

Hello everyone,

PERCENT OF BIBLE COMPLETED: 73.4%

Weekly Readings will cover:

Sunday: Luke 6:24 – 26

Monday: Matthew 5:43 – 48 & Luke 6:27 – 36

Tuesday: Matthew 6:1 – 4

Wednesday: Matthew 6:5 – 15

Thursday: Matthew 6:16 – 18

Friday: Preparation Day

Saturday: Sabbath

Current # of email addresses in the group: 727

I hope you each enjoyed the weekly study and are learning from the Sermon on the Mount at an even deeper level than ever before.

Here is the next week's reading. I will be leaving this next week for Challenger Sierra and will not have a reading program for you for the next couple weeks.

Current and archive of this reading program is available at:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/announcements/audio-links-re-three-year-chronological-deep>

The audio archive information is also available on our UCG Bay Area YouTube page here:

https://youtube.com/@ucgbayarea5792?si=EA_tacLBfv1XR3jH

You may actually prefer accessing it directly from this Playlist tab:

<https://www.youtube.com/@ucgbayarea5792/playlists>

3-YEAR CHRONOLOGICAL STUDY: Week 119

Read the following passages & the Daily Deep Dive on the daily reading.

Day 804 – SUNDAY: July 26th

Luke 6:24-26

Daily Deep Dive:

This section of Luke comes immediately after his recording of some beatitudes. These two sections are meant to be considered together. In Luke 6:20-21 we see again that one can be “blessed” or is in a “favored condition from God” even while they are poor, hungry or

weeping. But here, instead of “blessed”, it’s “woe”. “Woe” (ουαί - οὐαί) is often used for lament, sorrow, warning or grief. It’s meant here to convey something that is tragic. It’s important to understand that Jesus is not saying it’s wrong to have wealth, a full belly or to laugh, but the focus here is on temporary rewards versus eternal rewards and it’s meant to make us consider – “which reward have I been living for?”.

Notice in verse 24 that Jesus says, “you have received your consolation”. The word in Greek is apechete (ἀπέχετε) and it literally means “to receive in full”, “paid in full” or “fully compensated”. It was actually used on receipts in the ancient world, similar to writing “paid in full”. What Jesus is saying, is something like “if this is the world you’ve invested in, congratulations, you’ve received everything you’re going to receive”. As I read this, I couldn’t help but see the similarities between Luke 6 and the Luke 16 parable of the Rich Man and Lazarus. I went through that parable not too long ago for anyone who is interested: <https://www.ucg.org/sermons/rich-man-and-lazarus-0>

Now notice the similar structure:

Luke 6 – Woe to you who are rich

Luke 16 – Richman clothed in purple and fine linen

Luke 6 – You have received your consolation (payment in full)

Luke 16 – He received his good things in life

Luke 6 – Woe to you who are full

Luke 16 - He feasted sumptuously every day

Luke 6 – Blessed (favored condition by God) are you who hunger

Luke 16 – Lazarus desired crumbs from the table

Luke 6 – You shall hunger

Luke 16 – Rich man is tormented and thirsty

Luke 6 – Blessed are you who weep now

Luke 16 – Lazarus is comforted

Luke 6 – Laugh now but will mourn

Luke 16 – Rich man rejoices now but suffers later

Luke 6 – Great is your reward in heaven

Luke 16 – Lazarus is comforted in Abraham's bosom

I'll stop there, but the parable in Luke 16 seems to be emphasizing the same points that Jesus is calling out here in Luke 6.

Luke 6 and Luke 16 never condemn wealth itself. Luke 16 is really condemning indifference, being self-satisfied, lacking compassion, and being blind to God's priorities. In all of this it's meant to make us take a hard look at our lives and our priorities. Are we living for comfort, wealth, approval and ease? Or are we living a life that demonstrates mercy, generosity, and a focus on God's Kingdom?

In verse 26 – Obviously Jesus Christ is not condemning being liked, He is condemning being liked because of what you do to become liked by ALL men. What did the false prophets do? They told people what they wanted to hear, not the truth of God (not what people needed to hear). They wanted approval and they received the approval of man --- but at the cost of the approval of God. This reminded me of two scriptures:

In 2 Timothy 4:3-4 it says "For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables."

