

Labor Pains

Labor Day ----

Manna on the Sabbath: Exodus 16:14-29

When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw {it,} they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat.

"This is what the LORD has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.' "

The sons of Israel did so, and {some} gathered much and {some} little.

When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.

Moses said to them, "Let no man leave any of it until morning."

But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them. They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt.

Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."

So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it.

Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. "Six days you shall gather it, but on the seventh day, {the} sabbath, there will be none."

It came about on the seventh day that some of the people went out to gather, but they found none. Then the LORD said to Moses, "How long do you refuse to keep My commandments and My instructions?

"See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day."

a handful, one-tenth of an ephah=half a gallon dry measure

it is derived from *manan* , meaning "to allot," and hence denoting an "allotment" or a "gift." This "gift" from God is described as "a small round thing," like the "hoar-frost on the ground," and "like coriander seed," "of the colour of bdellium," and in taste "like wafers made with honey." It was capable of being baked and boiled, ground in mills, or beaten in a mortar ([Exodus 16:23](#); [Numbers 11:7](#)). If any was kept over till the following morning, it became corrupt with worms; but as on the Sabbath none fell, on the preceding day a

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double portion was given, and that could be kept over to supply the wants of the Sabbath without becoming corrupt. was daily furnished, except on the Sabbath, for all the years of the wanderings, till they encamped at Gilgal, after crossing the Jordan, when it suddenly ceased, and where they "did eat of the old corn of the land; neither had the children of Israel manna any more" ([Joshua 5:12](#)).

How is it that God made something that otherwise spoiled last for the day of Rest?

Part of the reason may lie in the fact that they kept the raw material to save for a second day, whereas when it came to the Sabbath, they pre-prepared it for consumption by boiling or baking it.

“Bear in mind that the Lord has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the 7th day; no one is to go out. So the people rested on the 7th day.”

Application: some have to work – if so, another day must be your Sabbath.

Not a day to do as you please but to return to your center point – that is Jesus. It must be a day that is spiritually focused. Sunday is nice because we do so much of that in a church setting, it formalizes that experience for us.

A church in labor -

1. Laboring as unto the Lord (SPIRIT of Labor)

1a. What is Labor: Is it normal, natural, why do we hate it so? Yet there are labors we seem to love! The bible speaks of the sluggard who won't even raise his hand to his mouth to feed himself. There is a difference between one who only loves pleasure, self interest, ease and one who understands labor and a rest from labor.

1b. We will labor here on earth for our lives, to go to heaven and labor there as well? We will get bigger jobs based upon our diligence here in the small things?

2. Giving birth – are we giving birth to new Christians? Is this appropriate for this sermon?

3. Everyone doing their part – everyone laboring for the Lord?

4. No such thing as retirement – Definitely a reference to this.

5. Resting from your labors (including the Sabbath and Hebrews "there exists a rest...")

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"
~Matthew 11:28~

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." ~1
Corinthians 3:13-15~

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Bob Higgins

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Revealed by fire...our work. Work that lasts or doesn't last. That is the question. W
**That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work,
and increasing in the knowledge of God;" ~Colossians 1:10**

