

November 12th, 2023

# I AM the Sabbath

Exodus 16:22-36

## **I AM the True Bread**

Recall in v.1-21 Israel grumbles against God accusing Him of bringing them into the wilderness only to kill them of hunger. Instead of destroying them, God graciously sends them manna from Heaven. He does this every single week for 6 days a week for 40 years all the way until they reach the Promised Land. This manna was angel's food (Psalm 78:25), like wafers made with honey (v.31). It was not lima beans but an all-satisfying feast in the wilderness. We learned that this manna was a test for Israel to see if they would walk in Yahweh's law or not (v.4). All of this typified the Lord Jesus Christ who when He provided bread in the wilderness feeding the 5,000 claimed to be the True Bread sent from Heaven to give life to the world (John 6:33).

## **I AM the Sabbath**

This morning we discover the connection between the giving of the manna and *the Sabbath*. There is a Divine connection between feasting and resting, between work and worship. And this also was part of Israel's testing. They have been delivered, now will they obey? Will they find their rest in the LORD? Dear congregation, remember that this part of Exodus typifies our sanctification. We once were slaves to sin as Israel was to Pharaoh, but now we are slaves to Christ. Now that we have been delivered, will we find our rest in the LORD? Just as Jesus Christ is the Bread of Life feeding us, satisfying our

hearts, nourishing our spirits—so He is the True Sabbath and He gives us a day

### *The Big Idea...*

Jesus Christ is the True Sabbath, and He commands us to rest in Him every Sabbath Day

of rest every week until we make it to the Promised Land. Will we rest in Him?

#### **The juxtaposition of commands and blessings**

Children, boys and girls does that strike you as strange? God *commands* us to *rest*. Aren't God's commands supposed to be burdens? Isn't that what the serpent suggested to Eve—that obeying God's commands are a burden? But ask yourself, is feasting a burden? Is resting a burden? No. Whatever God commands is a blessing. He is the God who commands only joy in our lives. "For this is the love of God, that we keep his commandments. And his commandments are not burdensome" (1 John 5:3). So we must reject Satan's lies when as we approach this idea of Sabbath. God's commands are all feasting and resting.

★ Our Doctrine

★ Our Duty

★ Our Delight

## I. Our Doctrine

### A double portion on the sixth day

First look at v.5, when God told them He would give them manna, He told them on the 6th day there would be a double portion available for them to gather. “On the sixth day, when they prepare what they bring in, *it will be twice as much as they gather daily.*” Look how they respond when this happens in v. 22 “On the sixth day they gathered twice as much bread, two omers each [4 quarts for each person]. And when *all the leaders of the congregation came and told Moses.*” Stop. Why did they go to Moses tell him about this double portion? They were surprised. For 5 days every Israelite receive 1 omer of manna each, but now on the sixth day, it’s double. What does this mean?

### Tomorrow is the Sabbath<sup>1</sup>

So Moses tells them. Look at v.23 “He said to them, “This is what the LORD has commanded: ‘Tomorrow is a day of solemn rest, a holy Sabbath to the LORD;’” Stop. This is the first explicit reference in the OT *to Sabbath observance.*<sup>2</sup> And notice it happens well before Israel receives the 10 commandments at Mt. Sinai in Exodus 20. That’s an important clue that we’ll come back to. Sabbath means “to *rest* or stop or cease from work.”<sup>3</sup> The Sabbath *day is the day of rest—*

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<sup>1</sup> The Sabbath is so very significant in Exodus. It’s mentioned 1) in Exodus 12:15-16 as part of the Passover celebration; 2) in Exodus 13:6-7 enshrining it as a yearly celebration 3) here in Exodus 16 with the Manna; 4) at Mt. Sinai with the 10 Words; 5) in Exodus 31:12-17 declaring the Sabbath to be an everlasting sign between Yahweh and Israel and the penalty for breaking it; 6) in Exodus 34:21 clarifying the Sabbath to be observed in plowing time and in harvest time and 7) in Exodus 35:1-3 laying out some Sabbath regulations. In all, the Exodus treats of the Sabbath no less than 7 times, and all are very significant.

<sup>2</sup> I believe Genesis 2:1-3 implies a duty for mankind, but it’s not explicitly put in an imperative at that place.