The other passage that came to mind was Romans 16:18 where it says “For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.” There are some that so desire to be liked, they will tell us things we want to hear instead of the Truth of God.

Day 805 – MONDAY: July 27th

Matthew 5:43-48 and Luke 6:27-36

Daily Deep Dive:

As we come to this final section of Matthew 5, and as we look at Luke 6, we will see that they ordered these sections and instructions slightly differently, and that is okay.

I’m going to place my focus a bit more on the buildup we’ve been working through in Matthew’s Gospel, because we’ve seen a clear progression: from the Beatitudes beginning in the heart we must have; to its reflection in our behavior as we strive to become like God and Jesus Christ; to Jesus exposing that it’s not enough to simply control actions and thoughts, but that we must develop a heart/mind that thinks like the God Family. We’ve been challenged to become a reconciler, have a pure heart, be dedicated to covenant faithfulness, be truthful and overcome evil actions with radical righteousness. And now we are being challenged to love as the God Family loves. This is the lifelong challenge and dedication that comes with being a Christian. I believe the entire chapter has been designed and crafted carefully to bring us to the statement and command contained in Matthew 5:48.

Matthew 5:43 – Here Jesus clearly quotes an Old Testament command found in Leviticus 19:18 “you shall love your neighbor as yourself”, but then the second half is nowhere to be found in the Old Testament (“hate your enemy”). Jesus has clearly been correcting throughout Matthew 5 how many false ideas had been connected with passages of scripture, often asking, “How little do I truly have to do to please God?”

And Jesus has been restoring God's original intent. This is the similar to many asking "How angry can I be?", "Which promises must I keep?", "When can I divorce?". And now here, many were asking, "but who is my neighbor". I could spend time detailing who the Jews of the first century did not consider their neighbors, but the point of all of this is that Jesus blew through any definition of neighbor by telling them to love (agapaō - ἀγαπάω) their enemies. So, if I have to love my neighbor and my enemies, it doesn't matter who falls into what category --- it applies to everyone. This love (agapaō) is not an emotional affection, this instead contains covenantal love, sacrificial love and actively seeking the good for another. We aren't required to feel warm and fuzzy towards everyone, however, we are to do good to them. We'll come to why in just a bit.

Matthew 5:44 – Here we are told to "bless those who curse" us. The word for "bless" is a completely different Greek word than what we explored in the beatitudes ("blessed"). This "bless" is eulogēō (εὐλογέω) and is a combination of "eu" meaning "good" or "well" with the root of "logos" meaning "word" or "speech". Together this literally means "to speak well of" but also contains the meaning of "to invoke God's favor upon someone" or "to desire good for another person". Now notice, they "curse" you (which means they "wish evil upon you"). And yet instead of matching their behavior, we do the exact opposite -- - we speak well of, pray for, and want good to come to their lives.

Next, we must "do good" to those who "hate" us. It's not enough to speak well toward someone, but now we act on that by actively trying to do good where we are able in the lives of those who "detest" or "hate" us.

Last, we see very clearly that we must pray for those who insult, trouble and harass us. There is nothing about this verse that is humanly natural to our nature. As we strive to imitate and be a disciple of Jesus

Christ (learning to become just as He is), through His Spirit living in us, and through a lot of practice and life, we then work to transform into people who come to think not carnally but spiritually. We see in the next verses that when we respond --- not according to our natural nature --- but supernaturally through God's Spirit, according to the nature of God, who we are like.

Matthew 5:45 – Like our Father who does good to all people. When we model Him, we prove and show ourselves to be His Children.

Matthew 5:46 – Loving people who love us and are our friends is a very natural thing to do. That's not enough to be like God. We have to love those who hate us, speak evil of us and desire us harm. Think of the tremendous love of God and Jesus Christ and how they love all of mankind --- even those who deny Their existence or speak evil of Them. God's goodness falls on atheists, adulterers, idolaters, murderers, unbelievers, witches, Satan worshipers, etc... God is continually showing kindness to all --- not just to those we think would "deserve" it. Luke adds in Luke 6:35 that "He is kind to the unthankful and evil". He's not just tolerant toward or puts up with, but instead is actively kind. Are we kind to all of mankind as His children? Do we speak poorly of some? Slowdown in this section and go back over it. Push yourself! Challenge yourself to ask where we might as Christians not have this radical behavior? Where have we been conditioned to respond in a way that we may have always thought was the right way to react and respond, where we might not be truly modeling how God and Jesus Christ act and respond.