1. What is Labor

- a. Labour is an organic element of human life. The Book of Genesis says that in the beginning "there was not a man to till the ground" (Gen. 2:5). Having created the Garden of Eden, God put man in it "to work it and to take care of it" (Gen. 2:15).
- b. Labor is the creative fulfillment of man who was called to be the co-creator and co-worker of the Lord by virtue of his original likeness of God.
- c. However, after man fell away from the Creator, the nature of his labor changed:
 - i. "In the sweat of thy face shalt thou eat bread, till thou return into the ground" (Gen. 3:19).
 - ii. The creative component of labour weakened to become mostly a means of sustenance for the fallen man
- d. The word of God does not only draw people's attention to the need of daily labor, but also sets a special rhythm for it.
 - i. The fourth commandment reads: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all your work; but the seventh day is the sabbath of the Lord the God: in it you shall not do any work, thou, nor your son, nor your daughter, your manservant, not your maidservant, not your cattle, nor your stranger that is within thy gates" (Ex. 20:8-10).
 - ii. By this commandment of the Creator the human labor is compared to the divine creative work that made the beginning of the universe.
 - iii. The commandment to observe the sabbath is substantiated by the fact that in the creation "God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3).
 - iv. This day should be dedicated to the Lord so that everyday chores may not divert man from the Creator. At the same time, the active manifestations of charity and selfless aid to one's labours are not violations of the commandment: "The sabbath was made for man, and not man for the sabbath" (Mk. 2:27). In Christian tradition, the first day of the week, the day of the Resurrection of Christ, has been a day of rest since the apostolic times.
- e. Labor – Ecclesiastes –
 - i. *What profit has a man of all his labour?* All he gets by it will not supply the wants of the soul, nor satisfy its desires, will not atone for the sin of the soul, nor cure its diseases, nor contravene the loss of it; what profit will they be of to the soul in death, in judgment, or in the everlasting state? The fruit of our labour in heavenly things is *meat that endures to eternal life*, but the fruit of our labour for the world is only *meat that perishes*. *Matthew Henry commentary*

- ii. Eccl 2:22-24: For what does a man get in all his labor and in his striving with which he labors under the sun? Because all his days his task is painful and grievous; even at night his mind does not rest. This too is vanity. There is nothing better for a man {than} to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of God.”
- f. What about the story about your laboring in self-employment; how you had desired it for your entire life to be successful and self employed, that it seemed that it held the greatest challenge and dream fulfillment. Yet once you had it's success, it was elusive. You grew to the largest of your size in Ft. Worth and yet you were no better off than when you had one part-time employee because the burden was bigger and greater.
- g. And then I went to my pastor and he shared that what I was experiencing was a sort of mid-life crisis. That I had stopped to evaluate my life and found that my ladder was leaning on the wrong wall. I had a calling to pursue and was not doing it. I was chasing a dream, but the dream was my own, not God's. God was gracious and allowed me to experience my dream and to experience the lack of fulfillment that dream actually held. My work was “grievous to me.” Now that is easy to say if you are employed, but the process of getting there was through unemployment. My self-employment came about as a result of being unemployed.
- h. About that time our church had what was called, a “Life Purpose Seminar” which dealt with life issues and answered the significant question, “WHY AM I HERE?” It was composed of a variety of topics, including what we will be addressing over the next 5 weeks when I begin my series on “Discovering Your Shape.”
 - 1.
 - ii.
 - i. Manna: - Manna on the Sabbath: Exodus 16:14-29
 - i. Did you notice what Yahweh told the people (via Moses) to "bear in mind"? "The Lord has given you the Sabbath." God is drawing a relationship between two of his great gifts—manna and the Sabbath. The Sabbath was to take precedence over the need to spend hours out on the desert floor gathering little grains of manna. God knows people have to eat, but he knows better that they need to rest and to learn from Him the purpose of life. This was not an either/or situation. The Sabbath, after all, was a feast day. So God provided both food and rest—His way.

- ii. The test wasn't over whether to eat or keep the Sabbath, it was to simply take God at his word, trust him enough to obey him. God would then provide a double manna portion on Friday and give them Saturday off for worship and rest. What a deal.
- iii. In order for his people to enjoy his Sabbath gift, God had to do another miracle with the miracle bread. That imbedded timer which made it rot and stink after 24 hours is now programmed to ignore that parameter action-set for Friday deliveries only. Consider that. Additionally, the angels who send the manna are instructed to drop a double portion on Friday in order for the nation to enjoy a restful Sabbath. Fathom God's elaborate Sabbath preparations!

