

Audio Transcript of Sermon  
July 24, 2021  
The Sabbath

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We have been studying the ten commandments and today will look at the weekly Sabbath, the fourth commandment. We keep this day from sunset Friday to sunset Saturday as a memorial to the rest that God had following completion of the creation week. We also look forward to a future promised rest that is shown in the Book of Hebrews. We'll take a look at the traditions of men versus the commandment itself, and a great place to start is with the giving of the ten commandments in Exodus twenty beginning with verse eight.

**Exodus 20:8-11**

**8. Remember the sabbath day, to keep it holy.**

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

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

**11. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.**

There are six days to do our work in a week and the Sabbath is not one of those days. The work that is done during those other six days make the Sabbath a weekly delight. Many have jobs outside of the home and within the home there are many jobs, or chores, that need to be done for which there is no pay. Some people volunteer their time with different organizations for which there is also no pay. This type of work gets done during the six days of the week outside of the Sabbath. We are not to do any work nor are we to have any household help working for us on the Sabbath. Additionally, we are not to put farm animals to work, nor are we to employ foreigners or people passing through our community looking for odd jobs to do to earn some cash. It is to be a day of rest. When we are told not to work, the Hebrew word for work is Strong's 4399 *mlakah* and it means employment, self-employment, and typically excludes servile work. With the idea that servile work is not considered in the type of work we are to avoid, the Sabbath should never be a reason not to care for the immediate needs of

one's family. We are not to work on the Sabbath, and yet we should not be so restricting in our concept of work that we avoid care for our family. On the Sabbath Day we will care for family members, and even others we may know who need care. It might be a child, a parent, an older neighbor, a person with a disability, or who is sick.

Well before the Exodus from Egypt, God rested from His work of creation on the seventh day of creation week having concluded his work in six days. God's act of rest from creation is how God sanctified the seventh day which today we know as the Sabbath. Genesis two verse one.

### **Genesis 2:1-3**

- 1. Thus the heavens and the earth were finished, and all the host of them.**
- 2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.**
- 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

The debate that often comes up within the Church of God is how to observe the Sabbath with many different verses cited, including some verses included in the Bible that in passing reference well-known traditions of men. One of the passages that sometimes is cited is from the Book of Isaiah, chapter fifty-eight. In this passage we see we are to cry aloud and sound alarms like trumpets telling my people their sins. Today, the people of God are those who are called, the church. When we read Isaiah fifty-eight we apply it to the church and not those who are not called because we know that all people will have their time of calling either now or when Jesus Christ returns, and that is a deeper message for the fall Holy Days which will soon be here. We tend to get Isaiah fifty-eight out of context. It is a passage about hypocritical religious practices. As we read this chapter we need to remember the hypocrisy that Jesus Christ pointed out to the scribes and Pharisees and we need to remember we are called to become Christ-like. We are not called to become super scribes, super Pharisees, or Super Jews. We wish our Jewish friends Shabot Shalom in the true meaning of peace knowing we have been called to a different understanding of the Sabbath Day.

In the first part of Isaiah fifty-eight, criticism is given to people who fast, because when they fast, they fast for reasons of personal importance instead of fasting to undo the burdens that others have. It is when we stop focusing on ourselves and

instead focus on the needs of others that our spiritual healing comes. It is with this background, using religious hypocrisy to self-aggrandize while ignoring the needs of others that we come to verse thirteen that talks about the Sabbath. Is it possible to self-aggrandize while keeping the Sabbath? Of course it is. The scribes and Pharisees did it all of the time creating a burden for others. In the Church of God we are not to self-aggrandize in keeping the Sabbath while creating burdens for others. In verse thirteen, we are told to turn our foot away from doing our pleasure on the Sabbath and instead call the Sabbath a delight and bring honor to the name of God by not doing our own pleasure. The word pleasure in verse 13 is Strong's Hebrew 2656 *cephets* and it means pleasure/purpose. In a broad sense pleasure and purpose means the work we are to do the other six days of the week but it also includes the context of self-aggrandizement and religious hypocrisy that Jesus talked about during His earthly ministry. When we are told in the same verse not to do our own ways, the Hebrew word for ways is Strong's Hebrew 1870 *derek* meaning pathway. Broadly speaking that would include not doing the work that we do the other six days of the week, and it would also include the pathway of religious hypocrisy. The words we are not to speak is Strong's Hebrew word 1697 *dabar* and implies words related to business, government, the courts, power, sin. Keeping the Sabbath and fasting are mentioned back to back in Isaiah fifty-eight with a theme of avoiding religious hypocrisy. Some people read Isaiah and believe that the Sabbath is a day of extreme seriousness almost to the point where there can be no happiness or joy on the Sabbath. People who read this chapter and conclude that there is very little wiggle room on the Sabbath need to rethink if they would have been on the side of Jesus and the disciples or the side of the scribes and Pharisees. Let's read Isaiah fifty-eight.