This is the righteousness we must all grow in so that our righteousness EXCEEDS that of the Pharisee's. They generally asked "what must I do?" (often through the minimum requirements). We must be asking, "Who is God and how do I become just like Him?" It's a radically different question.

Matthew 5:47 – This verse is interesting. We are challenged here about who do we “salute” in this world. This word in the Greek contains “relational warmth”. Paul uses it a lot through his letters. For example, “Greet Priscilla and Aquila”. He wasn’t just saying to tell them “Hi” when people saw them. It meant to “receive them warmly” and “to treat them like family”. We’ve talked here in Matthew 5 about how the Jewish world cared a lot about “honor”. Greetings were enormously important socially. They communicated acceptance, honor, friendship, and social status. Who you greeted mattered. Rabbis greeted other rabbis. Social equals greeted social equals. To publicly and warmly greet someone communicated “you belong here”, “I receive you” and “I acknowledge your dignity”. Our western culture is so different, we don’t have a good equivalent. But I think we can still understand and image it. Jesus is challenging us here not to only show this relational warmth to those who comfortably fit within our circle, but to ask “who am I not willing to show this relational warmth too?”

Consider how radical it was who Jesus sat with, shared meals with and built relationships with. Who in our world would be just as radical in our Christian circles? How do we never compromise God’s truth and recognizing sin as sin, while seeing the great dignity of all human beings made in His image and who Christ gave His life for?

Matthew 5:48 – This verse begins with “therefore”. In other words, because of everything Jesus just taught them, the goal is to become “perfect” or “complete” as our Father is! All of this is helping us to do that. The more we implement this entire chapter into our very lives and who we are, the more we are complete and like God!

This is as tall of an order as it gets.

Yay! We finished Matthew 5! All joking aside. I hope you enjoyed the pace of this chapter and understand why we took so much time diving into each verse.

Day 806 – TUESDAY: July 28th

Matthew 6:1-4

Daily Deep Dive:

Verse 1 – As we continue through the Sermon on the Mount, we must understand that Jesus isn't starting a whole new sermon, he's simply building off the previous chapter's teaching. After showing us what becoming like God looks like, Jesus now shows us what Christianity/righteousness should not look like.

Many of the earliest manuscripts (Alexandrian manuscripts) do not say "charitable deeds" --- but instead "your righteousness" (ten dikaiosynēn hymōn - τὴν δικαιοσύνην ὑμῶν). You'll see that carried into translations such as the ESV and NIV. I think either gets us to the same point of understanding that we are not to do anything religious for the sake of "looking" religious.

Jesus begins this by saying "take heed", which in Greek means "to pay careful attention to, be on guard, and watch yourself". Clearly this is a human natural tendency to want others to see us doing right. Pride is a problem common to us all. We can become proud in our humility, in our service, in our sacrifice and in our right doing. Sometimes others will see the good we do, but the point is that we should be on guard that we are not doing good to be seen by others. It's important that we understand that it is fine for our good works to be seen by others in a way, and with the motive, that God receives the glory (Matthew 5:16). How else can our light shine before others? This is clearly about our motivation and hearts, and that is something we must always be very careful with.

The ramification of doing good things to be seen by others is that God gives no reward to us for having done that good. The idea contained in the Greek for reward (misthos - μισθός) is wages, payment or reward due for services rendered. Jesus uses this concept 10 times in the Sermon on the Mount. There are two possible rewards or wages for our doing good.

1. If done so that people see us do good, that will be our reward/wages (“paid in full”).
2. Or if our motivation for doing good is not to be seen, then God will reward us Himself.

Verse 2 – Here we clearly see there are ways we can do things in order to bring attention to what we are doing, so that people know what we’ve done. Avoiding this motivation requires a lot of consideration of our motivations and our heart.

