

Remember
the Sabbath Day



Leslie Rendell

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Leslie Rendell

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To God Be The Glory

Dedication

To our Lord and Saviour, Jesus Christ—

Our Light in the darkness, our Rock of salvation, and the Author of our faith. May the words of this message bring glory to Your name and draw hearts ever closer to You.

Romans 11:36

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

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What is the Sabbath Day

My aim in this book is to help you to understand the importance of keeping God's Sabbath day on the correct day of the week and at the correct time of the day each Sabbath.

The creation story is where the idea of the Sabbath originated, as God designated the seventh day as a time free of work and for rest. Gen. 2:1–3 tells the story of this important event.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Gen 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created

and made.

By establishing a divine pattern that cuts across time, culture, and religious tradition, this act of resting and sanctifying the seventh day reveals God's intentions for humanity. The Sabbath was not merely established as a rule to be adhered to, but as a profound gift that was woven into the fabric of human life, establishing a rhythm of spiritual reflection and rest.

God did not rest on the seventh day of the week because He was tired or needed to recharge. By resting, God acknowledged the goodness of creation, taking a moment to observe and celebrate the completed work. Although this divine rest is different from human rest, it establishes a standard for us. God's rest was an expression of purposeful completion and delight in His creation, not of weakness.

As humans, the call to rest is more than just a chance to unwind. It's a reminder to value life beyond work, to enjoy creation, and to interact with the world from a place of peace and thanksgiving. God illustrated that rest is a

fundamental aspect of existence by resting on the seventh day. This sacred practice enables us to conform to His will and experience life as it was intended. The Sabbath therefore functions as a reminder that genuine rest and fulfillment are attained through a connection with the Creator, rather than through perpetual effort and striving.

In Genesis 2:3, it says that God "made the seventh day holy and blessed it." Setting aside the seventh day as holy, or sanctifying it, gives the Sabbath spiritual meaning. In this context, the word "holy" is crucial because it denotes that this day is different from the other days of the week. By blessing the Sabbath, God instils it with His divine presence, creating a space in time that is meant for communion with Him and renewal.

The idea of holiness is central to understanding the Sabbath. Unlike the other six days, which are marked by God's creative work, the seventh day is marked by His rest, reflection, and blessing. Holiness, in the biblical context, often refers to something that is consecrated, separated for a special purpose.

Holiness, at its core, signifies being “set apart” and dedicated to God. This sacred quality speaks to God’s absolute purity, moral perfection, and uniqueness above all creation. He is wholly other, separate from sin and corruption. To be holy is to be dedicated to God and aligned with His character and values.

For people, holiness involves being set apart for a divine purpose. In both the Old and New Testaments, God calls His people to be holy because He is holy as portrayed in Leviticus 11:44.

Lev 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

This call to holiness means living a life that reflects God’s nature—seeking righteousness, purity, compassion, and justice in all areas. Holiness is not simply about external rituals or moral strictness; rather, it’s an internal transformation, a heart aligned with God’s will and

empowered by His Spirit.

Holiness also has a relational dimension. When believers pursue holiness, they draw closer to God and live as His representatives in the world. Thus, holiness is both a personal and communal journey of becoming more like God, embodying His love, truth, and purity in every aspect of life.

By setting the seventh day apart, God invites humanity into a cycle of sacred time, where rest, worship, and reflection become paramount. Observing the Sabbath as a holy day, therefore, is not only about abstaining from work but also about entering a space that is spiritually charged, designed to renew one's relationship with God and appreciate His creation.

The Sabbath is not just a one-time event in the creation story; it establishes an ongoing pattern for life. The rhythm of six days of work followed by a day of rest is a blueprint for a balanced, purposeful life. This rhythm offers a structure that emphasises the importance of rest and renewal, acknowledging that human beings are not created for endless productivity. By weaving

rest into the structure of time itself, God provided a way for humans to regularly experience spiritual and physical restoration.

