

Scriptures and Doctrine :: Sabbath or First Day? (And other Jewish Roots issues)

Sabbath or First Day? (And other Jewish Roots issues) - posted by ReceivedText, on: 2005/6/13 18:52

OK brethren, I think it's time to open this can of worms. Messianic and Jewish Roots congregations are popping up all over North America. Some of the same issues that were discussed at the Jerusalem Council in Acts 15 are being discussed today. Some groups are closer to Judaism than others, but Mosaic Law seems to be a common thread with all of them.

Here are some links from PFRS (not my site) that will provide a buffet of items to discuss. We can start with whatever specific issue goes first and get to the rest. This is an important issue for all of us to be able to address. Here are the links:

(<http://www.pfrs.org/jewish/hr03.html>) Sabbath or Sunday, the Biblical Evidence

(<http://www.pfrs.org/jewish/hr02.html>) Should Christians Celebrate Jewish Feasts?

(<http://www.pfrs.org/jewish/hr04.html>) Sunday and the Early Church

(<http://www.pfrs.org/jewish/hr06.html>) The Ten Commandments

(<http://www.pfrs.org/jewish/hr07.html>) The Law of Christ

(<http://www.pfrs.org/jewish/hr08.html>) Was the NT written in Hebrew?

(<http://www.pfrs.org/jewish/hr09.html>) Jesus or Zeus?

OK, let's discuss these issues. I agree with Warner that this is one of THE most important issues the church faces today

Blessings,

RT

Re: Sabbath or First Day? (And other Jewish Roots issues) - posted by rocklife (), on: 2005/6/14 3:27

My study has shown several different things: The catholic church has written in their books they changed the sabbath from Saturday to Sunday. That is just wrong, to change times. What I have been told about protestants is they worship on the day of Jesus' resurrection, but they didn't actually change sabbath days. And a note, Jews start their days at sun down, not early morning dawn, so the sabbath is officially begun Friday nights.

I do believe from the New Testament and my conscience, God means for us to enjoy sabbath rest in Him in spirit and truth, in true love. We can rest in Him, work when He needs us to work, and rest when it's good to rest (I need rest too, amen!)

Re: RT, on: 2005/6/14 8:50

This subject has been beat to a mulch in other threads and forums. Here is a short synopsis of what I can see, from the position of an unlearned person in Jewish culture and religion.

The article that you gave link to has some inconsistencies as I see it. For example:

Quote:
-----Col 2:16-17 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:

This does not say that it is speaking specifically about 7th day sabbaths. There were other sabbaths besides the 7th day sabbath as I'm sure you are well aware. Furthermore, Paul is not discounting the observance of the sabbath day. He said that one man holds sabbaths sacred while another holds every day the same.

We are often tempted to read into scripture what others tell us it means. In my humble opinion, this is not a good practice.

Quote:
-----The practice of meeting for worship on Sunday comes from the celebration of the Resurrection of Jesus Christ. The disciples met on two consecutive Sundays, beginning with the day of the resurrection.

Two consecutive Sundays he says. Now watch this. He goes on to quote scripture to support his claim.

Quote:
-----John 20:19-29 19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you."

The evening of the first day of the week would be Saturday night or Jewish Sunday. Correct? Now the scripture plainly says that

Quote:
-----26 And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"

The Jews did not count the "first day" when reckoning time. So count 8 days from there. Do you get "Sunday" out of that? How is it that these are both Sundays?

Paul was a Jew. The early church at the beginning were Jewish. It is not difficult to understand that they came together on the first day of the week because they had spent the 7th day resting and fellowshiping with God.

Now I have no problem with believers coming together to worship on Sunday. But that does not change the commandment of God to rest on the Seventh day. This has been the "weekend" observance for centuries. Work Monday through Friday, rest on Saturday, and worship on Sunday. Greed and lust have brought us to a place of no rest, just pursuit of pleasure on these two days. There is little respect for them at all in our modern day culture, in and out of the church.