<sup>3</sup> Source: <https://www.gotquestions.org/Jesus-Sabbath.html> Accessed November 11, 2023

the day to cease from all ordinary work.<sup>4</sup> It is as Moses says in v.23 “a *holy* Sabbath”—meaning this day was to be a set-apart-rest—different than all other rests. It is utterly unique from the other six days. God commanded Israel to take a one-day vacation from their labors every single week. That’s the most unrefined way to say it—because the Sabbath is so much more than a vacation—but it highlights the infinite difference between Israel’s old master Pharaoh and Israel’s new master Yahweh.

### **The reprobated man**

Under Pharaoh the Israelites never got a day’s rest.

- 1:11 says he “set taskmasters over them to afflict them with heavy burdens”
- 1:12 says he “oppressed” them.
- 1:13 says he “made the people of Israel work as slaves.”
- 1:14 says he “...made their lives bitter with hard service.”<sup>5</sup>

Scholar John Currid reports “no concept of Sabbath rest has been found in ancient Egypt.”<sup>6</sup> For two centuries Israel didn’t have one day’s rest. Dear congregation do you see how this is a type of the reprobate man? Israel in bondage to Pharaoh represents the wicked man enslaved in his own sin. And what does the Scripture say about him? He never has rest. Isaiah 57:20 “But the

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<sup>4</sup> I say ordinary because the part of the Sabbath includes doing ‘works’ of mercy and necessity. See Larger Catechism Q. 60

<sup>5</sup> 5:7-8 says he Later he forced them to make bricks without straw, and then had them beat when they failed (5:14).

<sup>6</sup> Philip Graham Ryken, *Preaching the Word: Exodus, Saved for God’s Glory*, (Wheaton, IL.: Crossway, 2015), pg. 407

wicked are like the tossing sea, *which cannot rest...*” “There is no peace [*no rest*] for the wicked, says the LORD” (Isaiah 48:22).

### **The redeemed man**

But when God redeemed Israel by the blood of the Passover Lamb, He immediately gave them a day of rest every single week. And this rest was a *paid vacation*. God provided a double portion of the manna on the 6th day so that their needs were taken care of without their having to work. Nearly 8 weeks of paid vacation every year, and that is before we even calculate the 3 yearly feasts. Don't you see how this typifies the redeemed man? Those who have been washed by the blood of the Lamb, who have been delivered from the domain of darkness and transferred into the Kingdom of God's beloved Son have true rest for their souls. Hebrews 4:3 “For we who have believed [in the Son] *enter that rest*”

### **Weekly soul rest**

And this soul rest was to be experienced every single week. Every single week they were to remember what God had done for them. Mark this. God tells them in Deuteronomy 5:15 says “You shall *remember* that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. *Therefore* the LORD your God commanded you to keep the Sabbath day.” The Sabbath day was day for Israel to remember that Yahweh had redeemed them from the Dragon.

### **Preparing for the Sabbath**

And Israelites were to prepare themselves for it. Halfway through v.23 “bake what you will bake and boil what you will boil, and all that is left over lay

aside to be kept till the morning.”” They were to not only gather the manna needed for the Sabbath on the 6th day *but* they were to prepare all of it in advance *so that* minimal labor would have to be done on the Sabbath. And here, unlike the other days 5 days of the week, the manna would not breed worms and stink when kept over night. As v.24 says “So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it.”

### **Even God ‘rests’**

v.25 Moses said, “Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field.” Fascinating! They won’t find the manna in the field on the Sabbath. This is reinforced and expounded on in v.26 “Six days *you shall gather it,*” Stop. The verb here is in the imperfect tense which indicates an ongoing continuous action. This was to a perpetual command to Israel. Every single week they were to gather the manna for six days in a row “but”—end of the verse—“but on the seventh day, which is a Sabbath, *there will be none.*” In v.25 and v.26 we see that even God “rests” on the Sabbath. He doesn’t produce the miracle of the manna on this day. He ceased from certain activity on this day.<sup>7</sup>

### **A Sabbath “to the LORD”**

But I want you to notice the repeated phrase “*to the LORD*” in v.23 and v.25.

v. 23 “Tomorrow is a day of solemn rest, a holy Sabbath *to the LORD*”

