thoughts

some keen understanding there. The the only thing that I would probably be cautious about is with respect to the

Chapter 8: Closing prayer and farewell

meaning of pleasure. I know, you know, you have people who do deep dives and they may have a particular perspective and I'm just sharing my perspective, my understanding. So, you fix your wife a a bagel sandwich, you use the toaster. That's that's great. It's simple. Um maybe you just had to take a butter knife and slice it. If it wasn't uh completely pre-sliced, place it in the toaster and, you know, just pop that sucker down and let it toast. and you know, put your cream cheese if you're into locks. I mean, maybe you put some locks on there, too. I don't know. Whatever whatever that that delight is and you had the opportunity to talk, that's wonderful. Where I would think the the the pitfall would be if you had to make the bagel from scratch.

So, that means that you had to get your yeast, that means you had to get your flour, that means that you had to get your water, you had to knead it, and maybe you like to do it by hand. So, you're kneading and you're putting in all this effort and work. You're making it, you're proofing it, and then once it's ready, you're forming it, and then you're waiting for it to bake, and now it's a bagel. And now you're slicing it. And now you're putting in the toaster oven. And then you're having a conversation about, okay, when I go to work, how do I deal with this situation with XYZ partner? Or how do I deal with this, you know, very difficult client that that I have? or I have some trouble so customers coming in. To me, that's not doing the father's pleasure.

To me, when you're moving into that territory where you're putting in a lot of effort and work and you're breaking a sweat, that's you doing your own thing. And when you're talking about things that are not set apart, you're talking about things that are your pleasure. You know, there's a difference between reading scripture and then reading, you know, and I'm not trying to be salacious here, an erotic novel. Okay? There's a difference between those things which are set apart and those things which are outside of what is set apart. And I'm not saying that those things which are not set apart are necessarily bad or necessarily wicked, but there's a time and place for everything. We have seven days in a week. Six of those are for us to work and for us to chase what pleases us within the prescriptions of Torah.

The father only asks us to take one day, one day out of seven to dedicate to each other and to him and to those things which are set apart to be refreshed. And if you look at the word for refresh, which I believe is nephas, that seems close to nephas, which is soul. So you're resting your body. You're resting yourself from heavy leg burdens, from wearing a heavy yoke on ourselves. And it's not hard to do. It's not hard to do, but it becomes a question of what are we pursuing on that day. And again, that's an individual thing between you and the father that you have to work out. And I would say one last thing and this is in relation to I think something that brother um Snow had shared earlier in terms of you know a a husband and a wife um having their pleasure having their time together.

I don't think that's that's something which is commanded against with respect to what you can do on Shabbat either Shabbat either. But there is an exception with respect to coming into an assembly of the congregation afterwards where there has to be a period where you have to tila wash yourself and you have to wait before you can come into the assembly of the congregation for a gathering and there's a particular reason for that but I take that to be

something that is very particular and specific in terms of its literal painting, you know. So, it's it's a little different when you have running water and when you have the opportunity to come together with respect to online assembly like we're doing, but when you're coming together, I take the father's instruction seriously with respect to that. And I'll turn that back over to you, um, brother or Elder Glenn. 1 hour Well, thank you, Samuel. Um, I I saw something float through on the chat.

I can't keep up with all all of the chat stuff, but uh I saw a comment that somebody said they watched a movie uh with their family and felt guilty. Um I I don't know who that was, but I I wanted to comment on that because it's important. Um, whenever I would travel to Florida and I was staying in a relative's house uh to there visit my son, I could not control their TV. I could not control what they did on Saturday at all. And and so it's just out of my control. Now, uh, you know, if I'm sitting in an ER in an emergency room and there's a telephone on on the wall, I mean, a television on the wall, am I doing something wrong by looking at the TV? Well, you know, no. So, you you you do have to draw your own lines. Uh, but we can be put in difficult situations where the call is not clear.

And I think we've got to make the the best decision that we can for the circumstances. Taking into consider we're supposed to be a witness to people. We're supposed to be an example. We're supposed to be a model, but we're not supposed to be a pest that demands everybody follow our rules. You know, that just runs people off. So this this situation is difficult on purpose and there is no clear answer. There's no hard line. You've got to look, you know, we we've got to do what's in the best interest of the other person for what Yehovah has in mind. And if that means we sit through a movie that we're if we were by ourselves, we wouldn't do it. uh and and you feel like that was the best choice that's okay. But when you are in control of your environment, then that's not okay. So um that do you have anything to add to that Samuel? Elder Glenn. No. Perfectly perfectly stated, brother.