The Sabbath rhythm reminds us that our value is not measured by our work alone but by our relationship with God. In a culture that often idolises busyness and productivity, the Sabbath challenges us to prioritise balance and reflection. By resting every seventh day, we acknowledge God's sovereignty over time and trust in His provision. This rhythm allows us to reconnect with our Creator, recognise our own limits, and find peace in knowing that God sustains us, even when we are at rest.

The Sabbath also speaks to the core of human identity. Genesis reveals that human beings are created in the image of God, and part of what it means to be made in God's image is to follow His example. Observing the Sabbath is thus a way of imitating God's actions in creation, a tangible expression of our identity as His image-bearers. By resting on the seventh day, we align our lives with the divine pattern set by God and reaffirm our

identity as His children.

The seventh-day Sabbath is more than a rule; it is a blessing. Jesus, in the New Testament, emphasised this truth when He stated the following in Mark 2:27.

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

This statement highlights the Sabbath as a gift to humanity, a day set aside for rest, joy, and communion with God. By observing the Sabbath, people can experience the fullness of this blessing, finding both physical and spiritual rejuvenation.

The Sabbath also has practical benefits for mental health and well-being. Taking a regular day of rest helps reduce stress, prevent burnout, and promote a sense of peace and contentment. Studies have shown that rest is essential for productivity and creativity, and a weekly Sabbath can offer a sustainable way to navigate the demands of life. Beyond physical rest, the Sabbath provides a time to pause, reflect, and reconnect

with one's purpose and values.

Lastly, the Sabbath holds an eschatological (end-times) significance. It points to a future rest that awaits believers in God's eternal kingdom as we can see in Hebrews 4:9-10.

Heb 4:9 There remaineth therefore a rest to the people of God.

Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

This speaks of a "Sabbath rest" for the people of God, a rest that transcends time and reflects the ultimate peace that will come when God's kingdom is fully realised. Observing the Sabbath on earth is, in a sense, a rehearsal for this eternal rest, a way of looking forward to the time when God's work of redemption is complete, and creation is restored to its intended harmony.

This future-oriented perspective gives the Sabbath profound meaning. It not only allows individuals to experience rest in the present but also fosters hope for the future. By keeping the

Sabbath, believers affirm their trust in God's promises and their anticipation of the ultimate restoration that lies ahead. The Sabbath thus serves as both a reminder of creation's beginning and a foretaste of its glorious future.

The concept of the Sabbath finds its clearest and most detailed prescriptions in the Torah, especially in the books of Exodus, Leviticus, and Deuteronomy. Each book approaches the Sabbath with unique emphases, presenting it as not only a day of rest but as a command deeply integrated into the spiritual and social fabric of Israelite life. These scriptures establish the Sabbath as a cornerstone of the covenant between God and Israel and convey its significance as a practice that permeates all aspects of life—from individual rest to communal worship.

In Exodus, the Sabbath is first explicitly mandated in the Ten Commandments, marking it as one of the foundational elements of Israel's covenant with God. Exodus 20:8-11 reads:

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day is the sabbath of the LORD thy God: 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:

Exo 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Here, the Sabbath commandment connects directly to the Creation account, where God rested on the seventh day. This is the only commandment where we are told to “remember something”, and that something is that God created the Sabbath day in the very first week of creation. This is when the Sabbath was given to man. The seventh day of the week was made Holy and declared to be the Sabbath. This elevates the Sabbath from a mere ritual to a reflection of divine action. By observing the Sabbath, we participate in the rhythm

established by God Himself, aligning our lives with the divine order.

The Sabbath, as outlined in the Bible, is not merely a day of rest for a select few; rather, it is a comprehensive and inclusive command that extends its benefits across social hierarchies, economic distinctions, and even to animals. Deuteronomy 5:14 states,

Deu 5:14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

This verse illustrates the Sabbath as a divine mandate for universal rest, encompassing everyone within a household and even extending to the animals used in labour. This approach was revolutionary in the ancient world, where the concept of rest was often reserved for the elite or ruling classes, and slaves and animals were

generally expected to work without reprieve. The Sabbath's inclusivity reflects God's desire for equity, respect, and the inherent dignity of all His creation, a principle that carries profound implications for how we view social justice and human worth today.

