

The Ten Commandments - Part 26: Final Points on the Sabbath - His Holy Day (10/8/2022)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/6wx6dq4/the-ten-commandments-part-26>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We will hit a milestone today in this series on the Ten Commandments and finish the teachings on the Sabbath commandment. Today's message is the perfect way to exit this discussion. We will cover the most important principles about the Shabbat. I'm excited about this message and what it really means, and I think you'll appreciate that as we get to the end of this.

Last week, we looked at the prohibitions of Shabbat. We are not supposed to work (מְלָאכָה, *malākāh*), do laborious tasks, make others work, engage in commerce, kindle a fire, or cook. There is one more prohibition we need to add to the list, which envelops all of these.

We find it in Isaiah 58:13a—^{13a} **If you turn away your foot from the Sabbath, from doing your pleasure on My holy day** (emphasis added).

Notice he didn't say, "It's 'your' holy day." The Lord is possessive when it comes to the Shabbat. This is His holy day. He specifically marks this day out, and you are not to bring your own desires (חֵשֶׁק, *hăpāšekā*) of your heart, meaning your own agenda, into the Shabbat.

There may be a lot of things we could articulate are the desires of your heart. Maybe you're one of those people that says, "You know what, Daniel? I am one of the weird people who enjoys going to work. It's not hard. I find it therapeutic and restful." It doesn't matter; that would encompass your own desire of your heart. Perhaps you like planting and want to plant a garden because that's the desire of your heart. You enjoy doing that, but that's not something you do on the Shabbat. You may want to watch an opera, a sporting event, or a particular news program; all of these are the desires of your heart. You might want to take a cooking class that is only offered on the Shabbat. No, that would be the desire (חֵשֶׁק, *hăpāšekā*) of your heart. Shabbat is not the day for you to incorporate that mindset; it's not for your agenda.

Shabbat is explicitly the day for you to incorporate the Lord's agenda, the Lord's desires. We need to get it through our thick heads that the Shabbat is all about Him; it's not about us. This day is all for Him.

What does Shabbat look like if you don't bring your desires and pleasures into the day? It looks like this: praising and worshiping the Most High God; praying; ministering the Word; taking a step back from the rest of the week and resting physically; and spending time with your family, specifically focusing on the

Lord, putting the Lord on a pedestal, and honoring Him. That's what the Sabbath is all about. It is not about bringing your own desires into the day, and that is hard because the rest of the week you've done that, but you cannot do that on the Sabbath.

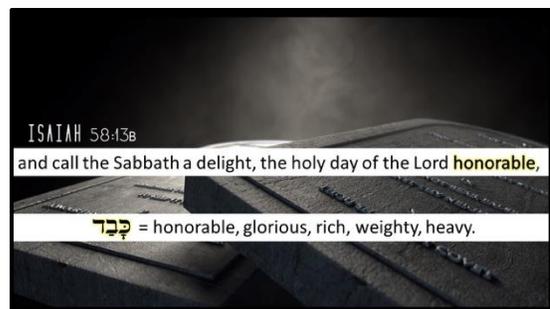
I want to let you in on a secret as to why the Lord established the Sabbath. There is purpose behind this. Listen to me carefully: God is not willing to share you with the world on the Sabbath day. What an amazing thought. This is a sacred meeting where God has called you to meet with Him, and He doesn't want you coming with a divided heart or mind. You shouldn't give part of your mind to the Lord, while the other part thinks about things you need to do or about what happened in the past week. That is a divided heart and a divided mind. The Lord wants your undivided attention on His Sabbath. He wants an undivided heart. He wants all of your heart; he doesn't want 90 or 99 percent of it. When it comes to the Shabbat, He wants everything from us. This is an important concept that we will reflect upon and dig deeply into.

Let's reread Isaiah 58:13—¹³ **If you turn away your foot from the Sabbath, from doing your pleasure on My holy day**—Look at this—**and call the Sabbath a delight**—גִּבּוֹר, *ōneḡ*.

Our fellowship time, following our Shabbat service, is called “Oneg.” In a way, I say this tongue-in-cheek, we are quite practically embracing “**call the Sabbath a delight**” because we call our time in fellowship “Oneg,” which in Hebrew means “delight.” But calling our fellowship time “Delight” is not the fulfillment of what the Lord asked. Let this sink down deep because the Lord instructed us to **call the Sabbath a delight**, a joy, and a blessing, but He said that specifically in the context of you not bringing your desires into this day.

