

Topic is: The Cycle of Worship

Happy Sabbath! Please see our room information at <http://93.88.247.151/chat.html>

Zahakiel : ***Well, let's begin, then. Pastor, please offer an opening prayer.***

Pastor_Chick_CSDA_7 : **Dear Father in Heaven. We thank You for the blessed week we have enjoyed and we thank You for this holy day of rest to end the week. May we receive a bounty from Your Hand for the Sabbath in general and for this hour of worship. In YAHSHUA's holy name, AMEN.**

Zahakiel : ***Amen.***

Guest_Lucan : *Amen.*

Guest_Barb : Amen

Daphna_Matthews : Amen

Guest_Giselle : Amen

Guest_Elyna_Family : Amen.

Guest_victoria : Amen

Guest_gadriel : Amen, Amen

Zahakiel : ***In the creation of our Bible studies, I have tried to avoid giving subjects that are too complicated, while at the same time providing some “meat” for those who are already familiar with the basic principles of what I am sharing. I do not know how many people read the transcripts that are posted online after our meetings, although I hope there are quite a few; and it is also the case that we get visitors (and we are happy to have a couple with us tonight) from time to time.***

This week, our subject is fairly basic, and I think it will be of benefit to those who are newer among us, but it is an opportunity for our regulars to share, during the discussion section, our own particular insights into the study.

Tonight, I want to talk about the blessing of the Sabbath day. In spite of all the obstacles that Satan has thrown in our path, in spite of the temptations to sorrow, frustration, etc., the Almighty has sent us His Comforter, and I have been blessed many times in the past few days with a sense of joy, and peace, no matter what it is that lies ahead, that I know comes to me from the Father and Son through Their Spirit. I want to talk about the “rest,” both physical and spiritual, that our Father has built into His system of worship, and why this is a necessary gift for our sanctification, and ultimately our salvation, not just a “good idea” that we can take or leave at will.

We should understand how that blessing is carried through the week by those who observe the Commandments of Yahweh, and the testimony this gives to the world. When discussing an issue as well-worn as the Sabbath, there are a number of different ways that it can be approached. I would like to start by addressing one of the more common objections raised by those who do not consider it to be sacred. When we say to people, “I remember the Sabbath day, to keep it holy,” some reply, “Oh, I worship every day. I do not need one specific day to worship God.” This statement is an implied accusation that

Sabbath-keepers worship ONLY on the Sabbath, which is quite misinformed, but in addition, it shows an ignorance of what it means to “keep” the Sabbath holy.

We may read the commandment, as follows: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of Yahweh thy Elohim; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days Yahweh made Heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Yahweh blessed the Sabbath day, and hallowed it.” (Exo 20:8-11)

Now where, in that longest of the 10 Commandments, do we see the word “worship?” In fact, except for the purpose for which the day is set apart (that Yahweh blessed it and made it holy) we see very little by way of overtly religious observances. We are told to do our secular work on the six common days, and to refrain from such work on the hallowed seventh. What is described here is not the “Adventist” Sabbath, or the “Jewish” Sabbath (as some have styled it) but “the Sabbath of Yahweh.” It is His, blessed by His own will, and given to us to “remember” and to “keep.”

The Scriptures, actually, never have the words “seventh day” and “worship” in the same verse in either Testament. The word “Sabbath” and “worship” appear in only one verse in the entire Bible, and it is this one: “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith Yahweh.” (Isa 66:23)

The word “Sabbaths” and “worship” appear in only one other: “Likewise the people of the land shall worship at the door of this gate before Yahweh in the Sabbaths and in the New Moons.” (Ezek. 46:3)

I would like to talk about these verses again, but for now, the point I am making is that the Bible never actually commands the saints, “Worship Yahweh on the Sabbath day.” In fact, there are no verses that tell an Israelite, or a Christian, when and how often to worship. There were certain events for prayer, morning and evening for the day, Sabbaths for the week, New Moons for the months, and annual feasts, but at no point are prayer and worship limited to these times.

We are told quite often how to worship: “in spirit and in truth,” (John 4:24), “before the Throne,” (Rev 4:10) “no other God” than Yahweh, (Exo 34:14), “in the beauty of holiness,” (1Ch 16:29) but not when or how frequently.

