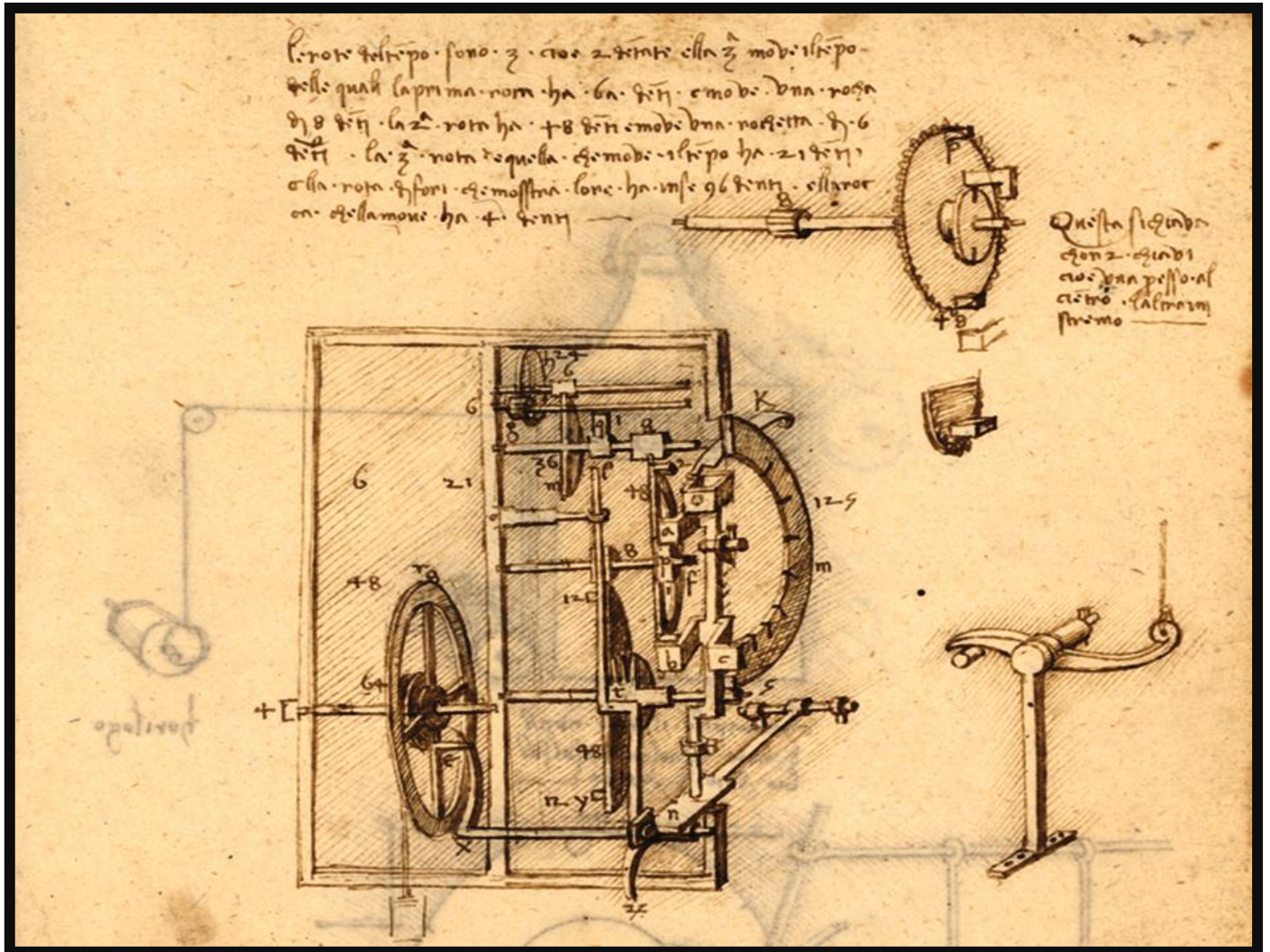


HOW We Are DESIGNED to live:



Leonardo Da Vinci, Codex Clock Drawing

The WORK-Sabbath BALANCE



CHRIST COMMUNITY
CHURCH
Changed Hearts. Changed Lives. Changed Community.