Think about that because you know what? Some of you, whether you want to admit it or not (I'm not asking you to raise your hand), have viewed the Sabbath as being inconvenient. You don't have time to observe it; you have so many things going on. Others of you would rather be somewhere else or with someone else doing things in the world than being here. It's amazing because all you're doing is checking a box, and your heart's not in it. The fact that the Lord spoke this tells you He is looking at your heart. He is not looking at your physical appearance: you showed up, checked the box and you're good. That's what's so scary about the Lord. You don't get to check boxes. He looks at your heart. He knows whether you're here for the right reasons and truly delighting in this day He set aside to come and meet with you.

Isaiah 58:13b—God continues, ^{13b} **and call the Sabbath a delight, the holy day of the Lord honorable**—Honorable in Hebrew is קָבוֹד, *maqubbād*. The simple uninflected would be *kāḇêḏ*. Look at how *kāḇêḏ* is translated: honorable, glorious, and rich. Using the Law of First Mention, the first time *kāḇêḏ* is found in scripture is Genesis 13:2. It is translated as “rich.” The Shabbat is a great wealth of the Kingdom. This is the riches of the Kingdom. It's weighty, and it's heavy. Understanding the concept of holiness and the fact that Shabbat is holy is a very heavy matter. It is intense.



Isaiah 58:13c—Then God says, ^{13c} **and shall honor Him**—how—**not doing your own ways; nor finding your own pleasure**—your own desires (emphasis added).

“Not doing your own way; nor finding your own pleasure” on the Shabbat is how you honor Him. Isn't this amazing? This blows my mind. God's definition of how you honor Him is explicitly expressed in your observance of the Shabbat. Last time I checked, our job as believers is to honor the Lord. Becoming a living sacrifice and devoting yourself to honoring Him is the very definition of being a disciple of Yeshua. The more you peel back on Shabbat, the more you see that it's not about you, your worldly desires, or your agenda. It's all about Him and His agenda.

God takes this so seriously. Everywhere the Lord talked about the Sabbath in scripture and He used the most intense language available. How can something so significant and so important become so meaningless? That blows my mind.

The Lord was not done. In Isaiah 58:13c—^{13c} **not doing your own ways; nor finding your own pleasure**—He added—**nor speaking your own words** (emphasis added).

In other words, the Sabbath is not a day to talk about the mundane things of the world, to reminisce about your favorite sports teams, or to discuss work-related happenings or projects. It's not the day for that. We should be embracing the reality of what God has for us on the Shabbat: His Holiness. We should be talking about eternal things, not temporary things.

Of all the prohibitions on the Shabbat, do you know which one has been the hardest for me? It has been **“not speaking your own words.”** I find myself slipping right off the tracks, talking about things over here and what's going on in the world over there, without even recognizing it. You have to guard the Shabbat.

I want to leave you with this thought. Considering the Shabbat is total representation of the Kingdom of God and that which is eternal, why would we bring earthly temporary things, which are not and never will be because they will be burned and destroyed, into the Sabbath? Those vain things are not going to make it.

In Matthew 24:35, Yeshua says—³⁵ **Heaven and earth will pass away, but My words will by no means pass away.**

The only thing that will make it is His word. His word is eternal. Everything the Lord wants done on the Sabbath is eternal: praising and worshiping, praying, ministering the word, fellowshiping with one another, talking to one another about what God's doing in your life, and, yes, talking about biblical prophecy. It is very in line to talk about the things you see happening in the world in context of the Bible and what Yeshua warned us would come. Those are the things that make sense. We can talk about the eternal things and encourage one another. This is what God calls us to do.

I want you to consider a very important principle. In fact, it's the principle above all principles. It's the thought above all thoughts when we talk about the Shabbat. May I say, it is the foundation stone. Everything else has to be built upon this principle. I would even liken it to a Rosetta Stone. The Rosetta Stone unlocked all sorts of mysteries. This principle will unlock doors that cannot otherwise be unlocked. It will give you true clarity and motivation to do what God asks you to do, which is to come in to the Shabbat with everything your heart has turned to in the world excommunicated. You don't bring in your own words. You come in with the idea that you want to “delight.” You don't come in kicking and screaming. You don't come in reluctantly.

