

# ANNOUNCEMENTS

## Church of God Big Sandy

ChurchofGodBigSandy.com

April 8, 2026 • 1:00 p.m. • Sunset 7:47

### Welcome to our guests

Members of the Church of God Big Sandy welcome all guests as we worship on the seventh day of Unleavened Bread. Here is the schedule today.

**Interactive study—1:00 p.m.** . . . . . Mark Weiss

**Presentation study—2:00** . . . . . Dave Havir  
(also transmitted live)

**Church service—3:00** . . . . . Stan West

### Order of service—3:00 p.m.

**Song leader** . . . . . Neil McIver

**Pianist** . . . . . Dixon Cartwright

**Offertory** . . . . . Music selection

**Scripture reading** . . . . . Exodus 14:21–30

**Sermon** . . . . . Stan West

### Quick takes

1. Thank you—The congregation thanks Joyce Coleman and all the individuals who provide food for the congregation every Saturday and feast day.
2. Guest speakers—We are pleased to announce that we will have guest speakers for the next two Saturdays—Ken Tate on April 11 and Ben Mauldin III on April 18.

### She blamed the wrong person

A pastor had dinner at the home of a couple in his church. After he left, the wife said to the husband: "I think he stole our spoon!" A year later, the couple invited the pastor for dinner again. Unable to resist, the wife asked: "Did you steal our spoon last year?" The pastor smiled and replied: "No, but I did put it inside your Bible."

## “Pharisee, Jewish History”

The following information titled “Pharisee, Jewish History” was posted at britannica.com on Feb. 14, 2026.

### By Britannica Editors

Pharisee, member of a Jewish religious party that flourished in Palestine during the latter part of the Second Temple period (515 B.C.E.–70 C.E.). The Pharisees’ insistence on the binding force of oral tradition (“the unwritten Torah”) remains a basic tenet of Jewish theological thought. When the Mishna (the first constituent part of the Talmud) was compiled about 200 C.E., it incorporated the teachings of the Pharisees on Jewish law.

The Pharisees (Hebrew: *Perushim*) emerged as a distinct group shortly after the Maccabean revolt, about 165–160 B.C.E.; they were, it is generally believed, spiritual descendants of the Hasideans.

The Pharisees emerged as a party of laymen and scribes in contradistinction to the Sadducees—i.e., the party of the high priesthood that had traditionally provided the sole leadership of the Jewish people.

The basic difference that led to the split between the Pharisees and the Sadducees lay in their respective attitudes toward the Torah (the first five books of the Bible) and the problem of finding in it answers to questions and bases for decisions about contemporary legal and religious matters arising under circumstances far different from those of the time of Moses.

In their response to this problem, the Sadducees, on the one hand, refused to accept any precept as binding unless it was based directly on the Torah—i.e., the Written Law.

The Pharisees, on the other hand, believed that the Law that God gave to Moses was twofold, consisting of the Written Law and the Oral Law—i.e., the teachings of the prophets and the oral traditions of the Jewish people.

Whereas the priestly Sadducees taught that the written Torah was the only source of revelation, the Pharisees admitted the principle of evolution in the Law: Humans must use their reason in interpreting the Torah and applying it to contemporary problems.

Rather than blindly follow the letter of the Law even if it conflicted with reason or conscience, the Pharisees harmonized the teachings of the Torah with their own ideas or found their own ideas suggested or implied in it.

They interpreted the Law according to its spirit.

When in the course of time a law had been outgrown or superseded by changing conditions, they gave it a new and more-acceptable meaning, seeking scriptural support for their actions through a ramified system of hermeneutics.

It was because of this progressive tendency of the Pharisees that their interpretation of the Torah continued to develop and has remained a living force in Judaism.

The Pharisees were primarily not a political party but a society of scholars and pietists. They enjoyed a large popular following, and in the New Testament they appear as spokesmen for the majority of the population.

About 100 B.C.E. a long struggle ensued as the Pharisees tried to democratize the Jewish religion and remove it from the control of the Temple priests. The Pharisees asserted that God could and should be worshiped even away from the Temple and outside Jerusalem.

To the Pharisees, worship consisted not in bloody sacrifices—the practice of the Temple priests—but in prayer and in the study of God's law.

Hence, the Pharisees fostered the synagogue as an institution of religious worship, outside and separate from the Temple.

The synagogue may thus be considered a Pharasaic institution, since the Pharisees developed it, raised it to high eminence and gave it a central place in Jewish religious life.

The active period of Pharasaism, the most-influential movement in the development of Orthodox Judaism, extended well into the 2nd and 3rd centuries C.E.

The Pharisees preserved and transmitted Judaism through the flexibility they gave to Jewish scriptural interpretation in the face of changing historical circumstances. The efforts they devoted to education also had a seminal importance in subsequent Jewish history.

After the destruction of the Second Temple and the fall of Jerusalem in 70 C.E, it was the synagogue and the schools of the Pharisees that continued to function and to promote Judaism in the long centuries following the Diaspora.

## Scriptures for the season

**Exodus 14:10-12**—“And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD. Then they said to Moses, ‘Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? Is this not the word that we told you in Egypt, saying, “Let us alone that we may serve the Egyptians?” For it would have been better for us to serve the Egyptians than that we should die in the wilderness.’”

**Exodus 14:13-14**—“And Moses said to the people, ‘Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace.’”

**Exodus 14:19-23**—“And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night. Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen.”

**Exodus 14:24-28**—“Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, ‘Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.’ Then the LORD said to Moses, ‘Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.’ And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.”

**Exodus 19:5-6**—“Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.” These are the words which you shall speak to the children of Israel.”

**Exodus 20:2**—“I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.”

**Matthew 19:16-19**—“Now behold, one came and said to Him, ‘Good Teacher, what good thing shall I do that I may have eternal life?’ So He said to him, ‘Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.’ He said to Him, ‘Which ones?’ Jesus said, ‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘Honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’ ”

**Matthew 22:35-40**—“Then one of them, a lawyer, asked Him a question, testing Him, and saying, ‘Teacher, which is the great commandment in the law?’ Jesus said to him, ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.’ ”

**John 5:45-47**—“Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?”