



Sabbath ?

Remember the Sabbath and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God. On that day, you shall not work... For in six days the Lord made the heaven, the earth, the sea, and all that is in them, but rested the seventh day. Therefore the Lord blessed the Sabbath and made it holy.

Exodus 20.8-11

Based on the Bible, this work clearly demonstrates that the Sabbath is for anyone, no matter his cultural, social or ethnic background.

The Sabbath is for every worshipper of the Living God

When informed that the day of the Lord is Saturday, *seventh day*, some sustain that it is love that counts, not rules. That is absolutely true! However, if we love, shouldn't we listen? The Messiah stated: "*If you love me, you will keep my commandments.*" ^{Jn 14.15} Also, the New Testament reveals: "*This is love, that we walk according to his commandments.*" ^{2Jn 6} There is thus a direct link between love and obedience. If we claim to love the Lord, shouldn't it be logical to consider what he expects from us? If the reference to the Sabbath was only a vague allusion somewhere in the Bible, we could justify such a negligence but it is part of the Ten Commandments. God never said "set a day of rest aside, according to your judgment", but rather "*The seventh day is a Sabbath to the Lord your God.*" ^{Ex 20.10} This distinct day must be significant to him and in no circumstances does the Scripture suggest to omit it.

If we get together on Sunday, Monday or any other day to praise the Lord, wonderful, because we can never praise him enough! But let's not kid ourselves. These days were not set apart and cannot consequently replace the Sabbath. If we meet six days to glorify him but omit the Sabbath, are we not missing a chance to please him? If God asks us to keep that specific day in his honor, then why turn our back on him?

To begin with, let's emphasize that we're ABSOLUTELY NOT talking about salvation here, but rather about doing the will of the One who called us. We can effectively respect every Sabbath over our lifetime and still be lost. It is only the blood of the Messiah that saves. Only his sacrifice on the cross provides forgiveness of sin, sets us free from our adulterated nature and reconciles us to our Creator. And the Holy-Spirit isn't available only during Sabbath but at every moment of our life, no matter what day it is. He loves us even if, in our ignorance, we consider another day than the one prescribed by the Living God. He knows that our intentions are good and that's why he has mercy upon us. But we must realize that we went astray somewhere along our collective path. That if a king or a pope decreed that "Sunday is from now on the day of the Lord", we may never be sure. One thing is crystal-clear however, it is that the Scripture is unambiguous on the subject: "*The seventh day is a Sabbath to the Lord your God.*" ^{Ex 10.20} Still today, a number of assemblies that believe and confess that Jesus of Nazareth is the Messiah promised by the Scripture, do not meet on Sunday. Why? Simply because God never asked for it! And it is not up to us to determine when is the day of the Lord, but to the Lord himself.

Some exclaim: "We are not obligated to respect the Sabbath!" Of course not! No more than that we are compelled to be faithful to our spouse. God granted us freedom. And where there is liberty, there is free will. The true question is the following:

Who do I want to please?

All of those who were eager to please God, in the Bible, have respected the Sabbath, even after the Messiah's resurrection. The Scripture confirms it: *"On the Sabbath, they went into the synagogue..."* ^{Acts 13.14} *"The people urged them to speak about these things again the next Sabbath..."* ^{Acts 13.42} *"Every Sabbath, he held discussions in the synagogue..."* ^{Acts 18.4} etc. In fact, the Bible refers to it over a hundred times. How often must God repeat it? Not everyone is deaf however since a number of believers get together on the Sabbath (Saturday) to worship God as he wants it.