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<sup>7</sup> Peter Enns comments: “It is not simply that the Sabbath is ‘observed’ by the Israelites in that they refrain from gathering food. Rather, it is God who refrains from supplying the food. It is he who ceases working, so that no manna...is too be found.” Ryken, pg. 404

v.25 “Eat it today, for today is a Sabbath *to the LORD*”<sup>8</sup>

The Sabbath is “*to the LORD*.” Two things must be observed here. **First**, the Sabbath is not about total inactivity, but about **specialized activity**. The Sabbath was not instituted so we could do nothing. It was instituted so that we could concentrate all our activity “*to the LORD*.” **Second**, our Sabbath rest is *to the LORD* because our rest is *in the LORD*. Israel’s rest—our rest—isn’t an abstract rest. Children, boys and girls when you rest at night, do you rest floating in the air? No. What do you rest in? You rest *in your beds*. Sabbath rest is a resting *in the LORD*. This is part of the difficulty that so many people have with the Sabbath, because they’ve de-personalized it, they abstracted it. Sabbath is to the LORD, because Sabbath is in the LORD. Specifically, our Sabbath is in the Lord Christ, who came into the world to be our Sabbath.

### **Our Doctrine: Christ our Sabbath who gives us sabbath**

That brings us to **our doctrine**: *Jesus Christ is the True Sabbath, and He commands us to rest in Him every Sabbath Day*. Consider three proofs of this doctrine.

#### **Proof #1: Matthew 11:28-29**

Please turn with me to Matthew 11:28-29. Pastor Luke preached on this last week. Look at the invitation that Jesus gives. “Come to me, all who labor and are heavy laden, and *I will give you rest*.<sup>29</sup> Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, *and you will find rest for your souls*.” Where is rest found? In the Person of Jesus Christ. He is Rest Incarnate. This is

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<sup>8</sup> Moses used this phrase earlier in Exodus to tell Pharaoh what Israel was going to do when they were set free. Exodus 10:9 “Moses said, “We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast *to the LORD*.” (also see Exodus 3:18; 5:1)

how all His I AM statements works. It's sign and substance, type and antitype. Jesus said in John 6:35 "I am the Bread of Life." Bread is the sign. Jesus is the substance. Physical bread satisfies man's hunger. So Jesus satisfies the hunger of the soul. Jesus said in John 8:12 "I am the Light of the World." Light is the sign. Jesus is the substance. Physical light enables man not to walk in the darkness. So Jesus rescues our souls from the darkness. Here it's no different. The day of rest is the sign. Jesus is the substance. The weekly sabbath gives us rest from our work. So in Jesus Christ, the True Sabbath, we find rest for our souls. "Ah" but you say, "there is no mention of Sabbath here." Look at the very next passage in Matthew 12. Look how God arranged the Scripture to prove this very point! What is the subject? Jesus is Lord of the Sabbath.

### **Proof #2: Matthew 12:8**

What was the issue in these verses?<sup>9</sup> The Pharisees had abstracted the the Lord from the Sabbath. Sabbath keeping had turned into a superstition of man-made rules. They called foul on Jesus' hungry disciples for plucking heads of grain to eat on the Sabbath.<sup>10</sup> Jesus corrects them in essence by saying that the Sabbath is meant to restore man not ruin him with hunger. The Sabbath was meant for mercy not malice. And then so that they wouldn't miss the point, Jesus re-centers the Sabbath in v.8. "...the Son of Man is Lord of the Sabbath." In other words Jesus is saying "I AM Master of this Day. I invented it. I alone can give the right meaning of it. I determine everything about this Day, because this Day is about Me. I AM LORD of the Sabbath."

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<sup>9</sup> Probably Jesus' greatest controversies revolved around Him 'working' on the Sabbath.

<sup>10</sup> What a parallel between this passage in what we find in Exodus 16!



### **Proof #3: Hebrews 4:2-3**

Please turn to Hebrews 4. For three chapters the author of Hebrews has been laboring to demonstrate that Jesus is superior to all the angels in Heaven (ch. 1); that He is the True and Better High Priest (2:17) and Apostle (3:1) and that He is counted worthy of more glory than Moses (3:3). Then beginning in 3:7 he begins to make the argument that Jesus is the True and Better Sabbath. But those Israelites in the wilderness didn't enter into His rest because of their unbelief. Look at what he says in Hebrews 4:2-3 "For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. <sup>3</sup>For we who have believed enter that rest..." Do you see? Those who believe in Christ enter the rest. When we are united to Christ by faith, we enter the rest because He is Rest itself. He is what every Sabbath day ever pointed to.