HOW We Are DESIGNED to live:

The WORK-Sabbath BALANCE

“To violate the rhythm of work and rest (in either direction) leads to chaos in our life and the world around us. Sabbath is therefore a *celebration of our design*.”

Timothy Keller with Katherine Leary Alsdorf,

Every Good Endeavor: Connecting Your Work to God's Work

“In nothing has the Church so lost Her hold on reality as in Her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments, and is astonished to find that, as a result, the secular work of the world is turned to purely selfish and destructive ends, and that the greater part of the world’s intelligent workers have become irreligious, or at least, uninterested in religion. But is it astonishing? How can anyone remain interested in a religion which seems to have no concern with nine-tenths of his life? The Church’s approach to an intelligent carpenter is usually confined to exhorting him not to be a drunk and disorderly in his leisure hours, and to come to church on Sundays. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables.”

Dorothy Sayers, “Why Work?”

INTRODUCTION

Have you ever tried to use your cell phone as a screw driver or a hammer? Chances are very good that it didn't work out well. In fact, if you tried to use it as a hammer, it more than likely no longer functions well as the thing for which it was designed. While this seems like a silly illustration, it serves to show us how silly it is to use something in a way that will ultimately cause destruction.

We were designed to live a certain way for a specific purpose. In **Genesis 1:26-28**, God declares that we are all fashioned into His image for the purpose of reproducing that image in others and in the world over which we have dominion. This means that God created us to continue the creative shaping of the raw material of Creation into a place of wonder and awe where He could dwell in its rich diversity and beauty with His people.¹ This was to be a major project that would require a lot of man hours and a range of vocations. It would seem that we should have gotten right to work; however, God wanted His new image bearers, Adam and Eve, to first receive a taste of the goal of the creative project. Thus, their first full day in Creation was the first Sabbath day in history. Instead of getting immediately to work, God calls them to enjoy the fruit of His labor and presence as well as enjoying each other and the delights of the Garden of Eden. With the gift of this first Sabbath day as the foretaste of the eternal Sabbath rest (or the ultimate goal of the Creation project; cf. **Hebrews 4**), God bookends the story of humanity with this great gift. This means that the Sabbath concept has a definitive affect on who we are, whose we are, and where we are going. This means that the Sabbath is a critical part of how we are designed to live.

God also distinguishes Himself from the gods of the surrounding nations who treat their creations as slaves to serve only their purposes until used up and worth nothing.² In God's creation economy, we are co-creators and shapers of creation imbued with His gifts and resources to glorify Him and to be glorified by Him. He invites us into His work to help shape and complete it for His glory and our joy and good. This means that work has a definitive affect on who we are, whose we are, and where we are going. This means that work is a critical part of how we are designed to live.

The work-Sabbath balance that God gives for how we are designed to live is exemplified by Him in Creation. His pattern was to work for 6 days and to take the 7th day to

¹ Theologians refer to this as the Creation Mandate or the Cultural Mandate.

² John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human* (Grand Rapids: Zondervan, 2015), 38.

enjoy and appreciate all that had been accomplished in those previous 6 days. Given that we are created in His image, He calls us to the same rhythm (see **Exodus 20:8-11**). It is this rhythm that helps us to best do what we were designed to do: to glorify God and enjoy Him forever.³ It is the rhythm that best distinguishes or identifies us as God's people.

However, something went wrong soon after that first Sabbath day in Eden. Our inaugural parents decided to usurp the Creator-creature distinction by eating of the Tree of the Knowledge of Good and Evil so that they could become wise apart from God and be gods unto themselves. This new wisdom would allow them to take a short cut (so they thought) and would grant them the ability to fashion Creation into their own newly deformed and distorted image. The problem was that the snake lied, and they didn't become gods with any real power. Instead, they fell from their prized place as co-creators and shapers of Creation. They now feared the presence of God and would suffer the curses in their attempts to be fruitful and multiply and to declare dominion over Creation in the form of work. Evicted east of Eden, humanity would suffer toil and trouble separated from God and their original design.