In order to justify their neglect of the Sabbath, some cite Paul's letter to the Colossians: *"Do not let anyone judge you in regard to food or drink or in respect to a religious festival, a new moon celebration or Sabbaths."* ^{Col 2.16} This assertion of Paul makes reference to the precepts that religious authorities imposed on the people and not to the Sabbath as such. The original Greek is plural: Sabbaths. Paul is telling the Colossians not to allow anyone to judge them concerning how they behave in regard to keeping ceremonial laws on Sabbaths. Hoping to spare the new converts the complications of religious tradition, he advised them to ignore the accusatory charges of those who were practicing these observances. To pretend the opposite would be naive and excessive since on this topic Paul then concludes: *"They are simply human commands and teachings."* ^{Col 2.22} Paul made these recommendations from the same standpoint as the Messiah did when arguing with Pharisees:

"For the sake of your tradition, you make void the Word of God. You hypocrites! Isaiah prophesied rightly about you when he said: 'This people honor me with their lips but their heart is far from me. In vain do they worship me, teaching human precepts as doctrines.'" ^{Mt 15.6-9}

The Messiah reproached the Pharisees their hypocrisy regarding fasting. That doesn't mean that we should abstain from fasting. He actually said to those who wanted to follow him: *"When you fast..."* ^{Mt 6.16} He reproached the Pharisees their hypocrisy regarding charity. Would that mean that we should abstain from acts of charity? He also chastised them about their hypocrisy while praying. Should we then abstain from praying?!? Likewise, when he criticized their hypocrisy regarding the Sabbath, that

doesn't mean that we should abstain from respecting that day set apart by our Creator to honor him.

Let's not kid ourselves! The Messiah disapproved of useless traditions, unjust precepts and oppressive laws but he never nullified a sole commandment of God. *"Do not think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill."*
Mt 5:17

If the Messiah's first coming justified the abolishment of the 4th commandment (the Sabbath), it would also justify the abolishment of the nine others. With such a simplistic logic, disturbed minds would conclude that we can from now on steal, commit adultery... But this isn't the case since the Scripture specifies: *"...those who keep the commandments of God and hold to the testimony of Jesus."* ^{Rev 12.17} *"...here is the perseverance of the saints, those who keep the commandments of God and their faith in Jesus."* ^{Rev 14.12} Therefore, even after the work of the Messiah at the cross, God's commandments are still effective.

In his call to follow him personally, it is comforting to know that God respects our intelligence and requests discernment from us. Let's stop kidding ourselves thinking that because most people do something, that it makes it respectable. There is an abyss between God's commandments and human laws. His commandments are just, while some human laws... In addition, the latter vary according to places and times: what is legal here is unlawful elsewhere and what was prohibited yesterday is now allowed. As for God's commandments, they are universal and ageless. They are effective everywhere and at all times: yesterday, today and tomorrow.

Appointment of Sunday as day of worship

According to historical references, it was in the year 321 that the roman emperor Constantine decreed "Sunday - official day of rest". By replacing their ten-day 'week' by the present seven-day week, the roman authorities of the time omitted to keep what is its strength: the Sabbath. They surely considered it to be an attribute of the Jewish culture.

However, the Sabbath is in no way Hebraic. It was established by God long before the existence of the Hebrew people. Even before Abraham! In fact, it was instituted as soon as the first man on earth, conferring to that day its universality and availability for whoever, no matter his origin - [Genesis 2.2-3](#). Thus, even before chaos reigned on this planet and that this earth was infested with evil, we had already inherited the Sabbath. Since the origin of times, it was bestowed on us by our Creator. The sad reality is that owing to our initial fall, even the most elementary things, such as the Sabbath, have quickly become inaccessible to our rebellious and altered mind.

After that fall, God reiterates his will: "[Remember the Sabbath...](#)" ^{Ex 20.8}, exhorting us to be vigilant so that this day remains present in our mind. He knows that consequently we have a tendency to get caught up with preoccupations and that we are ever since inclined to disobedience.