This was no minor event, but a major episode featured prominently in the *Torah*. Consider how God marshaled the heavenly host and the physical elements to provide a way for his people to keep the Sabbath—and still be nourished by grain grown in heaven. Utterly amazing! God graciously gave his people two gifts—the Sabbath and manna—and he was determined they would enjoy both. Can we ever doubt God's willingness and ability to involve himself in all the details necessary for us to obey him? I'm struck with the several similarities between manna and the Sabbath. Both came as divinely created "miracles": the Sabbath when God created the world; manna when God created a nation. Both picture deliverance and salvation. Both point to Christ who is the "bread of life" and "Lord of the Sabbath"—the way to life and rest in the Paradise Kingdom of God. When Christ walked through the grain fields on the Sabbath his disciples ate and fellowshiped with their master. When criticized, he justified his actions by David's eating of the "consecrated bread" that symbolized God's provision of daily bread, like the manna. It was on that occasion that he declared himself Lord of the Sabbath (Mk 2:23-28).

The deeper meaning of the manna episodes was not lost on Moses. To the new generation about to enter the land of promise, Moses reviews the highlights of the forty years of wandering that tested the hearts of God's people.

He humbled you causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord. (Dt 8:3)

This manna was *a new thing* God did. A total surprise with no precedent. It behaved "strangely." It "kept the Sabbath," even if the people did not. The manna responded to its maker. To enjoy it the people had to follow God's words regarding its harvesting and handling. Following God's

words proved key to having enough to eat. Living by, trusting, and believing God's words proved the only path to the promised land.

Manna, like bread, sustains but does not guarantee life—even if it comes from heaven. God had a far greater point to make with manna—a fundamental truth—that life comes from God, from his words, which if obeyed, impart life to those who follow Him.

- j. “Bear in mind that the Lord has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the 7th day; no one is to go out. So the people rested on the 7th day.”
 1. This is a pattern for our lives.
 2. We MUST labor – it is not only necessary but is part of who we are. We labor 6 days and rest one. While in America, we labor 5 days (at a job) I guarantee we labor to keep what we got for another day (mowing the yard, painting, etc). And the 7th (or in our case, Sunday) we are called to rest.
 - a. While we may find it difficult to set apart Sundays for the Lord, we should try to avoid having to work on that day.
 - b. Chariots of Fire
 - c. What kind of “rest” are we supposed to have?
2. Lets look closer at The Sabbath
 - a. "It shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth, and on the seventh day He ceased from work and was refreshed." [Exodus 31:17 *The New JPS Translation*] When we celebrate *the Sabbath* as a day of rest, we commemorate God's creation.
 - b. In modern America, we take the five-day work-week so much for granted that we forget what a radical concept a day of rest was in ancient times.
 - i. The weekly day of rest has no parallel in any other ancient civilization. In ancient times, leisure was for the wealthy and the ruling classes only, never for the serving or laboring classes.
 - ii. The very idea of rest each week was unimaginable. The Greeks thought Jews were lazy because they insisted on having a "holiday" every seventh day.
 - c. Thus, by resting on Sabbath, we are reminded that we are free.
 - i. In the commandment in Deuteronomy the reason given for not doing any work on *Sabbath* is: "Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an

- outstretched arm; therefore the Lord your God has commanded you to observe the Sabbath day." [Deuteronomy 5:15 *The New JPS Translation*]
- ii. Rather than being slaves to our daily work, we proclaim our freedom with *Sabbath*, putting the daily work aside, and treating ourselves as free, taking care of ourselves with prayer, study, relaxation, good food and visiting with family and friends
 - iii. But in a more general sense, Sabbath frees us from our weekday concerns, from our deadlines and schedules and commitments. During the week, we are slaves to our jobs, to our creditors, to our need to provide for ourselves; on Sabbath, we are freed from these concerns, much as our ancestors were freed from slavery in Egypt.
- d. Why *Sabbath*? It is our oasis in time, a day when we leave the rat race behind, ignoring business concerns, household tasks, e-mail and a myriad of other irritants of everyday life.
 - e. The “rest” of Sabbath is not a passive, simple desisting from work and labor, to refresh our ability to continue working. On the contrary, it is itself a form of work: “The children of Israel shall observe the Sabbath, to make the Sabbath.” (Exodus 31:16) It is something positive, to be made and created every week, in an active sense. The Ten Commandments thus ordain: “Remember the Sabbath-day to sanctify it.”
 - f. Aryeh [Carmell](#) describes [shabbat](#) as the control rod in the atomic pile of our genius:
 - g. The consciousness of Sabbath (“**Remember the Sabbath-day**”) is to be continuous, every day.
 - i. In Jewish tradition, therefore, there are no names for the six weekdays.
 - ii. Each day is referred to in relation to Sabbath: “the first day toward the Sabbath; the second day toward the Sabbath;” and so forth.
 - iii. One of the important miracles of the Exodus was that of the Manna. For forty years, some three million people were literally fed by a miracle. This miracle, a lesson for the ages, dramatically demonstrates G-d's involvement, in the day to day life of each one of us. In order that the Jews not forget that it was a miracle, the Manna was presented in a most unique way. It only appeared six days a week, but was absent on the Sabbath. The miracle of the Manna paralleled the miracle of Creation.
 - iv. **Mark 3:1-5**: In this and many other Gospel passages, Jesus was severely criticized by the Pharisees because he collected food and healed people on the Sabbath. Jesus observed the Sabbath, but criticized the Pharisees' overly strict rules and regulations