Your writer goes on to talk about the meeting of Jesus on the road to Emmaus being on a Sunday, and then 7 weeks later the Holy Spirit falls on Pentecost. This does not add up either. Your writer says that Pentecost is 7 weeks from Passover, plus one day. Passover is on a Wednesday, Jesus being the Passover Lamb of God. 7 weeks from Thursday plus one day would be Friday as I understand it. Again, your writer seems to not be able to add. Or am I missing something here?

Re: Sabbath or First Day? (And other Jewish Roots issues) - posted by RobertW (), on: 2005/6/14 9:09

Hi RT,

When it comes to guarding ourselves against what certain of the Messianics are doing it would probably serve the people more to first expose the Pagan origins of many of the days that we observe. The Messianics are usually reacting against the removal of feast days from expression of faith and the insertion of other days that were originally Hellenistic reactions to hatred of the Jews. Pull out Pentecost and insert Easter? I can sympathize with you in your concern- but we have been toting this other leaven around for centuries. The one is a reaction against the other.

Being in setting when these issues were hotly discussed I go away in total Christian liberty knowing that I have the liberty to celebrate Easter if I wish or not if I wish. And likewise I can celebrate passover and sabbath if I wish- or not if I wish. We are not to judge one another either way. The days in of themselves are nothing and one man may celebrate as an expression of his faith- while another may *not* as an expression of his faith. What says the scripture?

Let no man judge you in meat and in drink or of the new moon or the Sabbath days. Judgment comes down either way between the believing Jews and believing non-Jews. If I want to celebrate as to the Lord- that is my liberty. If I do not- that is my liberty. One is no greater if he does or does not. Ane one is not to condemn or set at nought the one if he does or does not.

Where I have trouble is when one condemns me for celebrating Shavout or Sabbath and then goes to Easter service on Sunday. Where I also have trouble is when I'm with the Messianics and they condemn my Christmas lights on my house and the fact I dont meet with them when 2 or 3 stars appear Friday night.

STAND FAST in the liberty with which Christ hath made you free and be not entangled again with the yoke of bondage. It is a two edged sword viewed from two sides. having seen them both- I frankly don't like the reaction of either. they both condemn each other and it is not biblical nor does it please God.

God Bless,

-Robert

Re: - posted by philologos (), on: 2005/6/14 9:45

Quote:
-----Being in setting when these issues were hotly discussed I go away in total Christian liberty knowing that I have the liberty to celebrate Easter if I wish or not if I wish.

Would you feel the same liberty to 'celebrate' circumcision or yom kippur? Just asking? Is there a point at which to 'celebrate' your liberty here could be a cause of stumbling to others?

Re: - posted by RobertW (), on: 2005/6/14 10:15

Quote:
-----Would you feel the same liberty to 'celebrate' circumcision or yom kippur? Just asking? Is there a point at which to 'celebrate' your liberty here could be a cause of stumbling to others?

Yes it could. This is why I do not believe that people should be taught legalisticly either way. I suppose also it is why I feel so compelled to keep going to church every Sunday and Tuesday like clock work so that I don't leave a 'weak' brother or sister believing that it is 'OK' to cease from fellowship. It is also why I never told the Messianics I had a Christmas Tree. It is a liberty I don't get to exercise much I suppose. I just keep having it to myself and before God. Liberty incognito. Although I will tell folk that I have the right to rest uninhibited on Saturday if I wish (that is when the compel me to do things). there are a lot of things I feel liberty to do- but it has been preached against so much that it may cause someone to stumble to see me do. So I keep on being a... well not really. But close.

It was only years later that I recall I even told the congregation that I attended a first century passover service. It was always a cause for concern for me and the elders at our church. It is an odd thing that I spent those years studying things that I can't even discuss for one reason or another. You know how it is. Some things just don't edify and its not that important anyhow. It is one of the reasons I wrote the article "Identity and Expression of Faith." Everyone seems to think they have the market cornered on how to express their relationship with God. So much in radical pentecostal circles is a mix of mysticism and Asceticism. Where is the life in that?