Far too long and for all kinds of reasons we, humans, have leaned on our own reasoning to justify our erring and our incessant defiance. At the present time, we justify keeping this abrogation for reasons of religious solidarity. Effectively, two major reasons are evoked by most of our contemporaries to justify their solidarity towards the decision of the fourth century's generation to forsake the Sabbath in favor of Sunday worship:

1. To prevent judaization of the faith

This theory brings forward the allegation that in order to prevent newly converted Pharisees from taking control of the Messianic faith, the Christian authorities of the time decided to abandon the Sabbath to cut links with that influence. But the Book of [Acts \(15.5-35\)](#) clearly illustrates that this attempt by Pharisees to judaize the faith failed. Peter and the brothers, inspired by the Holy Spirit, blocked their attempt. Later on, the brothers kept gathering together on Sabbath to glorify God, thus contradicting this theory - [Acts 16.13, 17.2, 18.4](#). It is thus obvious that our collective erring happened a few centuries after the apostles' time, coinciding with the institutionalization of Christianity in Rome.

2. The Messiah was resurrected on a Sunday

The Scripture bears witness to this truth. There is therefore no doubt about this fact. But if the Messiah was resurrected the day after the Sabbath, doesn't it confirm that he saw to respect it, abstaining from profaning it by 'working' on his resurrection? Thus, on Sabbath, the Messiah 'rested' in death and didn't work toward coming back to life until the next day. If he was resurrected on a Sunday, let's rejoice! This reality confirms that the Messiah respected the Sabbath as much in his death as in his resurrection. Effectively, he neither died nor was resurrected on the Sabbath, thus respecting the predetermined will of the Father to honor that specific day.

If we are sincere and consider the Scripture as being a source of divine revelations, we must come to the evidence that Sunday worship is as biblical as Santa Claus. That decision to modify the day of worship is based on a specious reasoning such as: "If God did not exist, he would have told me!" Some pompous leaders did then lead the people to make a cult to God another day that he himself prescribed in his wisdom. Imbued with pride, we disowned our Hebraic root and forsook our Messianic brothers - **Rm 11.18**. Sunday did then become some sort of a Christian *sabbath*. Yet, the Scripture is unanimous: There is only One God, One Messiah and One People. Jesus: "*I have other sheep which are not of this fold. I must bring them also. They will listen to my voice. So there will be ONE FLOCK, one Shepherd.*" ^{Jn 10.16} Us, believers from the nations, are grafted in to that People - Rm 11.17.

By initiating our own paralleled *sabbath*, not only did we imply that God's is inadequate and inferior but we have divided the very people the Lord wants united - Jn 17.20-21. Let's consider Jesus' statements about divorce: "*What God has joined, let no man separate.*" ^{Mk 10.9} We could understand: *What God has established, let no man revoke*. Effectively, what God establishes, only he has the prerogative to revoke. On the other hand, if man establishes something, he is allowed to revoke it. However, as salt and sugar may look alike but are very different from each other, thus the Sabbath of the Living God is, by its nature, outright different from any sabbath issued from a human initiative. The question is now to know if the Sabbath we are observing has been instituted by God or man.

To those who feel indignant, stating that such a position constitutes an obvious disdain towards a tradition respected over the centuries by sincere believers, here is what Martin Luther answered at the time to justify his position regarding the six days of creation: "Whenever we observe that the opinions of the fathers (of the church)

disagree with Scripture, we reverently bear with them and acknowledge them to be our elders. Nevertheless, we won't depart from the authority of Scripture for their sake."¹

Have we so become the product of our environment that we can't envision another reality than the one we've been instilled with? The nobleness of our intentions is in no way a token of *veracity*. The Bible abounds with examples where groups, guided by their own logic, strayed from the will of God to go collectively astray. Can we conceive that it could be our situation? Is it so unthinkable? Are we shielded from error? Is it impossible? Are we inclined to hide under the comforting utopia that the majority cannot engage in the wrong direction? Would we, from this day forward, dare please God to the risk of being marginalized by others?