I can’t remember if we’ve spoken about the word “hypocrite” already. In Greek, hypokritēs (ὑποκριτής), originally referred to an actor on a stage (someone who wore a mask to play a part). By the first century it came to mean someone who pretended to be one person but really was someone else. If you are interested in diving deeper into this idea, I gave a sermon a few years ago entitled “The Hypocrite, Hypocrisy and You!”: <https://www.ucg.org/sermons/hypocrite-hypocrisy-and-you>

Verse 3 – Here Jesus is employing intentional exaggeration to make His point. The mental picture is two hands from the same body, and yet we don’t literally “tell” the left hand what the right hand is doing. He goes even deeper here --- from “don’t announce this to others”, to “don’t really even announce this to yourself”. This gets to the heart of our secret pride. We can keep a mental score of our sacrifice, our

service, our generosity, even our suffering. All of this can lead to pride and comparison.

Verse 4 – Certainly God always sees what we do. As we strive to become like God, we want any good we do to be done because that's just who we are --- and not to be performative (i.e., for show).

Day 807 – WEDNESDAY: July 29th

Matthew 6:5-15

Daily Deep Dive:

Verse 5 – Jesus continues in this section to get us to examine both “who is our audience” and “who are we wanting our reward/wages from”? Prayer is meant to be about our relationship and audience with God. But when prayer is a performance or for the attention of others, then our focus is wrong. Even when we pray in public, perhaps at church, we must take special care not to pray so that others think we are so eloquent, wise, well versed, etc. Instead, we want to be focused on the One we are speaking to (God) --- and simply saying what is important for that specific prayer to contain. The Greek word most commonly used in the New Testament is προσεύχομαι (proseuchomai). It's a compound word that contains the beautiful picture of “directing oneself toward God” (“turning oneself toward God”). Just as we do with a person that we want to show respect and give our full attention to, we turn our body, our face, our eyes toward them to indicate you (and this relationship) have my complete focus. Notice here it says they “love to pray” and yet, the reason is not because they love to have a relationship with God, but they love to be seen by men. The problem is not of public prayer being wrong --- as even Jesus prayed publicly. The problem is again their motivation and heart. Again, it's performative.

Verse 6 - We see here that most often; our prayers should be in private and that we safe guard against our deceitful hearts. It can't be to impress anyone else --- when no one else even knows we are praying.

Verse 7 – Jesus isn't condemning long prayers, or even praying about the same things on a regular basis. This Greek word for "vain repetition" (battalogēsēte - βατταλογήσητε) is only found here in the New Testament. It seems to mean "empty repetition", "mindless speaking" and "mechanically piling up words". A pagan idea that existed for a long time is that "more words = more power". I wonder if that idea naturally creeps into humans' ideas on prayer. Most recorded prayers in the Bible are very short. Even some of the longest prayers recorded only take a few minutes to read. God is not impressed by "word count" or the length of a sermon of and by itself. Prayer is not an essay assignment where a certain length is required to get a good grade. Prayer again is about the intention of the communication. Once the communication goal has been accomplished, there is no reason to keep the prayer going simply to meet an arbitrary timer.

Verse 8 – If God already knows what we need before we pray, then why do we pray? Prayer in many ways is about heart posture. It shows our dependence on God, our understanding that He alone has the solutions and answers to both our and the world's problems. That we understand that any wisdom, knowledge, understanding and gifts that we have are ultimately from Him.

Verse 9 – Jesus begins to teach those listening a pattern for prayer. He says "In this manner". In Greek this means "in this way" or "after this pattern". He was not giving precise words we are to pray, but instead what a prayer might contain. So what is in this pattern? It begins with relationship:

"Our Father" plus a recognition that He is not human or from earth.

“Hallowed be Your name” – God is Holy, separate, pure and worthy of all worship.

Verse 10 – We as Christians understand we are longing for no worldly kingdom, but instead God’s Kingdom. That is our hope. That’s the Kingdom that we are citizens of and where our identity is rooted. We want that Kingdom to come because we recognize both our and the world’s deep need for that Kingdom to be established.

Next is a statement of submission. “Your will be done”. This was the focus of Jesus Christ --- and it should be our focus too. We understand that one of the most spectacular statements of God’s deep desire is found in John 3:16 **“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”** God is working through a plan to bring many children into His Family. We can’t always understand how everything “works together for good” (Romans 8:28) for those who love God. Yet in spite of not seeing and not knowing, we exercise our faith by trusting our lives and our loved ones lives into the hands of the Great God.