At the end of the day I don't care how one expresses their faith as long as it is biblical and God is manifest in the expression. I think we are sometimes more particular than God is. It is something I have observed seeing God move in all different types of settings. I know you have seen many cultures in your ministry.

Re: Oh, why not? Feet first! - posted by crsschk (), on: 2005/6/14 10:16

Quote:
-----Now I have no problem with believers coming together to worship on Sunday. But that does not change the commandment of God to rest on the Seventh day. This has been the "weekend" observance for centuries. Work Monday through Friday, rest on Saturday, and worship on Sunday. Greed and lust have brought us to a place of no rest, just pursuit of pleasure on these two days. There is little respect for them at all in our modern day culture, in and out of the church.

Lahry, what about?:

Exo 35:2 **Six days** shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

From the onset, "tone", soooo important! Just want to head this off at the pass as this develops. That we may keep the spirit of unity in all these things, discussion certainly... been enough that has gotten bogged down by misunderstanding of intent and motive in these kinds of issues so... love one another ;-)

May very well bow out of this at any moment, have been busy writing a love letter to the devil while fighting off his henchmen, it's keeping me quite occupied...

Edit: Figured it best to clarify a bit and pardon the interrupt, but this is what I had in mind and it dawned on me that Dr. Tozer had spoken somewhere to it: (https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id5926&forum23) I Talk Back to the Devil!... Whew! That was close...

Re: - posted by 5nva (), on: 2005/6/14 15:27

I thought this article was in line with this discussion. It may be of interest to some and perhaps give another perspective on the discussion. It is from Art Katz's web site.

~Mike

Some Thoughts on "Keeping the Law" or "Torah Observance"

By Reggie Kelly

Certainly for Paul, keeping the commandments in a true and living way was the equivalent of a new creation (in the sense of its sure and necessary evidence). This is clearly seen when 1 Cor 7:19 and Gal 6:15 are compared in juxtaposition. But the 'keeping of the commandments' is never the cause, but the sure and certain 'result' of 'a new creation' (defined as vital regeneration, the resurrection life of Christ in every living believer). To 'get the cart before the horse' in this matter constitutes 'another gospel.'

However, Paul just as clearly declared himself (not only gentiles as in Acts 15:10-29) 'free' (except for expedience sake) from certain regulations of the law (1 Cor 6:12; 9:19-21). In some instances, however, these 'regulations' were not merely rabbinic custom but divine commandment. How can this be? Since Paul never releases even gentile believers from the keeping of the essential commandments of God (far from it!), what has changed? Why is anyone at any time released from circumcision or any other commandment of the law?

Though not stated so explicitly (or where would be the controversy, and hence the divinely intended crisis?), there is a certain 'kind' of commandment that the apostle calls 'carnal' (Heb 7:16 and 9:10). Which commandments come under this designation?

The evidence suggests to me that such a distinction has in view those particular commandments given specifically to Israel that are 'physical' and outward, the performance of which lies within the reach of the natural man, and do not require for their fulfillment the miracle of regeneration. It is not so with the perfect holiness required by the law. By divine

intent, this requirement is necessarily beyond natural ability, and possible only to God through the regenerating work of the Holy Spirit, "the power of an endless (or indestructible) life." It is these physical ordinances in particular that formed part of Israel's unique stewardship "under the law" that stood between Jew and gentile. But now, since "the time of reformation" (Heb 9:10), these particular kinds of commandments are no longer permitted to divide between members of the eschatological "one new man." God is jealous that this issue of divine contention not be compromised by well meaning believers as did Peter in the episode that Paul records in Gal 2:11.