The Sabbath principle of rest was not isolated to a specific social class. Instead, God explicitly commanded that rest be enjoyed by everyone in the community. In a world where hierarchy and social stratification were firmly entrenched, the Sabbath introduced a form of radical equality. Deuteronomy 5:14 makes it clear that the Sabbath's blessings were not limited to those who held power or wealth; everyone in the household was to experience rest, including sons, daughters, servants, and even foreigners residing within Israelite towns.

In ancient societies, servants and foreigners often had little to no legal rights, and their well-being was frequently disregarded. The inclusion of these individuals in the Sabbath commandment demonstrates a divine commitment to treating all

people with respect and compassion, regardless of their social standing. By mandating that servants and foreigners rest on the Sabbath “as you do,” God underscores that rest and dignity are not privileges granted by human institutions but rights established by divine decree. In this way, the Sabbath elevates the status of every person, recognising their worth and inherent dignity as part of God’s creation.

The inclusion of servants in the Sabbath commandment was particularly remarkable because it addressed a common practice in ancient cultures where servants and slaves were subjected to relentless labour. The Sabbath breaks this cycle of exploitation by ensuring that everyone, regardless of their role, has a time of rest. This stipulation aligns with the broader biblical theme that all people are created in the image of God (Genesis 1:27) and thus deserve respect and humane treatment. The mandate for universal rest speaks directly against a system where some lives are valued only for the labour they can provide.

The Sabbath also served as a protection for

the vulnerable, as it placed a check on the power of those who employed or owned servants. In mandating rest for all, God conveyed that no one has the right to exploit another's labour without regard for their well-being. By upholding the dignity of labourers, the Sabbath established a principle that human worth cannot be measured solely by productivity. This message remains relevant today, calling modern societies to value human life beyond economic contributions and to recognise the dignity of all workers.

In an era when animals were predominantly viewed as instruments of labour, the Sabbath commandment uniquely extends rest to animals as well. The inclusion of oxen, donkeys, and other animals in the Sabbath mandate highlights God's compassion for all living creatures. By ensuring that animals received rest, God demonstrates that His concern for justice and well-being extends beyond human beings to all of His creation.

This provision challenges any mindset that would view animals solely as tools for human use, promoting instead a respect for the natural world.

The Sabbath's requirement for animal rest reflects a holistic view of creation, where the interconnectedness of life is honoured, and all creatures are afforded a respite. This perspective aligns with the biblical vision of a harmonious creation, as outlined in Genesis, where humanity's role includes stewardship and care for the earth and its inhabitants.

The Sabbath is not only a commandment for people but also for the land. The laws regarding the land's Sabbath, as outlined primarily in Leviticus 25:1-4, instruct that every seventh year, the land should be left fallow, allowing it to rest and renew. This commandment, known as the "Sabbath year" or "shemittah" in Hebrew, reflects a profound respect for the earth and serves as a reminder that all creation is under God's authority.

The Sabbath year is introduced in the book of Leviticus, 25:1–4.

Lev 25:1 And the LORD spake unto Moses in mount Sinai, saying,

Lev 25:2 Speak unto the children of Israel, and say unto them, When ye come into the

land which I give you, then shall the land keep a sabbath unto the LORD.

Lev 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

Lev 25: 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

This command establishes a seven-year cycle in which the land is worked for six years and rested on the seventh.

The land's Sabbath, like the weekly Sabbath, is rooted in a pattern of six days (or years) of labour followed by a day (or year) of rest. This cycle reflects God's design for creation, seen in the creation week where God worked for six days and rested on the seventh. The land's Sabbath emphasizes that the earth itself is a part of God's creation, deserving of rest and renewal.