The Scripture reveals that ignorance is the main cause for collective erring: "*You are mistaken, not knowing the Scriptures nor the power God.*" *Mt 22.29* The Messiah so suggests that it be resolved by deepening our knowledge of the Scripture and the power of God - that power being effective only if rooted in fasting and intimate prayer.

So, here's where we are at now: we celebrate Him the first day of the week as opposed to the seventh. But not all are ignorant of this fact since some assemblies specify, during their service, that they unite the first day of the week, surely referring to the passage of Acts where it is mentioned: "*On the first day of the week, when we met to break bread...*" *Acts 20.7* First, let's clarify that the biblical day starts at sunset (see 'biblical technicalities' below). This passage states that Paul talked *until midnight*. It was an evening meal following the Sabbath, not Sunday during the day. Some translations have "Saturday evening". Even if it wasn't so, the fact to identify that day in this isolated account doesn't justify the establishment of a new commandment nor the substitution of Sabbath by that day. The Scripture never denied the fact that Sunday is and remains a working day like any other one.

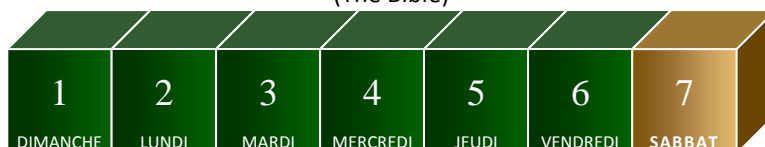
1 Martin Luther, What Martin Luther Says



It is not surprising that we're so out of synch with life. We live in offbeat with the Lord. He gives us the Sabbath as a weekly tempo and we keep time to a different rhythm than his. If we had a trace of humility, we would tune our lives in harmony with his cadence.

THE WORD OF GOD

(The Bible)



THE WORD OF THE EMPEROR

(Constantine – 4th century)



Why not simply shift to the seventh day what we do on Sunday, so to honor God as he wants it, rather than so stubbornly persist on doing the will of an emperor long after his departure? Thus, **WE WOULD BE ONE AGAIN AS JESUS WANTS IT** with our messianic brothers who rediscover their Messiah after 2,000 years of exile (Jn 17.21). They are already almost haft-a-million today that recognize Yeshua (Jesus) as the Messiah promised by the Scriptures. Moreover, how can we expect our testimony to be relevant to them when we despise such a biblical milestone as God's 4th commandment? How can we be deemed serious partners if we can't even count until seven? We will truly be united the day we will humbly agree to worship the God of Israel on Sabbath day, as he always himself required.

Pseudo-biblical justifications

Many are those who cite the Scripture to justify their objection to the Sabbath.

Let's observe the arguments invoked.

I'm not bound to respect the Sabbath since it belongs to the Law. I live under the grace!

Someone who justifies his rejection of the Sabbath by that logic, errs. To transfer the resting period from the Sabbath to another day, such as Sunday, its substitute and imitation, merely shifts the issue. That proves, at the most, that the law is more flexible. To truly follow his reasoning, he should refrain from all resting period in order to be freed from the law he wishes to get liberated from. Such an attitude implies however: "I don't have to honor God's will towards me since I believe in Jesus. He is the truth and the essential. He freed me. I'm released from obedience towards my Creator. I have a safe-conduct: I'm saved."

Times changed! We are not bound to respect some things anymore.

True! The era is now over where we offered bulls in sacrifice. But one thing is certain though, it is that God doesn't change. Why would he have cancelled the resting day where the assembly gathers to glorify him? What would be the use? The logic? Is there even one explicit citation proving that assumption? Until proof of the contrary and without doing acrobatics with the Scripture, no passage supports such a theory. Despite the fact that he questioned observances tied to it, the Messiah never negated the Sabbath.

The Messiah is our Sabbath, we don't need to consider that day anymore!