Paul is clear that to rest in any form of "works" (anything possible to man) for justification is ultimately fatal, but what of the question of observing such humanly doable ordinances strictly for the sake of witness or a presumed "higher sanctification"? In my view, this is to surrender something that is critical to the heart of the divine purpose for this dispensation. It misses entirely God's very point in removing the temple and sacrifice and in giving the Spirit to gentiles "in order to provoke" the "observant" Jew to jealousy.

It is to miss entirely the very cause and nature of the believer's distinctive stewardship (calling/trust/responsibility) ordained for this present time while the Jew is under the particular form of judgment decreed for this dispensation. To return "at this time" to these particular kinds of "dispensationally conditioned" ordinances is to give back the very ground that Paul rebukes Peter for yielding to the men that came from James (Gal 2:12-18). It is to build again what was destroyed (I ask, what was "destroyed"?), and makes the one returning to the old (something is "old") standard of division a transgressor. Furthermore, it removes from God the very leverage of appeal that is intended to demonstrate to the Jew that "righteousness does not come by the law" (Gal 2:21; 3:11; Heb 10:8) which in Pauline usage means that perverse "confidence in the flesh" that imagines that the holiness of the law can be approached by man as man. Regardless of time or dispensation, the law is fulfilled only by the power of the Spirit, perfectly and flawlessly in Christ, but substantially and visibly in every "living" believer.

Many of the laws first given at Mt. Sinai are provisional for a theocratic nation "in the land". They are not eternal. Abraham was no less a commandment-keeping man of the Spirit, as are all his true born progeny (see John 8:39), yet he knew nothing of many of the laws first instituted at Mt. Sinai. These were distinctive and restrictive in their intention for the new theocratic nation. However, the righteousness embodied, articulated and required in that distinctive covenant is indeed eternal. The law requires nothing less than the perfect righteousness of God Himself and cuts off all else. This righteousness perfectly fulfilled only in Messiah's flawless humanity (Lev 18:5; Mt 3:15; Gal 3:12), is in substantial measure fulfilled also in the believer by nothing less than a comparable incarnation of the Spirit (new creation) mediated through a regenerating miracle of divine revelation that issues in true repentance and saving faith. This is the work of the Holy Spirit, and is fundamentally axiomatic for any time or dispensation (the new birth is not peculiar to the New Testament "Are you a master in Israel...?").

So the law instituted with the Sinaitic covenant is a divine trust given uniquely to the priestly nation, but it also functions as a test and witness to the reality of that nation's true heart condition, i.e. its fidelity to God; it was a provisional stewardship for Israel in particular, conditioned in some respects on endurance in the Land, and never intended to reach beyond its purpose to bring in a new creation of completed perfection; it was therefore in that sense regarded by the apostles as a temporary dispensation (Heb 9:10). This is in no way contradicted by the recognition that certain elements belonging to that earlier dispensation will again be in force in the coming millennium when the kingdom is restored to Israel. But according to the mystery hid in other ages, the Church of this dispensation is revealed as the eschatological first-fruits, not only of Israel's millennial salvation, but of something even more ultimate than millennial Israel, namely, the "one new man" of the new creation, the heavenly Zion, the completed assembly, the final tabernacle of God (Gal 4:26; Heb 12:22; 11:40; Rev 21:3). Thus, the mystery of the Body of Messiah reveals the Church in its essential nature as a kind of "eighth day" phenomenon. In its invisible essence, the Church is the present realization of that new creation that is beyond even the millennial dispensation. This is not only the destiny, but the now present heavenly position of every true born child of God. Our citizenship is in heaven. And though no less true of all of the "living" from every age (Mt 12:26-27), this, as so much else, has only come to full light through the revelation of gospel.

Though often confused and improperly differentiated, these important distinctions take absolutely nothing away from the unique role and special stewardship that Israel MUST fulfill throughout the millennium for the sake of "that" necessary and public vindication of covenant faithfulness on God's part ("This is my covenant with them..."). Rather, it is only to distinguish that the stewardship and calling of the Church of this age is unique to this age, though this is not the last age. The Church is a mystery organism, a phenomenon of divine revelation set "between the times" as a witness to "the powers of the age to come." Although the "powers" of the coming age have come in unexpected advance of the salvation of the "last day" (Old Testament "Day of the Lord") in the person and work of the Messiah and in the Spirit poured out upon the Church, the age itself is still future.