#### **Isaiah 58:1-14**

- 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.**
- 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.**
- 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.**
- 4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.**

- 5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?**
- 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?**
- 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?**
- 8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.**
- 9. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;**
- 10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:**
- 11. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.**
- 12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.**
- 13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:**
- 14. Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.**

The big take away from Isaiah is that if cannot find joy in the Sabbath, there is probably a problem in how we keep the Sabbath. A Sabbath that has no delight is a burden. When resting is a burden, there is a problem with how we rest. The commandment in Exodus told us not to work on the Sabbath, not to pursue business interests, or be self-employed, and not to require others or animals to work on the Sabbath. When Nehemiah observed concerns in Jerusalem, it was

concerns in the commandment about employment that he addressed. Nehemiah thirteen verse fifteen.

### **Nehemiah 13:15-22**

**15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.**

**16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.**

**17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?**

**18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.**

**19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.**

**20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.**

**21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.**

**22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.**

The Sabbath is a reminder of God's rest from His work during creation week and also points to the future rest we are promised in the Kingdom of God. When Jesus said to seek first the Kingdom of God and God's righteousness, it was with this future rest in mind. We are reminded to work now to enter that future rest. Without work there can be no rest from work. Hebrews four verse one.

### **Hebrews 4:1-11**

**1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**

- 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**
- 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
- 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**
- 5. And in this place again, If they shall enter into my rest.**
- 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**
- 7. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.**
- 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**
- 9. There remaineth therefore a rest to the people of God.**
- 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**
- 11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

We know of many who observe Sunday instead of the Sabbath. We believe they are in error, probably as much as they would believe we are in error. We do know that Jesus was up front and told everyone that he did not come to destroy the law and prophets and taught that anyone who broke the commandments and taught others to break the commandments would be called least in the Kingdom of God, and that people who kept the commandments and taught others to keep them would be called great in the Kingdom of God, and this includes the fourth commandment about the Sabbath Day. Matthew five verse seventeen.

#### **Matthew 5:17-20**

- 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**
- 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**
- 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but**

**whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

**20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

We know from Revelation that the saints are described as they that keep the commandments of God and the faith of Jesus. Keeping the commandments of God includes the fourth commandment on the Sabbath and having the faith of Jesus Christ would mean we keep the Sabbath not after the tradition of men, but what is shown to us in the Bible. Revelation fourteen verse twelve.

#### **Revelation 14:12-13**

**12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**

**13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.**

Many who observe Sunday also say Sunday is the Christian Sabbath. There are many verses in the Book of Acts that show how Paul went into synagogues and taught the Jews, which we would expect because Jews go the synagogue on the Sabbath. In one account, the gentiles of the city wanted to hear Paul's preaching the following Sabbath. Because Paul would be preaching to gentiles and not Jews, if Sunday was by this time the Christian Sabbath, this would have been a great time for Paul to tell the gentiles about Sunday being the Christian Sabbath, but he didn't, because Saturday, sunset Friday to sunset Saturday is the Sabbath. Acts thirteen verse forty-two.

#### **Acts 13:42-52**

**42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.**

**43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.**

**44. And the next sabbath day came almost the whole city together to hear the word of God.**

**45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.**

**46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.**

**47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.**

**48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.**

**49. And the word of the Lord was published throughout all the region.**

**50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.**

**51. But they shook off the dust of their feet against them, and came unto Iconium.**

**52. And the disciples were filled with joy, and with the Holy Ghost.**

There is no Biblical command to move the Sabbath from Saturday to Sunday, to put the day of rest from the end of the week to the beginning of the week, because when one rests prior to the commission of any work, there can be no rest from one's work already accomplished. A study of history will show Sunday keeping crept into the faith primarily through a strong desire to avoid being anything like the Jews. In a desire to avoid legalism, they in their mind changed the law of God to be of no effect by moving the Sabbath from the seventh day of the week to the first day of the week, just like Jesus accused the scribes and Pharisees of making the law of God to be of no effect.