Verse 11 - Only after these four God-centered statements does the pattern turn toward “give us”. There are a number of things we can talk about in the statement “Give us this day our daily bread”. Notice first, that the bread we are requesting is for “this day”. This appears to be a clear echo of the daily manna in the wilderness. Israel had to rely on God day by day to provide for them --- and He did. We often wish God gave us enough for weeks to come so we wouldn’t have to worry. He doesn’t want us to worry, He wants us to look to Him daily and trust Him daily. We also understand the spiritual implications of this verse. Jesus Christ was the true “bread from heaven” (John 6:32). As we’ve seen throughout the Sermon on the Mount, we are being instructed in how we can become like Jesus Christ. This is a daily focus of putting on

Jesus Christ --- wanting Him to live in our lives. We also understand that this bread pictures the spiritual food we each need. Every day we are spiritually fed when we take in God's Word.

Verse 12 – We see a clear pattern in God's Word that we can't receive God's forgiveness if we aren't willing to forgive others. We see these two principles tied together right here. But it's also illustrated in the parable of the Unforgiving Servant that Matthew records later in Matthew 18:21-35. Forgiveness is a requirement by God. If anyone would like to dive deeper into this topic of forgiveness, I'll list a sermon here (ucg.org website contains many additional sermons on this topic): <https://www.ucg.org/sermons/forgiveness-reconciliation-and-matthew-18-part-1-3>

When we come to understand deeply how much God has forgiven us and how we did not deserve His grace at all, it should also lead us to likewise develop forgiving hearts, especially as we continue to see how the instructions here in the Sermon on the Mount are designed to help us become like God.

Verse 13 – This is perhaps the most debated verse of this Model Prayer. Some of the confusion seems to come from people who have tried to make the verse answer questions Jesus wasn't necessarily addressing. Let's look at the Greek first. "Do not lead us" – The Greek, *eisenenkēs* (εἰσενέγκης), carries the idea of bringing into, carrying into, leading into, or causing someone to enter. This is an aorist subjunctive with μή, which often functions as a prohibition or request that something not occur. So in this case, it's asking that we NOT be caused to enter. Jesus is not using the normal word "lead" here (ἄγω) --- so the emphasis seems more on not entering something.

James 1:13 clearly tells us that "God cannot be tempted by evil, nor does He Himself tempt anyone."

So it doesn't seem to fit to say that this verse would say "Father, please don't tempt me to sin". A better understanding, in my personal opinion, would be "Father, please don't allow me to enter circumstances or situations in my life where I will sin". In other words, "Father, I value Your way of life so much, I don't want to break or transgress Your Way, however, I know I'm flawed and weak, and therefore, in order for me not to fail, please protect and keep me from any situation where I would fail." This seems consistent with the thought captured by Luke in Luke 22:40 where it states "Pray that you may not enter into temptation."

When we compare Matthew 6:13 with Luke 22:40, Jesus seems to be addressing the same concern from two different directions. In Matthew, Jesus teaches us to pray to the Father, "Do not bring us into temptation"—asking God to guard our path so that we do not enter circumstances in which our weakness may lead us to sin. In Luke, Jesus tells the disciples, "Pray that you may not enter into temptation"—placing the emphasis on the disciples themselves not entering or giving way when the trial comes. Matthew emphasizes our dependence upon God to keep us from entering temptation; Luke emphasizes our need to pray so that we do not enter it. Together, they express the same humble recognition: "Father, I know my weaknesses. Please guard me from circumstances in which I may fall, and give me the help I need so that, when temptation does come, I do not enter into it."

Temptations will occur, trials exist, testing happens, so the prayer isn't "God, please remove all difficult things from my life", but instead it's "Father, please don't let me enter situations where my weakness will overcome my willingness".