What is this principle? The principle is this: Shabbat is a personal invitation, from God to you, to come and meet with Him. I want that to sink in. You have been invited to come into the presence of the King. That is the concept of the Shabbat. When you understand that, I kid you not, it will change your life. It will change your whole perspective on how you approach this day. You'll never do it the same way again.

I can't help but think about the parable Yeshua told in Luke 14. It's a parable of this man who gave a great supper. The whole concept is about the invitation the man sent to the people to come to his supper. Obviously, the point Yeshua made is that the invitation is about God's invitation to come into the Kingdom of Heaven.

The people rejected the invitations the man sent out. One guy told him,¹⁸ "I have bought a piece of ground, and I must go and see it. I ask you to have me excused." He was too busy working and didn't accept the invitation to come into the Kingdom of God. Another guy said,¹⁹ "I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused." Another guy said,²⁰ "I have married a wife, and therefore I cannot come." He didn't have time for this.

The whole context is that the Lord is angry. The Lord invited freely. He offered this incredible invitation for His house to be full, for them to partake of the Supper, and for them to come into the Kingdom of God, and they were too busy. Their desires (*hăpāšekā*) were greater than the invitation. That scares me to death because the whole parable is an overlay of the Shabbat. The Shabbat is the template for the Kingdom of God or what you would call the Everlasting Sabbath, the Sabbath of Eternity, the doorway to Eternity. That is an amazing thing!

When you realize that God is calling you to meet with Him and understand the magnitude of coming into the presence of the King, I don't know about you, but I will not come kicking and screaming, kicking up dust, and wishing I was somewhere else. I will not become complacent or reluctant. To come into the presence of the King will not be a drag for me or be boring. I am not checking a box.

I will desire the Shabbat and run to it. Do you know why I will desire the Shabbat, and why it means more than anything? Because I desire Him. That's the reality behind the Shabbat. It's all about the Lord of the Sabbath. It's all about Yeshua, our hunger to be with Him, and accepting His invitation. He calls us because He wants to be with us. Imagine that! God wants to spend time with us. That's an amazing thought to me.

Many of you are well-versed in the Bible. I'm proud of you and thankful for that. Do you really think that when you come into the presence of the King, nothing's going to happen in your life? I have read this Book so many times from cover to cover (I stopped counting), and every time God got involved in the business of His people and His people drew near to Him and He to His people, insane, impossible, radical things happened. I'm talking radical. There was the parting of the Red Sea. In 2 Chronicles 7, God visited His people and drew near to them. He called His people to Jerusalem and fire came out of the sky. That is mind-blowing. Radical things happened in the New Testament too. Some people got close to Yeshua and into His presence. The woman of a blood flow of 12 years got into the presence of Yeshua through faith and she didn't walk away the same. She was cured of an incurable disease.

Shabbat is about us coming into the presence of the Lord and you better believe, I don't expect to leave the same way. I expect to be strengthened by the Lord. I expect to see that power. I expect to receive comfort. I expect forgiveness and mercy. I expect healing. I expect conviction. I expect to experience

the Lord. Why did Yeshua heal so often on the Shabbat? There's no mystery. He came to be with His people and the people were in His presence. What else would you expect? This is the perspective of Shabbat we need to have.

I want to make a bold statement; The way you long for the Sabbath, the level of your desire for the Sabbath, is a gauge by which you can measure how you really long for the Kingdom of God.

In other words, if you want to know how desperate you are for the Kingdom of God, look at how you respond to the Sabbath. Are you bringing your own desires into the Shabbat? Is it painful? Is it really inconvenient for you to meet with the King, to come into His presence, after he has called? Is that painful?

Shabbat has a very frightening way of revealing who you love and who you desire more. Some of you might desire to spend more time with your employer than with the Lord. Some of you might desire to spend more time with the world than with the Lord. If you are here on Shabbat and your mind is on the world, you will know who you love. How scary is that! Since Shabbat is the template for the Kingdom of God and for all eternity, I would expect it would be a good litmus test to find out how you are doing in your walk and in your faith with the Lord. How you respond to the Sabbath tells where you are at in your walk with the Lord. That is a frightening thought.

Let's look at the Prophet Amos. Amos prophesied against Israel. Israel hated him and wanted him out of the land. Amaziah, the priest, was absolutely done with Amos. Amaziah said—¹⁰ **"The land cannot bear all his—Amos's—words."** (Amos 7:10). Amos had the audacity to say that God would destroy Israel, which meant God would destroy His people and remove them from the land. Amos also prophesied that God would kill Jeroboam, the king of Israel.