Amazingly, the story did not and does not end there in the wilderness east of Eden. God refused to allow His prized creation to completely forget its image and design though it was marred and distorted. After tasting of the brutality of slavery in Egypt under Pharaoh (who evidences what one becomes when they think themselves to be the man-god; cf. Adolf Hitler, Joseph Stalin) God calls for the release of His people so that they may return to the task for which they were designed: co-creation and worship. God systematically destroys the main Egyptian gods over 10 plagues with Pharaoh suffering the harshest stroke.⁴ The people of God experience deliverance in the miracle of the Red Sea crossing as Pharaoh's army drowns in the waters of judgment. After worshipping with a contemporary hymn (the Song of Moses in **Exodus 15:1-21**), they begin their journey into the wilderness not quite sure what all of this is about.

In order to remind the people of God as to who they are and how they were designed, the Holy Spirit gives Moses the words of Genesis to comfort the people.⁵ The second gift is the restoration of the work-Sabbath rhythm given in **Exodus 16**. No sooner had the Song of Moses concluded than the people began to grumble about the lack of adequate provisions which caused them to wonder if they were better off as enslaved subjects of the man-god in Egypt. God responds by providing for His people as He had promised in **Genesis 1:29** calling for them to gather for 6 days and on the seventh to observe Sabbath, a day set apart (or holy) to

³ Westminster Shorter Catechism, **Q.1**: What is the chief end of man?

⁴ The 10th plague that delivered the people of God is commemorated by the Passover, an ordinance that was to be observed as an act of remembrance and as a distinguishing identification of God's people. This joined the previous covenant ordinance of circumcision which also serves as a means of identification.

⁵ Michael D. Williams makes this point in *Far as the Curse is Found* (Phillipsburg: P&R Publishing, 2005), 41-42.

enjoy the gifts of the Lord and the fruit of their gathering. In fact, this issue was so important that God wrote it into His Law in the Fourth Commandment which was to remind them of the Creation Ordinance (**Exodus 20:8-11**) and their deliverance from the image-marring slavery of Egypt (**Deuteronomy 5:12-15**). This all served to remind them of who they were and whose they were (see **Ezekiel 20:10-22**).⁶ They were the beloved people of God who had not been designed to be worked to death as slaves who failed to enjoy the fruit of their labor and their God but were designed to work and rest in the Lord.

Even better, the Lord led them to the Promised Land where they would again bear His image in the world and be fruitful and multiply having dominion in co-creating and shaping the land of milk and honey to serve as a sanctuary to the nations to enjoy the presence of God. The critical distinguishing mark would be the work-Sabbath rhythm. The people of God were to be unique in their ethics of work and work ethic for 6 days. The people of God were to be even more unique in observing the Sabbath to rest in and enjoy the labor and provision of the Lord. This signified that the original goal of Creation had not been lost in the Fall nor had the design and purpose of the people.

Yet again, the people chose to usurp the Creator-creature distinction by denying their image and design. Their ethics of work and work ethic evidenced the ghost of Pharaoh as they sought after dishonest gain, mistreated their workers, co-workers, and the poor, and became ruthless in their dealings (see **Isaiah 58:1-12**). The Sabbath became an opportunity to serve, indulge, and celebrate the self yet again bearing the image of Pharaoh instead of God (see **Isaiah 58:13-14**). The bleakness and darkness that now defined the Promised Land caused the prophets to cry out in despair. It looks as if all would be lost.

Amazingly, the story did not and does not end in the wreckage of the Promised Land. In severe mercy, God swept His people into exile so that all would not be lost. While in exile, God reminds them of who they are and whose they are calling them to continue to fulfill in some measure the Cultural Mandate as defined by the work-Sabbath rhythm (see **Jeremiah 29**). God graciously maintains this reminder of who they are and whose they are throughout the history of His people as they cycle into and out of exile until the coming of the King and the Kingdom (see **Jeremiah 17** and **Nehemiah 13**).