The Messiah effectively constitutes the rest of the believer. But the logic of such a statement blurs reality, like the following declaration: "For me, working is praying!" There are overlaps in spiritual realities as in material ones, but they do not constitute equivalences. One doesn't replace the other. We can't justify the omission of one by the presence of the other. Someone who works doesn't pray and work isn't a prayer. We can pray while working and our work can constitute an offering to God, but work and prayer aren't equivalent. Likewise, the Messiah isn't the Sabbath or vice versa. Moreover, if he confessed being the Master of Sabbath, he confirms its validity since we master what exists, not what is reduced to inexistence. To conclude on that argument,

its logic is flawed: If it isn't necessary to consider the Sabbath, then why consider Sunday? It's contradictory.

The Sabbath is obsolete, it was valid only during the Old Testament period.

If the Sabbath was to disappear under the shadow of the cross, being thus relegated to the Old Alliance, why then did the Messiah mention it about the future, regarding an important prophetic event that didn't even yet occur? - **Mathieu 24.20**. Furthermore, the Scripture reveals that in the world to come, all humans will worship God on each Sabbath - **Isaiah 66.23**. God doesn't play yo-yo with his directives, instituting them in an era, cancelling them in another to finally reinstate them again. The truth is that the Sabbath remains a living and perpetually contemporary reality even though it isn't always popular.

If we effectuate a contextual interpretation, the Sabbath doesn't belong to us!

This assertion is simplistic and shaky. With such a logic, we could affirm, for example, that Paul's letter to the Ephesians doesn't concern us since we are not Ephesians. But the truth is that when Paul addresses the Ephesians, he talks to all heirs of the faith. Likewise, when God entrusted the Ten Commandments to the Hebrews, he handed them over to all mankind by means of their hands. Effectively, when God says not to commit adultery, he says it to every man. When he says to honor our parents and not to steal, he says it to every man. And the Sabbath, as for each and every one of the nine other commandments, is for every man. Moreover, the Bible explicitly states: "***The foreigners who join the Lord, who love him and serve him, who observe the Sabbath... I will bring them to my holy mountain...***" - **Isaiah 56.6-7** Furthermore, when the Messiah revealed that "***The Sabbath was made for man, and not man for the Sabbath.***" ^{Mk 2.27}, he specified "***man***", meaning **human**, so to all of us. He thus confirmed that this day is for self-fulfillment rather than for stressing people with religious restrictions.

Divine inertia or human ignorance?

Would God be tired? Would his resources be exhausted? Would he be so distracted or preoccupied with his countless projects that he would be reduced to neglect us? Are we so discouraging that he decided to take a vacation? Suddenly, the Good Shepherd would no longer care for his sheep and would let them rot in disease? Would he have become insensitive to our needs? Fortunately, God is still concerned with our wellbeing! Why then are his manifestations so rare? Why then would he omit to intervene in our favor? Could it be that we had turned our back on him, ignoring his instructions, preferring the comfort of our own logic? God suddenly didn't simply decide to ignore us. It is we undeniably who have gone astray. Let's ask ourselves this question: *What don't we do today that the believers did during the time of the apostles?*

The Sabbath isn't a biblical trinket. It is one of four indispensable elements in our relationship with God. Does it constitute one of the favorable conditions for his intervention in our favor? Is it the missing piece? God answers those who listen to him, but are we listening? Do we really focus our attention on doing his will or do we sweep it away with the back of our hand, alleging that it isn't important, that everyone is ignoring it and that it isn't popular? Could it be that what seems trivial to us, is important to him? Or, the question inversely asked: Could it be that what is important to him, seems trivial to us?

The Scripture teaches us that there are Ten major Commandments. The first four concern our relationship with the Lord and the next six, our relationship with each other. The Sabbath, respect of the seventh day set apart for our Creator, is the fourth of those he requests for him. Some, however, do have the contradictory habit of only choosing what pleases them in the Scripture. For example, they insist on the importance of respecting the seventh commandment - not to commit adultery, but when comes the time to respect the fourth - the Sabbath, then suddenly, it isn't the same anymore, nothing is less important: we can change it, substitute it and even omit it. God's people are entitled to know the truth but it would seem that some religious leaders couldn't care less, preferring the security of the status quo and the comfort of their routine. Regrettably, they only hold a self-interested love for the truth. Let's be realistic however: If we aren't bound to respect the Sabbath because it is obsolete, then so is the tithe - the tenth of our income set aside for the Lord.