Many Christians will cite a passage from Romans fourteen as why they keep Sunday. Romans fourteen is about accepting a person who is weak in the faith while avoiding doubtful disputations. The commandments of God and the faith of Jesus which the saints have are not in dispute. There is no dispute on Saturday, sunset Friday to sunset Saturday, being the Sabbath. In Romans fourteen is the topic of being a vegetarian. There is no command in the Bible that with the sacrifice of Jesus Christ who died once for all that could require a person to ever eat meat. Some people never eat meat, and others avoid eating meat on certain



days. There is no command in the Bible for any of these practices. Romans fourteen is about eating or not eating meats from beginning to end. The passage about esteeming one day above another in context can only be about eating or not eating meat. Romans fourteen is not a passage about giving people free choice to replace what God commands. Only people who are not saints, with saints being the people who keep the commandments of God and have the faith of Jesus, would ever consider replacing what God commands. Romans fourteen verse one.

### **Romans 14:1-23**

- 1. Him that is weak in the faith receive ye, but not to doubtful disputations.**
- 2. For one believeth that he may eat all things: another, who is weak, eateth herbs.**
- 3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.**
- 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.**
- 5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.**
- 6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.**
- 7. For none of us liveth to himself, and no man dieth to himself.**
- 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.**
- 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.**
- 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.**
- 11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.**
- 12. So then every one of us shall give account of himself to God.**
- 13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.**

- 14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.**
- 15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.**
- 16. Let not then your good be evil spoken of:**
- 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**
- 18. For he that in these things serveth Christ is acceptable to God, and approved of men.**
- 19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.**
- 20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.**
- 21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.**
- 22. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.**
- 23. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.**

Within the Book of Acts is the mention of the Sabbath Day's Journey. Nowhere in the Bible will you find a command regarding the Sabbath Day's Journey. It is an invention of men in response to a passage in the Old Testament that was about something else. We know that the Mount of Olives was a Sabbath Day's Journey from Jerusalem, about three-fourths of a mile, slightly more than one kilometer. Let's read Acts one verse twelve.

#### **Acts 1:12-14**

- 12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.**
- 13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.**
- 14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.**

The concept for the Sabbath Day's Journey is attributed to the passage about Manna. While wandering through the wilderness, the children of Israel were instructed to gather Manna, but just enough for them to use that day. Any that was left over would be worm-infested by morning. God was using this bread from heaven, Manna, to teach the children of Israel about the Sabbath, how we work six days a week and rest one day a week. Keep in mind, the children of Israel most recently had been slaves and probably forced to work seven days a week. On days of the week we would know as Sunday through Thursday, the children of Israel would only gather enough of this bread from heaven that they could eat that day. On Friday, they were to gather twice the amount so they would not need to work on the Sabbath. Some of the people didn't listen and still went out on the Sabbath to gather Manna, and found none. There was no blessing from heaven for not keeping the Sabbath then, just as there is no blessing in not keeping the Sabbath today. The Sabbath Day's Journey derived from when God told the children of Israel to not go out of their house, mind you in search of Manna, on the Sabbath. The context for the Sabbath Day's Journey was Manna. If in the future God decides to miraculously provide food for His people, I'm sure there will be some similar provision at that time. For us at this time, the best practice would be to not shop for groceries on the Sabbath, but to do that on other days so we can rest on the Sabbath. Exodus sixteen verse twenty-two.

#### **Exodus 16:22-31**

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

**23. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.**

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

**25. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.**

**26. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.**

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

**28. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?**

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

**30. So the people rested on the seventh day.**

**31. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.**

Jesus and His disciples would take heat from the Pharisees when they saw Jesus pick a grain crop to eat. Described as corn, what was eaten would have been much different than what we think of as corn today. Jesus in His response told the Pharisees taking care of one's hunger is perfectly fine to do on the Sabbath, because the Sabbath was made for man, and not man for the Sabbath. If you are in your backyard and see the perfect fruit or vegetable to eat, eat it. If you find yourself driving on the Sabbath, chances are you will find something in a restaurant or drive-through window. Finally, if you are in a position where you have no food, and your source of food is the grocery store, even though you would not normally buy groceries on the Sabbath, you would buy food to feed your hunger. Mark two verse twenty-three.