During this present age and dispensation (the time that Israel is under temporary divine hardening), the Church is to show forth the life, power, and freedom of that new order of existence "apart from the works of the law." At the same time, through the eschatological gift of the Spirit, the believer (most remarkably the "gentile" believer, Col 1:27) is able now to fulfill in real measure the very righteousness required by the law, which is nothing less than the righteousness of God Himself. The Church (when it is the Church) should be distinguished by those miraculous and inimitable fruits of the Spirit "against which there is no law," and thus move Israel to jealousy, NOT because it is observant of those outward ordinances that are possible to unaided human performance, but because it manifests the power of the promise of the new age by the gift of faith in Christ's imputed righteousness to the glory of God alone, and ALL most purposefully and emphatically "apart from the law!" (Ro 3:21). This is God's method of removing all ground of boasting. This is the very point of divine contention. Shall we surrender it?

In my view, it is not only inconsistent, but a serious defection for the gentile believer to take on the yoke of Sabbaths, feasts and other physical ordinances of like kind, and thus remove from God the very thing that He has appointed to make His case against Israel's greatest historic tendency and fatal presumption (Ro 9:32), namely, the lie of humanism, the presumption that in man is anything good. It is only as the Church comes into its appointed eschatological fullness that Israel will be made jealous. Israel will NOT be made jealous by an accommodating zeal for sanctification through Sabbatarian and kosher observance. On the contrary, such a presumption, though perhaps unconsciously, reveals the same inherent humanism that only retards the Church's calling and hinders the fullness that Israel and the end of the age waits. It is by divine design that the Holy Spirit promised to the surviving remnant of Israel at the Day of the Lord should now be seen resting upon unqualified non-observant non-kosher gentiles! This is God's very point; it is His contention with Israel. We must draw the line where an inspired and inerrant New Testament has drawn it. The offense must continue; it is divinely intended. Israel will come forth from its grave because God insists on being known as "the God that raises the dead," not because we made them jealous through kosher observance or any other "carnal ordinance" (apostolically so-called; Heb 9:10). There is a place where the believer is obliged to not "give place" ... no, not for an hour; that the truth of the gospel might continue with you" (Gal 2:5). This is where Paul who could otherwise "become all things to all men" was obliged to draw the line.

I am aware that there is much more to this issue that requires consideration, but these few points are offered as a safeguard against the mounting threat of a Judaizing spirit that still stalks the Church, though not always in its original Jewish form. I believe we can expect to see this crisis escalate with an unequalled subtlety towards the end. There is good reason to expect that the Church's greatest test will not be the Antichrist, but a deception of a more subtle kind, so that "if it were possible, they (the false anointed ones) shall deceive the very elect." Signs and wonders are not fatal except as they lend support to a lie, and I believe it will be the lie of works righteousness. Licentious antinomianism is not subtle enough to threaten the very elect. However, works righteousness is subtle beyond imagination, as it only takes the least amount of that leaven to spoil the whole.

In trembling contention for the non-negotiable offense of the gospel.

Re: This is getting off subject..., on: 2005/6/14 20:30

...and so I will bow out. Thanks to all for your comments and input. Let God arise and His enemies be scattered, in Jesus' Holy Name.

Re: - posted by ReceivedText, on: 2005/6/15 4:49

5nva,

Thanks for the article. I think it contributes well to the discussion.

Quote:
-----In my view, it is not only inconsistent, but a serious defection for the gentile believer to take on the yoke of Sabbaths, feasts and other physical ordinances of like kind, and thus remove from God the very thing that He has appointed to make His case against Israel's greatest historic tendency and fatal presumption (Ro 9:32), namely, the lie of humanism, the presumption that in man is anything good.