This is not by coincidence. Yahweh’s worship is not, especially not since the time our High Priest has ascended to Heaven, limited to any given time or place. Yahshua said to the Samaritan, Woman, believe me, the hour cometh, when ye shall neither in this mountain [probably Gerizim], nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth.” (John 4:21-24)

Those who are “in the Spirit,” filled with the Holy Spirit of Yahweh, are never without worship. The “time” of their worship is whenever, and however often, they

think of the Father and Son. This act has nothing to do with a day that has been blessed, or a day on which they work, because it is an act of the will and the mind, which may not involve the body at all. One who has been crippled, and so can never work, he can still worship, so why is it that the Sabbath day, on which we cease from labor, and the act of worship, have been connected so intimately? There are a couple of reasons for this.

1) It only makes sense that, on a day from which we cease to labor, we have more energy and time to focus on spiritual matters. For Adventists, we have inspired writings that strongly support this connection, but the Bible largely lets the Spirit teach Yah's people this through experience. As with so many other things, as you do it, you learn why.

While we do worship "every day," there IS a blessing on the Sabbath, a holiness; that is there for a reason, for a purpose. We read, "The blessing of Yahweh, it maketh rich, and He addeth no sorrow with it." (Pro 10:22) Obtaining Yah's blessing makes one "rich," certainly spiritually and health-wise, if not in terms of worldly goods. There is joy, and no sorrow, in Yah's blessing.

Yahweh says something that we, who believe in Yah's Covenant, and who teach about Church membership, can appreciate.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there Yahweh commanded the blessing, even life for evermore." (Psa. 133:1, 3)

The blessing of fellowship, and fellowship on the "mountains of Zion" leads to everlasting life. Now, as we saw earlier, physical locations are not as critical as in the days of the Israelite Temple, but the principle remains. There is a blessing in "gathering" for worship, in the fellowship of the saints, for it is "there" that Yah has collected us for the blessing of life for evermore. Certainly, we cannot "gather" for worship every day of the week, and this is one of the ways that the "stopping" from secular labor lends itself naturally to worship, to sanctification, and to everlasting life. This leads us naturally to the second connection between the Sabbath day and worship.

2) There is a corporate component of effective worship. Yah is blessed when His people are united in worship, which is why we read, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." (2Ch 7:14)

Now, I would make the point that being "called by [Yah's] name" has two valid applications. First, we are called by the name Yah gives Himself, identifying as "Yahweh's People," and through His Son, "Christ-ians" even though that is more of a title. But second, we must be called by the name that Yah has given to His people.

Nothing that a Church is or does should be trivial, or without deep meaning, including what it is called. The name "Seventh Day Adventist" and the name "Creation Seventh Day Adventist" are not names that any human mind has devised. They are not the intellectual creation or property of any human being or group of human beings. They are names that Yahweh created, and by virtue of their creation, they are His names.

I believe that the verse can most fully be expressed only through those who are commandment-keeping, faithful, victory-experiencing Christians that are called by Yah's name, in both those senses above. And, I believe it can be most powerfully fulfilled only as we pray in unity, and as a collective people.

We have spoken in many studies about corporate accountability. Yah considers His Church to be One Person before His Throne. In light of this, there is also corporate worship. Yah encourages all, not one person, to pray for the healing of the land. He does not say, "If this pastor prays," or "If this prophet will serve me." No, He always looks for a group.

In His negotiations with Abraham, He did not say, "If you find me a good man, I will spare Sodom." He said, "Find me ten." There is power in united groups that worship, and Yah has blessed those who are here with a spiritual family that is called to be united before Yahweh for the good of not only ourselves, but the entire world.

The Sabbath, the opportunity it gives us for "gathering" for worship before Yahweh, is a weekly symbol of this united power. We lose much when we reject our Father's gifts, when we consider other things more important than our Creator's instructions, and though "sin" is more of a state of the rebellious mind than an action, should we rebel against Yahweh's will we would only harm ourselves, and prevent His "blessing," that blessing that makes us "rich," "joyful," and among those who receive everlasting life.