We will come to see that Peter at a point in his life thought he was stronger and more capable than he truly was. He had to be brought to a place where he understood his weakness apart from God. Peter later

understood in more fullness the great adversary that was attacking him. It is the evil one, Satan, that wants to devour us (1 Peter 5:8). We should ask daily for God to deliver us (aka “rescue” or “save us from danger”) out of Satan’s jaws. It is God and Jesus Christ who have the overwhelming power to save us from Satan’s desire for our destruction. The Greek allows for the ending of this to be either “from the evil one” or “from evil”. And both are true as to what we are praying that God helps us avoid. I believe it’s possible that Jesus is allowing for the richness of both ideas. We might capture all of it in wording such as “Father, I know who I am. You know where I am weak. Please don't allow me to wander into circumstances where my faith will fail. Protect me from those things that would draw me away from You, and if I do find myself there, rescue me from the evil that seeks to consume me.”

The Lord's Prayer begins with God and ends with God. Before we ever ask for our daily bread or forgiveness, we are reminded who our Father is. And when we finish praying, we are reminded that nothing has changed—God the Father still possesses “the kingdom, the power and the glory forever.” That is why we can trust Him with our every need.

Verses 14-15 – It feels significant that Jesus immediately circles back to the connection between our personal forgiveness from God and our willingness to forgive others. Jesus didn’t return to emphasize any other point of the model He had just given. That should make us pause and ask “why this one?” I think this emphasis is because this is the hardest part for us humanly. We struggle to forgive when we’ve been hurt by others. Those hurts often run so very deep and this is an area where we can really struggle to become like our Father.

There is something else I just noticed. Jesus changes the words He uses between verse 12 and verse 14. Verse 12 literally means debts, obligations or things owed. Whereas verse 14 means false steps, deviations, offenses or falling away. Why the shift? It’s my speculation

that in verse 12, Jesus uses a common economic metaphor, which was a common Jewish metaphor for sin. Sin was pictured as creating a debt before God that we cannot pay. As already mentioned, this is brought to life in the Matthew 18 Parable of the Unforgiving Servant.

So instead of repeating the exact same term “trespasses”, Jesus shifts to a new perspective --- because maybe we don’t normally think about the analogy of people’s sins against us as economic debts. We experience them as wounds, betrayals, offenses, hurts, and missteps. It’s a different perspective. This portion of the Sermon on the Mount appears to focus more on the relational damage.

Day 808 – THURSDAY: July 30th

Matthew 6:16-18

Daily Deep Dive:

Verse 16 – It’s interesting to me that after going through Matthew 5 and seeing who we are to be becoming (as we strive to become like the Father), we are now clearly shown some dangers that exist along the way. Here again we are shown that something that can be an amazing spiritual power tool, like fasting, can also be done in a way where our human nature leads us to do it for the wrong reason or in the wrong way. Similar to the “giving” in verse 1, here fasting is done so that people see that we are fasting and think highly of us for our efforts to fast. In other words, by our appearance and the way we carry ourselves, someone might ask us, “are you okay?” and we might respond, “oh, I’m just fine, I’m just fasting today!”. If we are doing this for how we appear to other people, then “mission accomplished!” God is clear that when we fast in this wrong way, that the only reward we get is whatever benefit we get from mankind’s perceptions and responses to our fasting. When we fast, there may be times someone in our family must know we are fasting so that they don’t include us in

their meal plan, etc., but often we can fast without hardly anyone knowing we are fasting.

Verse 17 – John Gill’s commentary states: “**Anoint thine head, and wash thy face**; directly contrary to the Jewish canons, which forbid these things, with others, on fast days:

"On the day of atonement, a man is forbidden eating and drinking, [ברחיצה ובסיכה](#) "and washing and anointing", and putting on of shoes, and the use of the bed."

And the same were forbidden on other fasts” [END QUOTE]

Further, the Mishnah was compiled later (around AD 200), but it preserves earlier Jewish traditions, and some fasting practices did include:

- neglecting one's appearance
- avoiding washing
- avoiding anointing
- public signs of mourning.

Here Jesus is saying we should look normal and do the same normal daily grooming things we do. For example, if every day I shower, brush my teeth, shave, comb my hair and put on deodorant, then on a day I’m fasting, I should do the same.

Verse 18 – Who do we truly want to please with our fasting? It’s of course God the Father.

So far in this chapter, Jesus has taken three of the greatest expressions of Jewish piety—giving, prayer, and fasting—and redirected all three

away from performance and back toward relationship. Is the Father's approval enough for us?

Day 809 – FRIDAY: July 31st

Preparation Day

Day 810 – SATURDAY: August 1st

Sabbath