This is the context of the passage I'm going to show you. Israel was totally deceived, just like the Jews in Jerusalem (*Yerushalayim*) that the Prophet Jeremiah prophesied to. The Jews in Jerusalem believed they were totally okay with the Lord. They were checking the boxes and going to the temple. Israel is in the same place: total delusion. They were checking the boxes, but their hearts were not with the Lord.

Look at this passage, Amos 8:5—⁵ **Saying when will the New Moon be past, that we may sell grain? — This is the heart of Israel—**And the Sabbath, that we may trade wheat? Making the ephah small and the shekel large, falsifying the scales by deceit**** (emphasis added).

This is amazing. Amos revealed the heart of Israel and how they were responding specifically to the Sabbath. When I tell you the Shabbat is a litmus test of where you're at in your faith, look at scripture. Multiple times when we see something was off with the people and they were disconnected from God, the Sabbath was the issue.

The people in Israel checked the box, kept the Sabbath, but where were their hearts? They said, "Get me out of here. I want to go back to work. I have money to make. That's where I want to be." If you have that kind of heart, read the rest of the story. Read what happened to Israel. They were not coming into the Shabbat with "delight." They did not seek the presence and the company of the Lord. The company of the Lord was just not that important to them. They preferred to have their heart with the world. They loved the world more than they loved the Lord.

In the New Testament, we will read what Paul said to the Corinthians regarding the Kingdom of God. II Corinthians 5:1-4—¹ For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, ³ if indeed, having been clothed, we shall not be found naked. ⁴ For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

In other words, Paul revealed an agony of separation. We are separate from the Lord, and Paul revealed his desire to be in the Kingdom of God. Notice, Paul didn't have a care in the world. He wanted nothing to do with the world; he wanted to be with the Lord. Think about that. His heart wanted to be in the presence of Yeshua.

This is the heart you are supposed to have in regard to the Shabbat, the template of the Kingdom of God. You are supposed to have so much hunger and desire that you can't wait to get through the week to be with the Lord on the Shabbat. It's all that matters.

In Psalm 27:4 David says—⁴ One thing I have desired of the LORD, that will I seek: **that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire at His temple** (emphasis added).

David, like Paul, wanted nothing but to be in the presence of the Lord. Why did he want to be in the house of the Lord? Because the Lord is there. That's what David wanted; it's all he sought. He wanted to behold the beauty of the Lord. It is an amazing thing to me that when the Lord gives us this invitation of Shabbat to come and meet Him, He wants you to want to behold Him. He wants you to have Him as the apple of your eye, just as Israel is the apple of His eye. This is what He's looking for. He is a personal God and wants to be in relationship, but He wants you to love Him. We will find out who loves Him and who doesn't by the way you respond to Shabbat.

Psalm 84:2—²My soul longs, yes, even faints for the courts of the LORD; my heart and my flesh cry out for the living God.

This is exactly how we should respond. This should be our yearning every Shabbat. Going from week to week, we have a down payment, an earnest payment, of everlasting life that God has given us. We should be portraying this behavior, this mentality, and this delight and hating the things of the world.

Psalm 23 is a beautiful overlay of our discussion. In verse 1, King David said—¹ **The LORD is my shepherd; I shall not want.**

If we embrace the Shabbat, we will need what David had. What did he have? He had the confidence that the Lord was his shepherd. He believed the Lord would take care of him. I will tell you right now, you will need to have the Lord as your shepherd when your employer tells you that you have to work on the Sabbath. Your response should be, "I'm sorry, the Lord is my shepherd; I will not want. The Lord will take care of me." You will have to actually believe that. You need to have the confidence, faith, and trust David had.

That reminds me of what we talked about last week in Exodus 16. God commanded and warned His people not to collect manna on Shabbat. God would take care of them and provide for them. What ended up happening? Some of Israel didn't trust Him. Why? Their fears spoke louder than His word.

They gave in to the fear. When the fear of the world and the fear of not having enough speaks louder than the word of God, then the Lord is not your shepherd; fear is your shepherd, and that shepherd will lead you to destruction.