It is not an arbitrary exchange. He does not say, "Keep my Sabbath, or I will destroy you." No...but He knows that the destiny of the flesh is destruction, and through the Sabbath and His other gifts, He transforms us into new creatures, those that partake of His divine nature that will survive the destruction of the flesh, that will be transformed into resurrected bodies when the Day of Reckoning arrives. Those who neglect to be transformed by the faith of Yahshua, and by the willing, joyous obedience that naturally results from that faith, will simply go "the way of all the earth." (1Kings 2:2)

Now, as I mentioned, there are only two verses in the Bible that directly connect "worship" and the Sabbath. These are, again, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith Yahweh." (Isa 66:23)

"Likewise the people of the land shall worship at the door of this gate before Yahweh in the Sabbaths and in the New Moons." (Ezek. 46:3)

CSDAs might (and should) make much of the fact that the ONLY two verses in the Bible that connect the Sabbath and worship also mention New Moons. It seems to be only consistent that we understand these two occasions to be "worship days" for our Father; again, not because we are specifically commanded to worship on those days (for worship is a daily activity), but because they are set aside from ordinary days for divine purposes. These purposes naturally including gathered, corporate, powerful worship.

For those who say, or imply, that Sabbath-keepers do not worship each day, it should be remembered that Yah has appointed "cycles" for all things. There are seasons for planting seeds, and seasons for harvesting. There is a time for

aggression, and a time for healing. There is a time for sorrow, and a time for joy. We know the passage from Ecclesiastes 3. We might add to that, there is a time for corporate worship, and a time for work. There is a time for labor, and a time for refreshing. We can illustrate this directly from the life of our Perfect Example.

We are told, of the blessings of Yahweh, “freely ye have received, freely give.” (Mat 10:8) This doesn’t usually take place at the same time, however. After spending a day teaching and performing miracles, we read, “And when Yahshua had sent [the people] away, He departed into a mountain to pray.” (Mark 6:46) The Savior would go off unto Himself to receive from the Father, then He would give to the world what He had received.

In the keeping of the Sabbath, we enact this same cycle on a weekly basis. While we experience and give thanks for blessings each day, weekly we “come apart from the world,” for that is the commandment, and then we receive the particular blessing of drawing near to the Father on a day He has set aside for that reason. The ceasing from work is commanded, but the benefits are not “commanded;” they are gifts, designed to take us safely through the week, to sanctify us to a higher and higher degree, and to give us words, endurance, thoughts, and energy, so that we may bless others in the six days that follow.

This is a blessing worth preserving, worth “remembering.” It is a blessing on which we depend, and that our Father has told us we require in order to be spiritually healthy before Him. If our goal is truly “perfection” of character, then we cannot afford the neglect of even the least of our Father’s gifts designed to accomplish that purpose; and the Sabbath is not the “least” of His gifts.

Our goal is the perfection of character, which we claim now by faith, and our destination is Heaven, which we also now claim by faith. The Sabbath is a preview, a foretaste, of that glorious life to come, that we may have the love of Yah to share with others.

If any are uncertain of the power of this blessing, or have struggled with the conviction to remember the Sabbath Day, to keep it holy; or if any who “keep” the Sabbath in letter, but do not experience the blessings, blessings – both ON the day and throughout the week – that I have described, then I invite you to ask the Father and Son for this mighty blessing, being open to receive it, choosing by God’s grace to surrender all that would prevent you from experiencing it in this wonderful cycle of worship.

As we close, then, I would ask if any have comments or questions that they may wish to share with the group. All right, if there aren’t any, then I will ask Bro. Luke to close our study with a prayer.

Guest_Lucan : Dear heavenly Father. We thank you for the blessing of the Sabbath day, that you have given us from creation. As you have given a reference to it in our very name, we understand well the importance you have placed on the sacred hours. As we continue to draw close to you during this time, we thank you for the anticipation of the Sabbaths and New Moons we will spend in worship throughout eternity. In Yahshua’s name we pray, amen.

Pastor_Chick_CSDA_7 : Amen.

Guest_Barb : Amen

9-4-2015 The Cycle of Worship

Zahakiel : **Amen.**

Guest_Elyna_Family : Amen.

Daphna_Matthews : Amen

Guest_Giselle : Amen

Guest_gadriel : Amen, Amen

Guest_victoria : AMEN