concerning the day of rest. He emphasized throughout his ministry a different purpose for the Sabbath: a day to be enjoyed by the believer, and a time when many normal activities were quite permissible.

- h. The Torah calls the Sabbath an everlasting sign between G-d and Israeli.
- i. What does the Torah mean when it says that G-d rested?

Was He tired? Had He worked too hard? Was Creation an exhausting task?

Is the Torah so naive that it looks at G-d in such anthropomorphic and human terms? Does it really assume that G-d needed a rest after six days of hard work, just like any other laborer?

Of course not. The Bible itself says (Isa. 40:28), "Do you not know? Have you not heard? The L-rd, the everlasting G-d, Creator of the wide world, grows neither weary nor faint."

G-d did not rest because He was tired or overworked. Even creating a universe is not hard work for G-d. Our sages teach us that it involved less effort than to pronounce a single letter. ³

G-d rested in another sense. He rested when He stopped creating ---when He no longer interfered with His world. This gives us an insight into the Torah's definition of Sabbath rest.

We rest in a Sabbath sense when we no longer interfere with the world. In this way, we emulate G-d's rest on the Sabbath, when He stopped interfering with His world.

During the six days of Creation, G-d asserted His mastery over the universe by actively changing it. On the Sabbath, He "rested" by no longer asserting this mastery.

We emulate G-d by relinquishing our mastery over the world on the Sabbath.

We now have a new understanding of work that makes the entire concept of the Sabbath make sense.

This is our definition:

Work, in the Sabbath sense, is an act that shows man's mastery over the world by means of his intelligence and skill. 4

We now also have a definition of rest:

Rest, in Sabbath sense, is not interfering with nature nor exhibit- mastery over it. It is a state of peace between man and nature

- j. In the account of creation, the Torah says (Gen. 2:2), "G-d finished on the seventh day."

The Midrash asks an obvious question. If G-d rested on the seventh day, how could He have finished on the very same day? If He did nothing on the Sabbath, then obviously, He finished on the sixth day.

The Midrash gives us a most profound answer. It says that *on the Sabbath, G-d created Rest.*

- k. The New Testament does not anywhere make Sunday holy, neither does it make the Sabbath holy. The emphasis had been taken away from the day and placed on Christ, making the observance of particular days no longer necessary.
- l. **The Didache (or The Teaching of the Twelve Apostles) 14:1 (c. 70 A.D.)**
"On the Lord's own day gather together and break bread and give thanks, having first confessed your sins so that your sacrifice may be pure." (12)
- m. **The First Apology of Justin, Chapter 67 (abt 165 ad)**
"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things ... But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead." (17)
- n. **Colossians 2:16-17 "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival or a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come, the reality, however is found in Christ."**

3. Sunday has not replaced Saturday as the Sabbath. Rather the Lord's Day is a time when believers gather to commemorate His resurrection, which occurred on the first day of the week. Every day to the believer is one of Sabbath rest, since we have ceased from our spiritual labor and are resting in the salvation of the Lord (Hebrews 4:9-11).