That's **our doctrine**: *Jesus Christ is the True Sabbath, and He commands us to rest in Him every Sabbath Day.*

## **II. Our Duty**

### **Elenctic Use**

Our **first duty** is to *answer an objection*. Someone will say "Fine you demonstrated that Jesus is the True Sabbath, but *not* that He commands us to rest from our work every Sabbath Day. This was a law to Old Covenant Israel and we are under no such obligation in the New Covenant." How do we answer? Well, why don't we say the same thing about marriage? "Marriage

between one man and one woman is a part of the Old Covenant laws, and we are under no such obligation in the New Covenant.” We don’t say that because marriage predated the Old Covenant God made with Israel at Mt. Sinai, marriage is a creation ordinance. The law of marriage is binding on all mankind, because that is how God created us. Genesis 2:24 “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.” Likewise Sabbath is a creation ordinance. Genesis 2:3 “God blessed the seventh day and made it holy, *because on it God rested from all his work that he had done in creation.*” Here in Exodus 16, God is commanding Sabbath observance because it’s a creation ordinance not because it’s part of the Old Covenant.<sup>11</sup> Fundamental to being a human being is our resting—our Sabbathing—in the Lord. Dear congregation, Israel is a *type* of redeemed man. God re-created them and called them back to that original design to rest on the Sabbath so they could contemplate what God had done, so they could rest and rejoice in Him. That’s what God does for us. He has redeemed by the work of Jesus Christ, He has re-created us and now He is calling us to that rhythm of paradise. That we would rest from all our works every Sabbath so we could rest in Him.

### **Informatory Use**

Our **second duty** is consider some reasons *why* men refuse to rest. Look at v.27 in our passage. “On the seventh day some of the people went out to

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<sup>11</sup> How do we know? Three reasons 1) Because the Old Covenant doesn’t *formally* begin until Exodus 20 when God gives the 10 commandments. By placing the Sabbath command *here*, before the inauguration of the Old Covenant God is reinforcing it as the creation ordinance. God was re-creating humanity in Israel. In creation God worked and then ceased from His work on the Sabbath. In recreation, Israel is now commanded by God to work and then cease from her work on the Sabbath. 2) Consider the timing here in Exodus 16, 6 days of work, 1 day of rest. Why did God choose that rhythm? Why not 9 days of work, 1 day of rest? Or any other combination? Because this Sabbath rhythm followed what God did in the beginning. 3) Consider the 4th commandment itself. Why are we to “Remember the Sabbath and keep it holy?” Because Exodus 20:11 “...in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day.”

gather, but they found none.” They refused to rest. Why? Philosopher Josef Pieper calls the man who refuses to rest *the proletarian man*. He says “The proletarian is the man who is *fettered* to the process of work.”<sup>12</sup> The proletarian man is a slave to his work. Here in v.27 some of these Israelites were slaves to their work. They refused to rest even though God commanded them to. Why? What are the reasons men refuse to Sabbath? Consider just three reasons.

### **1. Some refuse to rest because they don’t believe they have enough.**

No doubt some of these Israelites who worked on the Sabbath did so because they didn’t believe they would have enough manna. They believed their sustenance their livelihood ultimately depended upon themselves. They failed the Sabbath test (v.4) And God immediately rebukes them for it. Look at v.28-29 “ And the LORD said to Moses, “How long will you refuse to keep my commandments and my laws? <sup>29</sup> See! The LORD has given you the Sabbath; *therefore on the sixth day he gives you bread for two days*. Remain each of you in his place; let no one go out of his place on the seventh day.” God gave them enough bread on the 6th day for the Sabbath. And this is a enduring promise for you today dear child of God. The LORD will provide enough for you in 6 days so you can rest from your work on the Sabbath. Psalm 37:25 “I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread.” It is a lie that God will not provide for His own.