If you don't mind, Elder Glenn, um can we get Celestina and then um Michael and then we can um circle back to um uh to Luke and Tim and then um Brother King I believe um because Celina had her hand raised um first and um I wanted to make certain she had an opportunity to speak before we circle back around to those who had an opportunity to speak. But I I leave it within your control. Michael was next, but if not, then let's go with Celestina. You're you're muted, sister. Go. There you go. Shabbat shalom, sister. Shalom. Shalom. I'm so happy. to love me. I'm sorry for doing your pleasure on sister I'm sorry sister Sister Celestina, I'm sorry. We're not We're not able to hear you, sister. You're not Sister, you're not you're not coming in. We We don't have a good connection. Sister, we'll come back to you, sister.

Sister, we're going to come back to you because your connection um is is going in and out, but we're going to come back to you and give you another opportunity if you don't mind. Okay, brother brother uh brother Michael, do you want to go ahead and share? Yes. Well, I [clears throat] really appreciate all the things that were brought up and it's certainly a a progression of understanding which I can share about like over the last 20 years. Shabbat became uh real serious for me ever since I lived in Israel for a couple years back in um 2005 basically when I came back to the states. Um and I had been part of a Messianic congregation and really for me I what was happening um was somehow Shabbat. I would I would keep the Shabbat. I would seek to and the holidays, but these were always times.

I mean, it was a blessing to be in the assembly, but there always especially challenging times uh where I'd just be under spiritual attack or uh like depressed, you know, and and in in some ways many times in Yong Kipur, I would just go off somewhere on a mountain and really pour out my heart. So, I didn't really know how to uh how to do it so well. Um, and then after 2000, let's see, 200 about nine, I came out of the Messianic congregation and came into a church that I uh really valued because of just all the love that was flowing and anything that didn't seem religious, put it in quotation marks, and was moving in the spirit. And but um I had it I had it deeply on my heart to bring them the so-called one new man message about Jew and Gentile one and Messiah.

So I was still keeping Shabbat but also going on Sunday and kind of like taking a backseat whenever it came around Christmas time. So, but after October 7th and what was happening there in Israel and what was going on in the world these last years, seeing what time it is, um I've come away from the church and to fellowship like this and take it very seriously and I find um that I have a perspective where I can uh feel the the clarity of Shabbat and the

feasts with fellowship such as this on on a Zoom call. Um, and it's come to the point where uh it's it's a matter of alignment, spiritual alignment. Uh, thinking of the verse Ezekiel 22 where God gave the Shabbat as a sign that that Israel would know that it's Yahweh or Yave who's sanctifying them.

So, as much as the beautiful things that are going on that I even miss in church fellowship on Sunday, uh, like 80% of what they do, they they probably have, right, but now I'm not compromising anymore. Now I'm I'm I'm I'm keeping Shabbat. And I made sure that with my new job, I'm working on Sunday. And it even goes to this this extent. uh family members, and this was a sacrifice, family members who um had a wedding. One of my nieces was marrying while they were setting the date for Shabbat, a Shabbat. And I said, I can't come to that because I'm guarding the Shabbat. And um so this has been a sacrifice. And I'm like Ed so well, Ed, Mr. Das put it so well in his book, Finding the Ancient Path. He he put it so well. It's like being in the wilderness and we make sacrifices, but we're testing and and seeing that the Lord is good and he's able to nourish us in the wilderness.

So though I seem like I'm forsaking such opportunity, it's the celebration Christmas, right? Celebration of God. Well, use the opportunity. Use the door. It doesn't matter. You know, now it's time to speak about God's son. No, I I'll sacrifice that opportunity and let God make up for the difference. You know, I I I'll be a little uncomfortable here in the wilderness as long as I can be aligned so much I can with truth. So, those are just in a nutshell a couple of things that I have to say. Thank you so much. Hallelujah. Hallelujah. Thank you. Go ahead, Samuel. I I think that brother Michael hit the nail on the head. And what I what I see is addition through subtraction. It's basically pruning. If you have plants, if you tend to to a garden, you have to prune in order for something to grow appropriately. So what we're snipping is those things that, you know, are are worldly.