- a. John Calvin took a similar position. He wrote,
 - i. There were three reasons for giving this [fourth] commandment: First, with the seventh day of rest the Lord wished to give to the people of Israel an image of spiritual rest, whereby believers must cease from their own works in order to let the Lord work in them. Secondly, he wished that there be an established day in which believers might assemble in order to hear his Law and worship him. Thirdly, he willed that one day of rest be granted to servants and to those who live under the power of others so that they might have a relaxation from their labor. The latter, however, is rather an inferred than a principal reason.
 - ii. As to the first reason, there is no doubt that it ceased in Christ; because he is the truth by the presence of which all images vanish. He is the reality at whose advent all shadows are abandoned. Hence St. Paul (Col. 2:17) affirms that the sabbath has been a shadow of a reality yet to be.
- b. Thus not only is every seventh day holy, but it hallows and sanctifies the remaining days as well. Isaiah 58:13-14:
 - i. *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, then you shall delight yourself in the Lord; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the Lord has spoken.*

Thus, in Christian use of the “first day of the week” as being the new Sabbath is based upon the new creation. Jesus makes this wonderful call to us who are in need of rest:

Matthew 11:28-30

And this rest can be experienced every day in Jesus. He is our Sabbath rest now. This does not mean that one cannot keep the Sabbath if one wishes to, but it should be known that it is no longer mandatory or necessary for salvation, since we have been liberated from the Old Covenant by Christ's work on our behalf and brought into a greater, more glorious covenant. A covenant that is not dependent on keeping days, rituals, or other symbols of the Old Covenant, but on faith in Jesus Christ and love for one another. It should also be

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known that one who chooses to worship on the seventh day of the week does not mean that person is a legalist, just as one choosing another day of the week to worship does not mean that person is in error by doing so. Both fall within the framework of Romans 14:5, where Christians are also called upon not to judge each other based on what day or days they choose to assemble to worship God.

- c. **It is finished:** “Six days you shall labor and do all your work; but the seventh day is Sabbath unto the Lord your God, you shall not do any work.”
 - i. The mandated rest of Sabbath is not only to desist from actual work. It implies also a mental rest: removing from your mind all thoughts or concerns about work, about the mundane involvements of everyday life. It requires an attitude of “all your work and needs are finished, taken care of.”
 - ii. In the same way, we as Christians have entered into the Sabbath of our salvation. WE do not work for it as it is Finished, provided for us. God provided for our eternal security. We do not have to earn his love. He has provided it freely and generously to us in the person of Jesus Christ.
 - a. In fact, when Jesus said, “it is finished” he meant that the the work is done. DONE! You and I cannot and should not try to do it. He has done the work. Anything we do now is to live out what He is doing here on earth and not to try to earn our place with Him. It is finished. (move the stuff above to here)
2. **Since the Old Covenant is no longer in effect**, the sabbath it required is also no longer in effect. Consequently, those who enter into this New Covenant with God through belief in Jesus Christ are told to ignore those who judge them for not observing sabbaths (Colossians 2:16f). Furthermore, God approves the believer who "esteems every day alike" (Romans 14:5).
3. ***The Christian sabbath is that of the New Covenant.*** It is not one day of the week. It is rather that spiritual rest which is found in Jesus Christ, the Mediator and Surety of this "better covenant" (Hebrews 7:22; 8:6). He has fulfilled all the work God required for the salvation of His people (John 19:30), and therefore rested from all His saving work. Everyone who trusts in Him for salvation enters into His rest, and forevermore ceases working to obtain God's blessings (Matthew 11:28f). "There remains therefore a rest [or sabbath-keeping] for the people of God. For he who has entered His rest has himself also ceased from his works as God did from

His Let us therefore be diligent to enter that rest, lest anyone fall ... [in] unbelief" (Hebrews 4:9-11).

iii. John 6:31-40"

1. "Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.' " **32** Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. **33** "For the bread of God is that which comes down out of heaven, and gives life to the world." **34** Then they said to Him, "Lord, always give us this bread." **35** Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. **36** "But I said to you that you have seen Me, and yet do not believe. **37** "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. **38** "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **39** "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. **40** "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

iv. A person who emigrates to another country, or becomes a citizen of another country is no longer under the laws of their old country. If you move from England to the USA, you are no longer under the jurisdiction of England but of America. So too with the Christian and Jew. We are no longer under the legalisms of the law but under the "law of Christ" which requires our lives are filled with His love and obedience to his commands. The strict obedience to the Sabbath is not required.