Psalm 23:2-3a—² He makes me lie down in green pastures; He leads me beside the still waters. ^{3a} He restores my soul;

When the Lord communicates His invitation for you to come and meet with Him on the Shabbat, to be in His presence, and to spend time with Him, understand that's not Him making you lie down in pastures that are plagued and cursed and bringing you to tumultuous waters that are filled with poverty and despair. He's leading you in green pastures. This is what He's doing. Some Christians respond to the Sabbath by thinking they have been called into a curse. This is what the devil gets believers to believe.

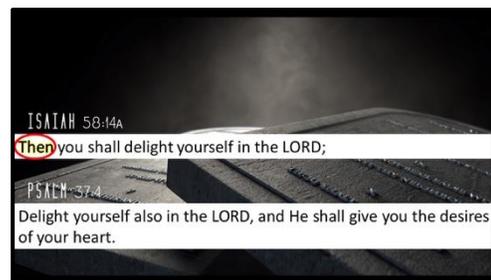
Psalm 23:3b—^{3b} He leads me in the paths of righteousness for His name's sake (emphasis added).

When the Lord says, “Remember the Sabbath to keep it holy; you need to have a sacred assembly” (Exodus 20:8, Leviticus 23:2), He's not leading you in paths of hopelessness. This is not a path where you will be doomed or a path of abandonment, rejection or wickedness. “Remember the Sabbath to keep it holy” is leading you in the path of righteousness, specifically for His name's sake. Remember, last week, we talked about when you truly keep the Sabbath (it's a delight and joy, and you want to be with the Lord, not with the world or the things of the world), then Yeshua receives great glory.

Going back to Isaiah 58:13-14a and looking at this prohibition—¹³ If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, —He says “if” —^{14a} **Then** you shall delight yourself in the LORD;

I think of Proverbs 14:15—¹⁵ The backslider in heart will be filled with his own ways, but a good man will be satisfied from above. In other words, the righteous will feed on the Shabbat, and the wicked will feed on the world and bring the world into the Shabbat.

To see how important this statement is and what it means when you delight yourself in the Lord, we read Psalm 37:4—⁴ Delight yourself also in the LORD, and He shall give you the desires of your heart. The Lord will hear your cry and your prayers. He will respond to you when you delight yourself in Him and enter into the invitation to spend time with Him.



Continuing on with Isaiah 58:14b—¹⁴ and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob—Israel— your father. **The mouth of the LORD has spoken** (emphasis added).

Since the Lord added “My mouth has spoken”, it is absolute. It is irrefutable. This word will stand if you delight in the Lord, if you delight in his Shabbat. If you delight and come into His presence and spend time with Him, then He said, “You will ride on the high heels of the earth and be fed with the inheritance of Israel.” This is not simply talking about a radical blessing in this age; this is talking about eternal life.

As we look over and over again in Scripture, we see the most intense language being used. We see eternal life associated directly with the concept of Shabbat. It's not keeping Shabbat by checking a box, but it's coming in with the right heart. The Lord sees our hearts; He knows.

Let's look at the prohibitions of Shabbat: no work, no commerce, no kindling of fire, and no cooking. Now, we can add to that: no seeking your own desires, no doing your own ways, and no speaking your own words. Like I said, that really envelops the whole discussion of the prohibitions. Remember, to do this with the right attitude.



Now to close this out, there are a couple things I want to address in regard to Sabbath observance. These are questions I have been asked so many times over the years. The first one is this: "Daniel, are you telling me that all these amazing Christians who are not keeping the Sabbath are going to hell?" It depends. Why do I say that? Because there is a vast difference between Christians who don't know about the Shabbat and those who do know about it. God has brought people who have shown some Christians scripturally the truth about the Sabbath, but they don't care and rebelled. They don't want to do it.

There are so many Christians that I know (even from when I was in evangelical Christianity) who are truly following the Lord with their whole heart. Make no mistake. These people are seeking Yeshua with their whole heart. I don't care if they don't have any Bible verses memorized; if they have given their whole heart to the Lord, called upon the name of Yeshua, and believed God raised Him from the dead, they are saved. I see the work of God in so many Christians' lives as they live the best as they know how for Him.

We ought to be careful and not get puffed up (because we know the truth about the Shabbat when, in fact, most of us aren't keeping it in a godly manner), lest we turn into hypocrites. We need to be careful and tread softly when presenting the Shabbat to fellow Christians because there is a Judge in heaven looking down on us.