With the advent of Jesus, the power and the glory at long last break into space and time in a unique way. He manages to accomplish all that the first and following Adams and Eves

⁶ Ezekiel makes the argument that the work-Sabbath rhythm was intended to separate the Israelites from the surrounding nations; however, because it did not, God would eventually judge them. Ezekiel also argues that the harshness of the laws instituted following the Decalogue (not the Decalogue itself) were intended to take life from them and punish them to show them their need for redemption and freedom for which they were designed. The laws concerning the Sabbath (what you can and can't do on the Sabbath) would be an example of this soul-crushing truth.

failed to even attempt. At last, the image bearer par excellence (see **Hebrews 1:1-4**), the first born of all Creation and yet the Creator and King over all Creation (see **Colossians 1:15-16**), the Lord of the Sabbath (see **Mark 2:23-28**) has come! At last, God's people can be redeemed to bear His image and live as they were designed to live as they are transformed into the image of Christ (see **2 Corinthians 3**)! At last, God's people can work and rest (or Sabbath) in a way that distinguishes us from the surrounding culture and identifies us as the beloved of God so as to draw others to Him!

The death and resurrection of Jesus doesn't return us to Eden but instead recreates us into ambassadors of reconciliation in the in-breaking Kingdom of God so as to move us and Creation closer to the ultimate goal of Creation. Paul writes poetically in **Romans 8:19-21** that all of Creation stands on its tip-toes with neck outstretched eagerly looking forward to the glorification of the children of God. He tells us to do something similar in **Colossians 3:1-4** when he calls us to look not to the things of the earth but to look to Christ who is at the right of the Father where our lives are hidden with Him until they are revealed at His coming in His last advent. The now in the wake of the resurrection of Christ to the not yet of all things being made new is signified by the signs of covenant identification progressing and being transformed from circumcision to baptism, Passover to the Lord's Supper, and the strictures of the Jewish Sabbath to the freedom and renewal of the Christian Sabbath⁷ (or Lord's Day⁸).

In union with Christ, we are still to be identified as God's covenant people set apart for His purpose (see **1 Peter 2:4-12**); however, the signs of the covenant are to reflect this new, recreated reality of redemption and newness of life. The former signs of the covenant were incomplete as they pointed to the types and shadows of what was to come. Baptism includes everyone as opposed to only setting males apart. The Lord's Supper points back to the completed redemptive work of Christ and to His return to finish what He started in us as opposed to looking back to the Exodus which was incomplete and forward to the shadow of the not yet ultimate Passover Lamb. The Christian Sabbath acknowledges the truth of how we are designed and renewed in the resurrection and indwelling of the Spirit as it looks all the way back to Creation and all the way forward to the coming eternal Sabbath rest at the last advent of Christ. It serves as a celebration of the glory that is and a foretaste of the glory that is to come as opposed to the Jewish Sabbath which looks back to Creation and forward to the Exodus which proved to be only partial revelation of what God fully intends only to become a burden for the disobedient people of God. As Jesus declares in **Mark 2:27**, "The Sabbath was

⁷ Don W. Robertson uses this description in his booklet *The Christian Sabbath* (Coulterville: New Creation Publications, 2001).

⁸ The term Lord's Day is used in Revelation 1:10 and is used by many Christians to evidence its difference from the Jewish Sabbath. Given that the Sabbath is part of the Creation Ordinance long before the Law, the formation of Israel, and the specificity of being Jewish (though it would become part of all of these things), I prefer to continue using Sabbath as a descriptor of the day of resting in and enjoying the work of the Lord.

made for man, not man for the Sabbath.” It continues to be God’s gift to His people as a critical part of how we are designed to live.

This idea of the work-Sabbath rhythm seems lost in the furious busyness and activity so common in our culture. We continue to repeat the original sins of our first parents and all who came after when we demand that we know what we need better than God. We usurp the Creator-creature distinction when we declare that the ends justify the means or that we can’t afford to take time to rest and enjoy the Lord’s provision and work. In both cases, we are declaring ourselves wiser than God and the arbiters of our own fates. When we refuse to be taught and have our children be taught the redemptive covenantal truths that are unique to the Sabbath, we look no different than the surrounding groups that don’t believe any of this. When we refuse to be identified by the ways in which the Lord has called us to be distinct as His people, we rob our neighbors of the opportunity to witness the glory of God and ourselves of the joy of joining God in His recreative, missional work in this world. All of this means that we need to take the time to return to the Scriptures and seek the Lord’s wisdom as to how He has designed us to live and try to establish a work-Sabbath rhythm that is God glorifying and life giving to us and our neighbors (See Appendix A and B for comparison of what work is and is not and what the Sabbath is and is not).