This is quite a statement dealing with works salvation.

Quote:

-----In trembling contention for the non-negotiable offense of the gospel.

He mentions the offense of the gospel and the cross issue more than once here. He speaks of its offense to the Jews. But it also has offense to the Greek. In Christ we can know both the wisdom and the power of God.

RT

Re: Six Days of Work - posted by ReceivedText, on: 2005/6/15 4:51

crsschk,

Quote:

-----Lahry, what about?:

Exo 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

This is well put. Point taken. Great work here.

It is always amazing when the simplicity of the word is interjected into the discussion.

RT

Re: - posted by ReceivedText, on: 2005/6/15 4:57

Quote:

-----Hi RT,

When it comes to guarding ourselves against what certain of the Messianics are doing it would probably serve the people more to first expose the pagan origins of many of the days that we observe. The Messianics are usually reacting against the removal of feast days from expression of faith and the insertion of other days that were originally hellenistic reactions to hatred of the Jews. Pull out Pentecost and insert Easter? I can sympathize with you in your concern- but we have been toting this other leaven around for centuries. The one is a reaction against the other.

I totally and completely agree with you. New Covenanters must AT LEAST acknowledge the mote in their own eye to be effective in their assertion of clear NT truth.

It is indisputable fact that Christmas and Easter are both saturated with pagan origins. Even the days on which they are celebrated. We celebrate the Advent of Christ as an alternative holiday during the feast of tabernacles (the real time of Christ's birth). We also calculate resurrection day from Passover.

Well put. Point taken.

RT

Re: - posted by philologos (), on: 2005/6/15 7:02

Quote:

-----We celebrate the Advent of Christ as an alternative holiday during the feast of tabernacles (the real time of Christ's birth).

I hear this comment from time to time. Can it be documented?

Re: 6 or 28 out of 30... - posted by crsschk (), on: 2005/6/15 10:08

Since the waders are still on...

Quote:

-----Exo 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: who soever doeth work therein shall be put to death.

For want of finishing a thought. The question brought back up in response to Lahry was only in the form of a question, that was the part left unfinished and briefly to bring it up again; Not every question is a buttress or a seeming 'dig', think it can get misconstrued in many a conversation throughout here in this setting nor is that an assumption of what is happening right now. Just that often questions are questions, that's all...

But to interject some real life here to the issue. My heading is what is happening in fact. Best I can tell it is but a 'season'. Coming off the heels of being self employed and the whole unconventional nature of that...It can leave one without *any* work whatsoever, other times backed up to the gills. With all the transition into a "regular" job, much was 'leftover' that had to be filled on weekends, both days. Is it a stretch to be rescuing a flock of sheep on consecutive Sundays and Saturdays? Recalling;

Mat 12:11 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?

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

Not to mention prior to that...

Mat 12:8 For the Son of man is Lord even of the sabbath day.

AM asking questions here, not looking for justification. *Believe* me, circumstances find me in this not out of want but of necessity, it is *exhausting*. It would be an even larger stretch to think that the effort is anything other but to keep the head above the water line. The hole is so deep that a similarity to Mat 18:25 and following practically an equivalent. To labor after filthy lucre that is only fuel for fire would be absurd, trying to 'stay out of the jail' of debt that came from various provisions, part in poor business understanding the rest....I digress. It just IS. But this carrying around of baggage has taken an incredible toll and until it can be said "owe no man nothing", there will be no rest... Well, not entirely, a day here and there but for all that the question STILL remains. Am I in 'violation'? I haven't reasoned this all out to just go happily along, nor am I feeling particularly convicted, again, besides the point. What sayeth the scriptures? More importantly, what do they *mean* in this day, in this type of situation? Much to be considered in the scriptures above as well as:

Rom 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

Rom 14:6 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.

Does this apply or is it talking of something along whole other lines? Have an inkling but still...others thoughts?

Col 2:16 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:

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

Similar lines, which 'sabbath days'?