### **2. Some refuse to rest because they believe external forces compel them.**

Please turn to Exodus 34:21. The Larger Catechism q.60 speaks of works of mercy and necessity being lawful on the Sabbath. I would encourage you to

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<sup>12</sup> Source: <https://afterthoughtsblog.net/2009/10/leisure-basis-of-culture-chapter-4.html/> Accessed November 11, 2023

look at it and search out the Scriptural footnotes. Here we are simply addressing those who won't rest not because of other reasons. 34:21 says "Six days you shall work, but on the seventh day *you shall rest*. In plowing time and in harvest *you shall rest*." Why did God specifically mention plowing time and harvest? What are the two busiest parts of the year for the farmer? He must get those seeds into the ground at plowing time, and he must get the crops out of the time at harvest. God was anticipating the farmer saying "I only have such and such time to get this done, I better not take a rest." This temptation extends to every single vocation not just farming. Does God *not know* what needs to be done? Yes God knows. God knows about our deadlines. God created schedules. And what does He say about our schedule? "In plowing time and in harvest *you shall rest*."

### 3. Some refuse to rest because of they are compelled by inside forces.

Some work non-stop as a form of **escape**. They can't cope with reality and so they become workaholics. Some work non-stop in order to **atone** for their guilt.<sup>13</sup> Rushdoony says here: "When men are burdened with a sense of guilt, they use work as a means of atonement...Work then becomes a substitute for religion...they work because work is the only way they can experience life."<sup>14</sup> Finally some work non-stop because it gives them an **identity**. They don't know who they are without work. When they stop working, they feel like they aren't worth anything. So those are some of the reasons man refuses to Sabbath.

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<sup>13</sup> Josef Pieper "The vacancy left by absence of worship is filled by mere killing of time and by boredom, which is directly related to inability to enjoy leisure; for one can only be bored if the spiritual power to be leisurely has been lost. There is an entry in Baudelaire... "One must work, if not from taste then at least from despair. For, to reduce everything to a single truth: work is less boring than pleasure." Source: <https://www.goodreads.com/work/quotes/754022-mu-e-und-kult> Accessed November 11, 2023

<sup>14</sup> Source: <https://rushdoonyradio.org/2020/07/02/the-sabbath-and-proletarian-revolution/> Accessed November 11, 2023

### Experimental Use

Our **third duty** is to *examine ourselves*. It is unquestionable that in this passage the Sabbath is a test of our faith. He says in v.4 that He sent the manna and gave them the rhythm of 6 days of work and 1 day of rest “*that I may test them, whether they make walk in my law or not.*” Dear loved ones, are we walking in God’s law when it comes to the Sabbath? Does our week belong to Him? Do we rest from our work on the day He has given us to rest? If so, then praise God, you know first hand that God’s Sabbath is not a burden but a great feast and rest for the soul. If that’s not you, then why not? What reasons could give the LORD for not resting?

## III. Our Delight

### Consolatory Use

Our **first delight** is to *comfort ourselves*. What does the Sabbath accomplish *for us*? I chose those words carefully—*for us*. Did God gain something by telling Israel to Sabbath? Is it for His own sake that He commands mankind to Sabbath? Not at all. Listen to what Jonathan Edwards says here reflecting on the first Sabbath in Genesis 2:

“What could be the meaning of God’s resting the seventh day, and [sanctifying] and blessing it, which he did, before the giving of the fourth commandment, unless he [sanctified] and blessed it *with respect to mankind*? For

He did not bless and sanctify it with respect to Himself, or that He within Himself might observe it: as that is most absurd.”<sup>15</sup>

What Edwards is getting at is that God doesn’t gain anything *properly speaking* from the Sabbath. Rather God blessed the Sabbath for the sake of us—His creatures. This is precisely what Jesus taught. Mark 2:27 “The Sabbath was made for man.” The Sabbath was made to bless us, to give us rest, to draw us into the presence of the Living God.

### I. Sabbath is for communion with God

That’s the **first comfort** of the Sabbath—*Sabbath is for communion with God Himself*. God was *jealous* to spend time with Israel.<sup>16</sup> That’s why God “stopped” working—He stopped the Manna on the 7th day. It’s a sign that He was devoted to them. And He commanded them to stop working so they could be entirely devoted to Him, to commune with Him, to delight in Him. Dear congregation, isn’t this the inevitable conclusion of the cross? God so desired our communion, so desired to be with us—so loved the world—that He gave up His most precious treasure—His only Son—that He might have us. God would rather have put His own Son to death, than to forfeit being with us. Not because we are great. But because He is Great. Not because we are worthy of His love, but because He is love itself. God is love (I John 4:8). Sabbath exists because this God of love wants to spend time with us. It’s His earnest desire to commune

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<sup>15</sup> Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA., The Banner of Truth Trust, 2009), pg. 95

<sup>16</sup> Twice our passage says that our Sabbath Rest is “*to the LORD*.” But our Sabbath rest can only be *to the LORD* if it is *with the LORD*.

with us.<sup>17</sup> He beckons us to come to Him. “Come to me, all who labor and are heavy laden, and I will give you rest” (Matthew 11:28). That’s the **first comfort** of the Sabbath—the Living God wants to commune with us.