God knows what he wants and we won't fool him. If someone asks for a product in a store and is told to go to aisle *seven*, will the store clerk be blamed if it can't be found

in aisle *one*? Shouldn't he first listen to what the store clerk says? Let's not blame God if we are unsatisfied and frustrated, we stubbornly persist in ignoring his directives. To say that the collective day of worship is of no importance is similar to stating that what the Lord says is of no importance.

There are seven notes of music. If the conductor asks for a 'C' and a 'G' is played, is it the same? There are seven colors. If the owner asks for *blue* and *green* is painted, is it the same? There are seven days in the week. If God asks for the Sabbath and we give him a different day from our own initiative, is it the same? If there were three hundred days in a week, our erring could be justified by the complexity of the equation, but there are only seven. Even a child can distinguish them. Would the hardness of our heart be at the root of this defection? Would we be more intelligent than God himself? Isn't our God the one who created heaven and earth in six days and rested on the seventh?

LET'S NOT FORSAKE OUR ASSEMBLY

Isn't "Do not forsake your assembly!" the favorite exhortation of the saints? Doesn't it imply that the assembly should gather in a given place at a precise frequency? And that frequency, shouldn't it be weekly? Has God sanctified the seventh and last day of the week so it constitutes a moment of retrospective and gratitude? God is sensible and logical, he doesn't improvise! After having worked six days, we need a break. We are free to gather on the day of our choice, Sunday, Wednesday or any other day. Why not on Sabbath which was instituted by God himself for that specific purpose? Would that displease him?!? Why so much opposition?

For if the Sabbath is invalidated, let's work endlessly. Let's neglect our assembly. Let's get worn out trying to make more money since we never have enough. Let's make ourselves sick accumulating goods that we haven't yet time to use. Let's waste our energy attempting to continually learn excessive quantity of information. Let's work nonstop until we expire from exhaustion on the crowded track of the unbridled race to success. Isn't modern life a perpetual activism where each one is rushing to the finish line leading to nowhere?

If there is an era where the need for the Sabbath is obvious, it is nowadays. Despite the fact that we have access to a record quantity of resources with disconcerting speed and ease, we are constantly exhausted. Technology allows us to receive a correspondence from the other end of the world within seconds. Yet, we don't know where to rest our head. Solitude, isolation and spiritual heaviness have never been so present. People experience great distress caused by the absence of significant human relationships.

Their talk has become superficial and meaningless. They speak and say nothing. Their life is so devoid of purpose that they are reduced to take on other people's causes. They take position for events alien to them, thinking that it confers them some sort of worth. As if their opinion had some weight, whereas almost nobody considers it.

The Sabbath could yet be beneficial in the way that it could contribute to improve our human relations. A whole day without activity where we can get harmonized with the Lord and each other. A time of rest where it feels good to be united, to share our opinions, knowledge, experiences and hopes, while respecting everyone's condition.

And, in that same perspective, let's respect everyone's liberty to behave according to his own belief and let's not judge those for whom the Sabbath is without importance. Isn't it written: *"Who are you to judge the servant of another? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand. One person considers one day above another, while someone else considers all days alike. Let each person be fully convinced in his own mind. He who observes the day, observes it in honor of the Lord..."* „ Rom 14.4-6

If I don't have love, I'm nothing! 1 Co 13.2

It is our responsibility to respectfully present the truth to others in order to contribute to their growth. Stuffing them with half-truths and baloney won't help! The truth is a noble and formidable reality. It possesses the particularity of unsettling the listener. That's why the Word of God disturbs. It has always taken men out of their numbness, no matter what epoch.