1. The Sabbath was the "sign" of the covenant to the Jew.
2. The Lord's Supper is the sign of the covenant to the Christian.

Christians are also encouraged to meet together regularly for the purpose of building up one another's faith and hope. Receiving pastoral teaching is a key ingredient to spiritual growth. But this growth is best nurtured and brought to maturity by Christians not failing to assemble together. This passage in Hebrews 10 says it best: [**Hebrews 10:23-25**](#)

3.

As a reminder to Israel of God's daily food, Moses had some of the manna put in a jar and kept in the ark. The ark is long lost and we can assume the manna is too. It doesn't matter. There is no present power in either. Three-and-a-half millennia ago, Manna was a life-giving gift from God that many in Israel treated with contempt, calling it "that worthless manna." Those folk choked on the meat they craved and never entered the land of promise.

The manna of Moses day no longer is. An eternal manna sustains us today: the Son of God, the living bread of life—the Word. Living by every word of God was and remains the only Way to life.

That other gift of God, the Sabbath, unlike manna, was not lost in history, but continues its weekly cycle. It is time, it doesn't spoil and can't be put in a jar and saved. Yet it passes and can be wasted. Yet the Sabbath comes fresh again every week, open to be enjoyed with God or ignored as common. Like manna, it too contains a great and profound lesson—a fundamental truth: God is the creator and deliverer (Ex 20:11; Dt 5:15) and our ultimate calling is to be at rest and in fellowship with him. The Sabbath pictures that future rest as the Kingdom of God.

Jesus confirmed the Sabbath was made for man (Hebrew, *adham*). It was made when man was made and was the first holy thing, a gift from God to man, with love. The Second *Adam*, Christ, has declared himself Lord of the Sabbath. Through Christ the Sabbath becomes our day of rest and symbol of his promised kingdom. He calls, "Come to me, all you who are weary and burdened, and I will give you rest" (Mt 11:28).

It disturbs me that people regard the Sabbath as undesirable, like our faithless forefathers did the manna. I believe they disrespect a gracious gift of God—rich in meaning and abundant in benefits. They deprive themselves. Perhaps we can help these folks change their view. Would that please our leader, the *Bread of Life*, the *Lord of the Sabbath*?

Application: some have to work – if so, another day must be your Sabbath.

1. Sunday is not a day to do as you please but to return to your center point – that is Jesus. It must be a day that is spiritually focused. Sunday is nice because we do so much of that in a church setting, it formalizes that experience for us. Our Sunday must be PREPARED for and used for refreshment TOWARD God, not spent upon ourselves without a thought for its purpose.

2. Labor is not a bad thing, but keep in mind it will NEVER SATISFY. It is a means to living, it must not become our IDENTITY. It is soooooo easy to make our work our identity.

I am a welder. I am a doctor. No, what you do comes from who you are. If you are a doctor (in your profession) and your life purpose is about healing, then that is your identity. This is why it is so devastating when people lose their jobs!

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3.

The Ten Commandments of the New Testament Minus One

The Ten Commandments of the Old Testament

[Exodus 20:3](#)

[Exodus 20:4](#)

[Exodus 20:7](#)

[Exodus 20:8](#)

[Exodus 20:12](#)

[Exodus 20:13](#)

[Exodus 20:14](#)

[Exodus 20:15](#)

[Exodus 20:16](#)

[Exodus 20:17](#)

The Ten Commandments of the New Testament

[Acts 14:14-15](#)

[1 John 5:21](#)

[James 5:12](#)

No Corresponding Commandment

[Ephesians 6:1](#)

[Matthew 5:21-22](#)

[1 Corinthians 6:9-10](#)

[Ephesians 4:28](#)

[Colossians 3:9](#)

[Ephesians 5:3-5](#)