#### **Mark 2:23-28**

**23. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.**

**24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?**

**25. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?**

**26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?**

**27. And he said unto them, The sabbath was made for man, and not man for the sabbath:**

**28. Therefore the Son of man is Lord also of the sabbath.**

Keeping the Sabbath does not always mean doing no work. Time and chance will bring circumstances requiring immediate attention, even on the Sabbath Day.

Health and Safety come to mind. Anytime health and safety is imperiled, for any animal or any person, we need to take immediate action to neutralize this threat. What the perils to health and safety are will vary from person to person and in locations around the world. In healing a person, Jesus reminded the scribes and Pharisees of the sheep that fell into a pit and how people would expend energy to save that one sheep. He showed how people are worth more than sheep. Whenever and however our health and safety, or the health and safety of others is imperiled, it is perfectly fine to intervene on the Sabbath Day. When necessary, it's perfectly fine to work on the Sabbath Day when not working would imperil health and safety. Ideally, these times will be minimized, and that may not always be possible. For instance, if you are the only medical specialist who can perform a procedure in your city or town, you will be as busy as that procedure is commonly needed on the Sabbath. If you are a first responder and you are needed to work, you will work. If you are paid or volunteer to provide care to another individual who cannot care for themselves, you will care for that person. Matthew twelve verse nine.

#### **Matthew 12:9-15**

**9. And when he was departed thence, he went into their synagogue:**

**10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.**

**11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?**

**12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.**

**13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.**

**14. Then the Pharisees went out, and held a council against him, how they might destroy him.**

**15. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;**

There are some who believe the Sabbath is primarily a religious meeting day citing a passage from Hebrews. The passage from Hebrews does not cite the Sabbath and instead encourages us to provoke each other to love and good works

and to use gatherings as an occasion to do this. If you find yourself questioning where the love is or have difficulty seeing the good works, you should question if you are gathering with the right group of people. Hebrews ten verse twenty-four.

#### **Hebrews 10:24-25**

**24. And let us consider one another to provoke unto love and to good works:**

**25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**

As we keep the Sabbath, we need to keep in mind that we are to work six days a week and rest on the Sabbath Day. We need to be mindful and consider if we are keeping the Sabbath Day as Jesus Christ showed while also pointing out the hypocrisy of the religious elite, or if we are keeping the Sabbath Day after the traditions of men. As we keep the Sabbath, Holy Days, and God's calendar, we know we are not to allow others to control or define our practices, and this includes others in the Church of God. The Sabbath, Holy Days, and God's calendar do shadow what is to come. The Sabbath reminds us of the future rest we will have and the Holy Days and God's calendar show us what will happen within God's plan for salvation. We are never to allow ourselves to be deceived into doing or believing anything which can separate us from the love of Jesus and God the Father. Colossians two verse eight.

#### **Colossians 2:8-23**

**8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**

**9. For in him dwelleth all the fulness of the Godhead bodily.**

**10. And ye are complete in him, which is the head of all principality and power:**

**11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:**

**12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.**

**13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;**

**14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;**

- 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**
- 16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:**
- 17. Which are a shadow of things to come; but the body is of Christ.**
- 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,**
- 19. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.**
- 20. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,**
- 21. Touch not; taste not; handle not;**
- 22. Which all are to perish with the using; after the commandments and doctrines of men?**
- 23. Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.**

The Sabbath is kept from sunset Friday to sunset Saturday and is a day of rest from our work. We know through the teachings of Jesus that from time to time we might find ourselves doing things we normally would not do on the Sabbath because of perils to health and safety. We also know many thoughts of how to keep the Sabbath are rooted in the tradition of men and misapplication of verses in the Bible. From Isaiah we know as we keep the Sabbath, the Sabbath should be a delight. When the Sabbath is not a delight, it is a burden and that would mean there is something we need to change about how we keep the Sabbath. May each of us have a delightful Sabbath.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.