In today's context, where issues like labour exploitation, racial inequality, and migrant rights are pressing concerns, the Sabbath principle offers

a timeless standard. It calls for a society that respects human dignity and recognises the value of every individual, whether a citizen or a foreigner, an executive or a labourer. By upholding the Sabbath's inclusive values, we can advocate for fair treatment, humane working conditions, and equal rights, aligning our society more closely with the biblical vision of justice.

The Sabbath, rooted in the creation narrative, is a timeless institution that speaks to humanity's deepest needs. By resting on the seventh day, God established a pattern that invites all people to experience the gift of rest, renewal, and relationship with Him. The seventh-day Sabbath stands as a beacon of balance, offering a rhythm of life that fosters physical health, spiritual growth, and hope for the future.

The resurrection of Jesus Christ occurred on a Saturday Sabbath, and not on a Sunday as is claimed by most modern day churches. This means the change of worship days from Saturday to Sunday has no biblical backing or authority. This is all done for the traditions of man.

If you search the scriptures you will not find any evidence of God changing the day of worship from the Saturday Sabbath

to Sunday the first day of the week. No man, regardless of who he is, has the authority to change what God has established as His Sabbath day of rest.

As we observe the Sabbath, we not only honor God's example but also embrace a day of sacred time that enriches our lives in countless ways. In a world that often prizes busyness, the Sabbath calls us to slow down, to appreciate creation, and to find our true identity in the One who created us. It is a reminder that life's ultimate fulfillment is found not in endless striving but in resting in the presence of the Creator who made us, sanctified the seventh day, and invites us to enter into His rest.

God has never instituted a change in the seventh day Sabbath. The change was brought about by the traditions of man and they have no authority to make any changes to God's overall plan for all humanity. Therefore the Saturday Sabbath is the only true day of rest and worship.

About The Author

Leslie Rendell is a devoted believer in God, whose faith is the foundation of his life and work. He holds the firm conviction that the Bible is the ultimate source of truth, surpassing all human wisdom, opinions, and teachings. For Leslie, no doctrine or interpretation from any man—regardless of status or influence—can ever take precedence over the inspired Word of God.

His writings are the product of his own diligent research and personal study, undertaken not to conform to popular thought, but to deepen his own understanding of biblical truths. Leslie does not rely on external sources or human interpretations; instead, he turns solely to the Scriptures for guidance, allowing God's Word to speak for itself. Every topic he explores is examined through the lens of the Bible, ensuring that his work remains free from the influence of human tradition or denominational bias.

Leslie's desire is not to impose his own views but to encourage others to seek the truth within the pages of the Bible. His hope is that his writings will inspire readers to

engage in their own scriptural study, leading them to a deeper, more personal relationship with God.

TO GOD BE THE GLORY

Bibliography

All scriptures quoted in this book are taken from the King James Version of the Bible.

The King James Version (KJV) occupies a unique and revered position in the history of Christian scripture, often regarded by its advocates as the most accurate and faithful English translation available. Commissioned by King James I of England and first published in 1611, the KJV was the result of the collaborative effort of 47 distinguished biblical scholars, all highly proficient in Hebrew, Aramaic, and Greek. These scholars approached their task with deep reverence, striving to preserve the integrity of God's Word while rendering it in a majestic and poetic style that has profoundly shaped both Christianity and English literature.

One of the reasons many consider the KJV superior is its reliance on the Textus Receptus manuscripts for the New Testament, which were widely regarded as reliable by scholars of that era. Advocates of the KJV often argue that modern translations deviate from these ancient texts and incorporate contemporary interpretations that risk diminishing the Bible's original meaning. Additionally, the language of the KJV, though more complex than that of modern translations, is praised for its precision, reverence, and reflection of the sacred nature of Scripture.

The historical impact of the KJV on English-speaking Christian communities further underscores its importance as a foundational text. For those who value both doctrinal fidelity and linguistic beauty, the King James Bible continues to be a cherished and authoritative version of Scripture.