Luk 6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

Could fill this with scripture upon scripture. All the trouble Jesus got into or better said, was accused of because of His 'working' on the sabbath...

In so much of what we find in the the new covenant, that of the fuller obligation, from the heart opposed to ritual and works and keeping of laws, not disregard, not compromise... Likened to the thread elsewhere on lying is there something more permeating and penetrating that allows for 'exceptions' without making that a sloppy grace, or an "Ah Ha! You are skirting the issues!"?

Would it be mere rationale that everyday is a sabbath day? Every morning, every moment that can be snatched away from the cruel machinery of this mad world and it's constant tail chasing, caught up in it's wake, to just to escape to God for a moment and grieve and gasp for Gods Presence, praying without ceasing...Perhaps this all waxing eloquent. A whole load of questions, not out of justification nor disturbance of spirit, never comfortable in this skin to begin with but also painfully aware of the blind side, always want to be able to *hear*, not merely listen.

Mar 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

Mar 2:28 Therefore the Son of man is Lord also of the sabbath.

Re:, on: 2005/6/15 13:20

One of the most useful things and elder ever said to me when I was trying to juggle responsibilities was, the solution 'had to be practical'. I would add, *practicable*. This may not be the answer to your question, though, but here is what comes to me.

Quote:
-----What sayeth the scriptures? More importantly, what do they mean in this day, in this type of situation? Much to be considered in the scriptures above as well as...

Deuteronomy 23

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Mark 2

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, *forward-looking*

'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?'

John 6

Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Hebrews 4

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

How much more, through the Spirit, does He plan to meet *all* your need?

Going back to personal experience 'in this type of situation' the most help came from calling on the Lord - finding His refreshing 'sweeping all the regions deep within' - sleeping when required, regardless of time of day or night, and learning to live from hand to mouth.

It is probably *more* important in this sort of situation to *plan time for yourself* ironically, than to continue feeling you have to fit life round what you are doing and being for the Lord. You are in Him already. Your life is 'hid with Christ in God'.

While you may feel that outer things are out of control, this is a trick of the mind. Actually, they have never been so much in God's control as they are now. It's all a matter of perception, or, of perceptual disorientation... True perspective is given by the Holy Spirit.

Romans 8

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

I have tasted these things in the Lord, and it seems there is no escape from extremity if they are to be found. That is *where* they are found.

When I was a child I had the mysterious privilege of worshipping in a church where Horatius Bonar preached for many years. At communion, we 'traditionally' sang a verse

O Christ, He is the fountain, the deep, sweet well of love!
The streams of earth I've tasted more deep I'll drink above:
There to an ocean fullness His mercy doth expand,
And glory, glory dwelleth in Immanuel's land.

(<http://www.cyberhymnal.org/htm/s/a/sandtime.htm>) <http://www.cyberhymnal.org/htm/s/a/sandtime.htm> because the author had been in his congregation.

Actually, it had been standing room only and we were not allowed to use all the galleries because they had been weakened by the crowds. He perhaps, knew something we can only guess at, when he wrote this:

I heard the voice of Jesus say, "Come unto Me and rest;
Lay down, thou weary one, lay down Thy head upon My breast."
I came to Jesus as I was, weary and worn and sad;
I found in Him a resting place, and He has made me glad.

I heard the voice of Jesus say, "Behold, I freely give
The living water; thirsty one, stoop down, and drink, and live."
I came to Jesus, and I drank of that life giving stream;
My thirst was quenched, my soul revived, and now I live in Him.

I heard the voice of Jesus say, "I am this dark world's Light;
Look unto Me, thy morn shall rise, and all thy day be bright."
I looked to Jesus, and I found in Him my Star, my Sun;
And in that light of life I'll walk, till traveling days are done.

(<http://www.cyberhymnal.org/htm/i/h/iheardtv.htm>) <http://www.cyberhymnal.org/htm/i/h/iheardtv.htm>