We're purging ourselves of those things and we're aligning ourselves with the things of the most high that we can grow properly as you um gracefully enumerated or or elaborated upon in alignment with what's truly important. And we end up gaining so much more than what we lose through that process of pruning appropriately when it comes to these worldly things and worldly celebrations um that are not in alignment with with Torah and the true understanding of the word as the rock gives us understanding. So, Brother Michael, spot on and thank you so much for sharing your understanding and your experience. Amen. Candace, I believe it's your turn. I was pretty much indoctrinated Southern Baptist all my life. And um probably about a year ago, I started feeling convicted to keep the Sabbath. And I work weekends. I have to work two weekends. I work rotating work on shift work. And I started I started praying about it how I could keep the Sabbath.

And um he opened up another job and another line for me because we have a five rotation crew and that line's only run with three rotate three crews. So I was like, "Well, it doesn't ever it doesn't ever hurt to ask." So I asked my supervisor if I could uh work different days earlier in the week when those crews aren't running that line. He said, "Sure." He said, "Just as long as you have the sames, I don't care." So that right there, he blessed me and I'm able to do what I need to do. And um I'm just so grateful for that. It's such a burden off my chest. Right. Yes. And um now for for uh Shabbat, I pretty much spend most of my time in the word to try to deprogram myself because I was guilty just like all other mainstream Christians of just going to church on Sunday and not read my Bible for myself. So that's that's pretty much me in a nutshell.

So that's all I have. [laughter] Thank you for sharing that. Uh yeah, you that that's the way we all were at one time. Uh thank you for sharing that. That that was a great share. Uh Samuel, do you have any comments? All All I say, Sister Candace, is that you and I share um share a common origin in uh in the Southern Baptist Church. I I I came out of that portion of Babylon myself, you know, and as I like to to joke, you know, we like our religion uh deep fried and we love baking with it. Um so it's it's a it's it's a it's a joy to have a sister who is who is who is in that same misunderstanding and and walking away from the light coming to the light along with me. So Shabbat shalom and welcome welcome to the path to Zion, sister. Good to be on this journey with you. Right.

We have two more hands raised and we're about out of time, so this is perfect. Uh Luke, talk to us. Yeah. Um I just wanted to throw out there, um you know, during my studies, I've I've gone through a number of uh you know, uh Bible apps. We'll call them study apps. And the one I'm using now is called Esword. And when you [clears throat] type in the Sabbath, it gives you a whole array of Bibles that you can download onto it. You got KJV, you got the

Sephr, you got [snorts] uh the scriptures, you've got everything. But when you type in the Sabbath, there's 118 verses and 140 matches. And what I would suggest everybody do, which I've done and I and I still continue to do, is to look up all the verses.

If you have an app, just plug in the word Shabbat or Sabbath, whichever version you're using, plug it in and go through each one of those verses and look at it, but read it in context. Just don't look at the verse. You know, I'm a big advocate for reading things in context, but I would suggest everybody go through that list if you can today and at your, you know, at least start it today being Shabbat and being close to the Lord. And that's just something I wanted to throw out there because that changed my walk. that changed how I saw the Sabbath that it was repeated 118 times throughout scripture that that's how important it is. So anyway, thank you. Shabbat shalom every Thank you, Luke. Brother Snow, yes. Um I um I wanted to point out um you know we've talked about the tone of the this Sabbath command being you know deprivation or we didn't really say that but we're talking about maybe the negatives.

I did want to point out the positives when we do when we do execute scripture um like that Isaiah 58. So, you know, we talked about I I mentioned heets being your self- agenda. You know, that's definitely um definitely, you know, obvious in the scriptures what not to do. But the word delight is onig. And I think it I think there, you know, God gives us an opposite there. We really need to look at what that means because if he says he calls it a delight and he's the word is onig, um which is which is God- centered or God- directed delight. In fact, I I think it's real easy for us to to have a deprivation mindset and and and that's not what God is really saying. So, I think just in in addition to just looking at the word pleasure, we also should look at the positive aspect. What does he want? Um it says, you know, joy, we we know, you know, what does that look like?

We we know celebratory meals with other believers, uh conversations or, you know, rest. Um, but you emotional joy, God- centered emotional joy. And I think it it back to what Luke said, I think it's really important to look at um, you know, what what really the deeper meaning of onig might mean for for you and I. Um, and it's it's it's not a 1 hour, 16 minutes cedicism, you know, denial. I can't have any fun. It's not the Sabbath is not the no fun uh, you know, weekly holiday. And I think I think the temptation when we listen to the noise in society or in even people who keep the Sabbath, they really forget and and omit I've never heard anyone talk about ONEG and in my journey and I just think it warrants a conversation. Um I and I and just I wanted to say that that God- centered joy uh is really really important. In fact, it says if you should, it literally commands us to do that.