The truth isn't usually something that we hear, but that we discover. It is the result of an arduous and ongoing personal quest. For the one who discovers it, it constitutes a precious reward. But what to do with it since only a very few are inclined to listen to it?

The aim here isn't to change an institutional system since it is good to praise the Lord on Sunday, on the same basis as any other day of the week. But it would be good to initiate what is missing to us: the Sabbath. To do the will of God is a privilege and constitutes the only decent thing that we can do in this lost world!

Who has given heed to his word? Jr 23.18

Biblical Technicalities

The biblical day

There is a difference between the day as we define it and its biblical version. We usually consider that midnight determines the passage from one day to another. Thus, tonight, at midnight, it will be tomorrow. However, the biblical culture establishes sunset as the determining point of a day. Effectively, to each step of creation, the book of Genesis illustrates that darkness precedes light: "*Evening passed, morning came: day one, ...*" etc.

The Scripture thus determines sunset as being the transitional moment from one day to another. Hence, this evening when the sun sets, it will already be tomorrow. Subsequently, one biblical day isn't from midnight to midnight as we consider it, but rather from one sunset to the next. This explains why the Sabbath starts on Friday evening, at sunset, and ends on Saturday evening, at sunset. The Sabbath isn't therefore the equivalent of our Saturday but rather a portion of our Friday (evening) and of our Saturday (day).



In all simplicity

The objective of the Sabbath is simply to get closer to God in response to his call to come to him. Initially, all you need to please him is to accept the sacrifice of **Jesus of Nazareth**, his beloved Son, "**Heir of all things**" ^{Heb 1.2}, for the forgiveness of your sins. If it isn't already done, it should at least be your earnest intention. Jesus affirmed: "**I will never turn away anyone who comes to me.**" ^{Jn 6.37} He also later added: "**For where two or three are gathered in my name, I am there among them.**" ^{Mt 18.20} He didn't mention that we had to be member of an organization whose legal charter is socially approved. The kingdom of God isn't a question of social approval but of justice. And to get together to worship God is an act of justice. God deserves to be worshiped for his immeasurable kindness and patience towards us.

Living in a society of activism, it is difficult to imagine a real pause, a whole day without activity. Alone, that would be unbearable, but together, it is a very beautiful challenge. It constitutes an excellent opportunity to get harmonized with the Lord and with each other. Contact a close friend and ask him if he would be willing to live this unique experience with you. After, if he sincerely enjoyed it, he will surely be pleased to renew the experience with you on a weekly basis. Each one can bring food for a meal that he will share with others. Let's remember that it isn't a biblical study or a debate. The ultimate goal is to be receptive to the Lord and to relax. This is a favorable moment for prayer, praise, personal testimonies, improvised hymns and a short exhortation based on the Scripture. All of that in a spirit of respect, consultation and mutual consent.

The Sabbath is a day of rest specially made by the Lord to justly revere him by focusing our attention exclusively on him. This pause serves to let him know our gratitude, to proclaim his greatness and to express our admiration. We should consequently refrain from approaching the Lord with paralleled attempts to intercede. We have six days to express such requests. In this special day, it would be important that we stay focused on him, not on ourselves and our problems.

The Scripture stipulates: *"Lord, you examine me and you know. You know everything I do. From far away you understand all my thoughts. You see me, whether I am working or resting. You know all my actions. Even before I speak, you already know what I will say. You are all round me on every side; you protect me with your power. You knowledge is too wonderful for me. It is beyond my understanding."* ^{Ps 139.1-6} Moreover, Jesus said not to multiply words, thinking that by doing so, God will end up granting what we ask for, but that he already knows our needs before we even ask him.

The Lord is therefore in full control. Let's have faith in him! Let our praises and gratitude be lifted up to him, from a sincere heart and with joyful enthusiasm.