

How Should We Observe the Sabbath Day?

A Study Outline

I. God wants us to observe the Sabbath Day as a “holy convocation”, but what does this really mean? Can we rely on the traditions passed down to modern society through the Catholic, Protestant, and Jewish groups as a proper guide to keeping the day holy?

A. Luke 6:1-5. **Jesus Christ is the Lord of the Sabbath**, so we should look to Him for guidance on how to best keep the day.

II. Some basic scriptures related to the keeping of the Sabbath day:

A. The weekly Sabbath is a *holy convocation*. We are to congregate with God’s brethren. Leviticus 23:3.

holy (Strong 6944) = ***quodesh***, “a sacred place or thing, rarely (abst.) sanctity.”

convocation (Strong 4744) = ***migra***, “something called out, i.e. a public meeting (the act, the persons, or the place).”

Even though Exodus 16:29 says, “... let no man go out of his place on the seventh day”, this command is in reference to not collecting manna, not to avoid meeting with brethren for a Sabbath holy convocation.

B. We are not to perform our usual “servile”, or money-making work, nor is anyone in our household. It is a day of physical, mental, and spiritual rest, a *Sabbath*. Exodus 16:30; 20:9-10; Leviticus 23:3; Deuteronomy 5:14; Isaiah 58:13 (“turn away your foot”, or don’t walk very far); Hebrews 4:4,9.

Sabbath (Strong 7676) = ***shabbath***, “intermission, i.e. (spec.) the Sabbath,” from Strong 7673 = ***shabath***, “to repose, i.e. desist from exertion.”

C. One is to not do one’s own “*pleasure*”, but is to do God’s pleasure. Isaiah 58:13. ***pleasure*** (Strong 2656) = ***chephets***, “pleasure, hence (abst.) desire; concr. a valuable thing; hence (by extens.) a matter (as something in mind).”

D. We are to speak God’s words on this day. Isaiah 58:13.

E. The day is to be *honorable*. Isaiah 58:13.

honorable (Strong 3513) = ***kabad*** = to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable); causat. to make weighty (in the same two senses).”

F. We are to observe it with joy and *delight*. Isaiah 58:13-14.

delight (Strong 6027) = ***oneg***, “luxury”; from Strong 6026 = ***anag***, “to be soft or pliable, ie. (fig.) effeminate or luxurious.” Nehemiah 8:9. People were told by Nehemiah to “... mourn not, nor weep ...” on the Sabbath day.

G. The Sabbath is a day to commemorate the recreation of the earth and of Eden, and coming out of bondage (sin) in Egypt. Exodus 20:11; Deuteronomy 5:15.

[We may also say that the day pictures the *future* recreation of the earth as an Eden in the

Kingdom, and the world's entire society coming out of sin.]

H. During this day we are to serve one another with the gifts God has given us ... although this command is for every day of the week as well. I Corinthians 14:26-40; I Peter 4:8-11.

I. It is a day to do good. Matthew 12:11: pull a sheep out of a pit; Luke 13:15: water one's livestock; Matthew 12:12: it is lawful to do good on the Sabbath day; Matthew 12:13; Luke 6:6-10; 13:10-13; healing is proper for the Sabbath.

III. In a very real sense we ought to be living the life on the Sabbath Day as if we were already in the literal Kingdom of God on earth.

● 6,000 years of man's reign on the earth followed by 1,000 years of God's reign ----> six days of the week lived in man's world followed by the seventh day lived in God's world. II Peter 8:8; Psalm 90:4.