If a Christian knows better, it's a different story, but many Christians today are not being taught. You might say, "Well, that's on them because they didn't open their Bible and start reading." Here's the deal; before I knew there was a Shabbat, I was opening my Bible just fine. I was spending hours a day in the word, yes hours. When you get into a confirmation bias, and you've never been taught that the Sabbath meant anything and you do not understand what day it is even on, those things don't pop out at you. It takes the Holy Spirit to have this stuff come alive on the page. Now, eventually I was seeking the Lord with all my heart, and the Lord brought me into the knowledge of it. Once I grabbed hold of it, I'm not letting it go. I know what God says, and that's what I want to do.

I want to share some scripture with you, so you can appreciate what I'm saying. I'm not offering my opinion. Let's read what James 4:17 says—¹⁷ **Therefore, to him who knows to do good and does not do it, to him it is sin.**

There are many wonderful and beautiful Christians that are absolutely right with the Lord, even though they're eating bacon and not keeping the Shabbat. Be mindful of where their heart is. Don't judge according to the outward appearance; judge according to the heart. This is the wisdom of Yeshua. This is how we need to judge.

In John 15:22 and 24, Yeshua says—²² **If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.** ²⁴ **If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.**

Prior to Him coming and the Word becoming flesh, they had no sin in regard to accepting and rejecting the Messiah. Once He came and they saw Him, heard Him, and saw what He did, there was no excuse. Now, they were in trouble. When the Lord truly shows Christians, from His word, what He says about the Shabbat, and they flick it off as nothing, that's scary.

Again, I remind you, there are many Christians that just don't know; they haven't been taught well. Unfortunately, due to what the devil is doing right now, the only exposure Christians have to the Sabbath is from a bunch of absolutely crazed out lunatics in the Hebrew Roots movement. They are teaching so many things that are false. In the Hebrew Roots movement, people have clung onto everything from “Jesus isn't God” to “The Apostle Paul is a false apostle” to “The book of Hebrews is totally corrupted.” I could go on and on with the insanity.

If the Hebrew Roots movement is a Christian's exposure to the Sabbath, I don't blame them for not wanting any part of that. Unfortunately, people in the Hebrew Roots movement are the ones the enemy puts in front of people who perhaps heard a friend say something about the Sabbath and decided to check it out. I advise Christians to ignore the Hebrew Roots movement, open the Bible, word search “Sabbath”, and let the Lord speak to you in every passage. Soak in everything you read about the Sabbath.

Leviticus 4:27-28—²⁷ **If any one of the common people sins unintentionally**—look at how God makes a distinction—**by doing something against any of the commandments of the LORD in anything, which ought not to be done, and is guilty, or if his sin which he has committed comes to his knowledge**—you didn't have the knowledge; now all of a sudden you have the knowledge—²⁸ **then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed** (emphasis added).

There's no confession or offering required if these people don't know they sinned; it's only when they come into the knowledge of that. I love this about our God. He is a just, holy and faithful Judge. He is so good.

Leviticus 5:4—⁴ **if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it--when he realizes it, then he shall be guilty in any of these matters** (emphasis added).

That's huge, as far as how we should judge Christians who don't keep the Sabbath. Be very careful.

The other thing I want to address is this; There's a principle known in traditional Judaism as *pikuach nefesh*. It means “to save a life.” There are exemptions for people that work on Shabbat when their job is saving people's lives or keeping them alive. The medical industry is a perfect example of this. I've had many nurses say they don't work every Shabbat, but there are times they have to work. That would fall under this principle of *pikuach nefesh*.

We can find this principle in the Tanakh and Yeshua raises it as well. In the Tanakh, there were special guards posted on the Sabbath to defend the king. There are exceptions to keeping the Sabbath when it's about saving a life. It's understood you're doing a good work that you should be doing.

I'll give you another example. While driving to church on Shabbat, if you see a poor old lady's car broken down on the side of the road, you wouldn't say, "I'm sorry. I can't work this day. Not much I can do for you. I hope all is well." I think we all know that would be ridiculous. The heart of the Lord is for you to pull over and help. No, you won't be in the business of going around changing tires on Shabbat, but when someone's in need, just like Yeshua said, **"When your ox or donkey falls, you grab it out of the pit."** (Paraphrased, Luke 14:5).

We need to be very careful about how we approach the Sabbath. Amen. It is very serious. The Lord is very serious about us keeping it, but we need to be careful how we handle our believing brothers and sisters that don't know and not bring judgment upon them.

With that said, we're going to close.