So let me that's all I wanted to say. Thank you so much, guys. Hallelujah. Thank you. I I want to uh just add to that that aestheticism is not what God wants. He says that that we're to take pleasure. We're supposed to take delight. If we feel like we're denying ourselves, then we're not keeping the Sabbath. I mean, that's that's the Sabbath is supposed to be a delight. It's supposed to be a pleasure. And if we've got the right mindset, which is so important, then we're not going to be in self-denial or now honest, when I first started keeping the Sabbath, I was 100% in looking at what I couldn't do. Uh but as I matured, man, I'm glad of all the stuff I can't do because if I could do them, I probably would be. And I would not be resting. I wouldn't be studying. I wouldn't be talking to you guys. There's just a whole lot of stuff that I I would have replaced that with.

So, I am so grateful for Shabbat and I take delight. It is a pleasure. I'm I'm so happy to be here. I'm so happy to wake up in the morning and know that this is on the agenda today to spend time with you guys. I mean, it is a pleasure. So, Sam, take us home. Wrap it up. Thank you. Thank you, Elder. Um, what I'll say to to what Tim said, um, 100%. 100%. Every Shabbat is not Yahak. It's not Yahakapor. Yamha Kapor. Every day is not a a Yam Kapor. And that's what people treat um the Sabaton as, as if every day is a Yam Kapor. That's not the case. It is a day filled with joy. It's a day that is supposed to be full filled with the spirit of the most high. And the way you get that is through his instructions, through his word, through the psalms, through the fellowship, through family, through friends. That's how you do it.

And you do it in a way which is set apart and different from others. Have fun s Sunday. Have sun fun Thursday night. you have time in order to do that, your type of fun. And hopefully it's not sinful fun or lustful fun. But when it comes to the Shabbat, especially the weekly Shabbat and the high Shabbats, it is a time for being refreshed and

fulfilled through the set aart spirit. And I'm going to I'm going to add one more thing to that, and I think this goes into two things. What Brother Tim shared and what brother Luke shared. Look behind the words. Look at the different words for rest in relation to repose, to quiet. Look at the words manu. Look at the words Noah. Look at the word Shabbat.

Look at the different words within the different context of the scriptures that cover Shabbat, that cover fresh, that cover refreshment to deepen your understanding of what the father is really looking for and what the father is giving us. He gave us this. This is his gift to us. And right now, we're seeing the fruit of it through this fellowship, through sharing our understanding, and through strengthening our faith. And with that, um, Brother Glenn, I'll turn it over to you to to end the the fellowship for for this Shabbat. Well, thank I just want to thank everybody for being here. Thank you for all your comments, for your contribution to the fellowship. It has been great. And so I will just bid you all goodbye. Shabbat shalom. Shabbat shalom everyone. Shalom. Thank you. Shabbat shalom shalom. Thank you and Samuel. It was great. Thank you. Absolutely wonderful having you here. Thank you. Shabbat shalom. We should do this again. Yes. Went by too quickly. See you next week.

How about next week? goes by. [laughter] It always goes by too fast. It does. Just like this out of day before you know it, it's over. Yes. Right. Sure. [laughter] Well, have a wonderful rest of your Shabbat everyone. Take care. Universe sanctify. Love you Lord. Shalom. Blessing. Shabbat shalom. Shabbat shalom. Shabbat shalom. Thanks again, Tim. Guys, thanks so much. I appreciate you uh your hearts to host it. Love chopping up the word and application. Thank you for everything you guys said and everyone else said. Praise God. Absolutely. Tim, are you are you in charge of posting this video as well or? Uh, no. I'm going to deliver it to Ed and he he edits it and then he does all that. Yeah. Cuz I want to get this out to as many people as I can because this was a really good conversation. Amen. Amen. All right. Um, amen everybody. May Yahweh turn his face to shine upon you and be gracious unto you.

May lift up his countenance upon you and give you shalom. Amen. name I pray. Amen. Amen. Amen. Bye, guys. All right. Bye-bye now. All right, Elder. All right, Tim. See you guys later. I'll I'll kill it now. Thanks, guys. All right. All right.