## 2. Sabbath is for healing

The **second comfort** of the Sabbath is that *God heals us*. Remember back in Exodus 15 when God made the bitter waters at Marah sweet? He said in v.26 ““If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer.” As we keep Sabbath, God promises to heal us, to restore us. Loved ones we need weekly healing. Our souls are weekly afflicted with sin, are consciences are weekly troubled with hypocrisy, our hearts are weekly sorrowful over the world. Sabbath is for the healing of those things. Go look in the gospels, what did Jesus do on the Sabbath? He healed men, He delivered them from demons, He showed mercy, He taught Heavenly doctrine, and confronted the wicked doctrine of the Pharisees—He restored man. All of those things were great in themselves. But they were not one offs. On those Sabbaths, Jesus showed us what He does every Sabbath. This is Jesus’ Sabbath work. He heals us, delivers us, teaches us, restores us with mercy.

## 3. Sabbath is for remembrance

The **third comfort** of the Sabbath is that it *helps us remember the gospel*. At the end of our passage today, the LORD commands them to do something with the manna. Look at v.32 "Moses said, “This is what the LORD has commanded:

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<sup>17</sup> Jesus told His disciples in Luke 22:15? “And he said to them, “I have *earnestly desired* to eat this Passover with you before I suffer.” Christ earnestly desires to feast with us every Sabbath.

‘Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’”<sup>33</sup> And Moses said to Aaron, “Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations.”<sup>34</sup> As the LORD commanded Moses, so Aaron placed it before the testimony to be kept.” The manna along with the testimony (the 10 commandments) was to be put in the Ark when it was constructed (Hebrews 9:4). Why? v.32 To be a witness to all their future generations that all may see that God is the one who provides. We still “see” that manna every Sabbath, because Jesus is the True and Better Ark. When Jesus is preached on Sabbath, we remember the provision that God has made for us, and that He will continue to make for us all the way to the Promised Land. It is not because of our Sabbath keeping that we are saved. We are not saved because we have done it right. Israel failed the test. We have failed the test. We are saved because Jesus Christ, the Son of God, passed every test for all who trust in Him—all who put their hope in Him. He fulfilled all, He obeyed all, accomplished all, forgiven all. Every Sabbath, we get to look at Christ—that Ark of God—where the Manna is. And we *remember* the gospel of God’s amazing grace. That it’s not by works of righteousness that we have done, but by His own mercy that He saved us. That He will never leave us or forsake us. That the work He began, He will finish. Every Sabbath is a day of feasting once again on that Manna—Gospel Manna—and resting in the finished work of Jesus Christ—the True Sabbath. That’s the **third comfort** of the Sabbath, it *helps us remember the gospel*.

### **Hortatory Use**

Our **final delight** is that Christ calls us to *Sabbath with Him every week*. Here’s our charge: *keep the Sabbath*. Cease from your work on the Sabbath. Rest



in Christ. Attend the gathering of the saints. Show mercy, do good works. Use your Sabbath to be healed and restored and then be an instrument of healing and restoration for others. In our passage God provides important *means* for resting: Sabbath preparation. In v.23 He tells Israel to gather and prepare the manna ahead of time. The **principle** is this: *Sabbathing doesn't happen by accident, it happens by making purposeful choices the other six days so that you can be sure to meet with God on the Day of Rest.* So loved ones, let's carefully evaluate the choices we are making in our lives so that we don't sacrifice the great day of Sabbath for lesser goods. I'm convicted by this, and I know I need to do prepare better as well. Keeping the Sabbath begins not on the Sabbath but it begins by evaluating everything that we are doing. So pray, and ask God to give you Godly wisdom. Ask Him to help you lay down anything that would prevent you from the feasting and resting of this day. Here's the promise God attaches to it.

Isaiah 58:13-14 "If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly;<sup>14</sup> *then you shall take delight in the LORD, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken.*"