The material that we cover and some of the ideas that will rise from the applications of the texts and concepts will be very challenging for us all given our current commitments to the culture. Many of us will bring baggage of some sort concerning work, the Sabbath, and how all of it fits together. All of this will require that we engage the material and each other outside of the time of worship on Sunday in order for our lives to be more transformed into the image of Christ to the glory of God. Be diligent to seek wise counsel and pursue clarification where needed. Get your questions answered and concerns addressed so as not to grant the Devil an opportunity to divide us.

We will continue to seek nourishment from our historic faith and the Old and New Testaments for our weekly devotion and worship. The calls to worship will come from the Psalms in which we will discover God’s blessing of our work and rest. We will join the voices of the saints over the centuries as we confess Question 103 from the Heidelberg Catechism and Psalm 90:12-17 together each week. Our assurances of pardon will be granted from Hebrews which declares the fruit of the work of Christ in His humanity. Proverbs will provide our benedictory blessings each week as we see how God blesses the wise who live in the way that He designed us to live. All of these elements together should help us to grow in our understanding of the God-given work-Sabbath rhythm that identifies us as His children in this fallen world.

This devotional is designed to encourage daily meditation and prayer in personal devotions and/or family worship. You are encouraged to use it the week prior to the associated sermon so that you and your family are prepared for worship. In addition to the

Scriptures and associated questions, there are opportunities to pray for the various vocations represented in our church. We also have the opportunity to pray on Saturday to prepare ourselves for worship on Sunday as well as praying for those who will attend with us. Our desire is to continue to facilitate and grow in our dependence on the Lord through prayer.

May God bless our time in personal devotion, family worship, and corporate worship as we seek to grow in our understanding how we are best designed to live in Christ in the abundant life!

Sola Deo Gloria!

“It is Christ who has once for all entered his rest when he rose victorious from the grave. It is Christ who once for all has ceased from his own works of redemption as God did from his of creation. Christ’s ceasing from his works occurred on the first day of the week, just as God’s ceasing from his was on the seventh day. Christ, the mediator of the New Covenant, has become Lord of the Sabbath. Sabbath-keeping is under his reign and is a definite part of the activity of those who are in his kingdom. His finished work enables men to enter God’s creation rest. Hence, Sabbath-keeping in the New Covenant is on the first day of the week and not on the seventh.”

Walter Chantry, Call the Sabbath a Delight

SERMON SCHEDULE

Date	Call to Worship	Assurance of Pardon	Benediction	Sacrament
Sunday, 4/17: Genesis 1:26-2:25	Psalms 8	Hebrews 2:5-10	Proverbs 3:9-21	
Sunday, 4/24: Ecclesiastes 2:18-3:15	Psalms 127	Hebrews 3:1-6	Proverbs 8:12-21	Bread and Cup
Sunday, 5/1: Exodus 20:8-11, Deuteronomy 5:12-15	Psalms 92	Hebrews 4:11-16	Proverbs 9:9-11	
Sunday, 5/8: Isaiah 58:1-14	Psalms 14	Hebrews 7:23-28	Proverbs 11:23-25	Baptism
Sunday, 5/15: Jeremiah 29:1-14	Psalms 128	Hebrews 9:11-15	Proverbs 12:14	
Sunday, 5/22: Mark 2:23-3:6	Psalms 90	Hebrews 10:11-18	Proverbs 14:31	Bread and Cup
Sunday, 5/29: Colossians 3:1-17	Psalms 121	Hebrews 13:20-21	Proverbs 13:4	

WEEKLY CONGREGATIONAL CONFESSION:

103. Q. What does God require in the fourth commandment?

A. First, that the ministry of the gospel and the schools be maintained and that, especially on the day of rest, I diligently attend the church of God to hear God's Word, to use the sacraments, to call publicly upon the LORD, and to give Christian offerings for the poor. Second, that all the days of my life I rest from my evil works, let the LORD work in me through his Holy Spirit, and so begin in this life the eternal Sabbath.

Heidelberg Catechism

[12] So teach us to number our days that we may get a heart of wisdom.

[13] Return, O LORD! How long? Have pity on your servants!

[14] Satisfy us in the morning with your steadfast love,
that we may rejoice and be glad all our days.

[15] Make us glad for as many days as you have afflicted us,
and for as many years as we have seen evil.

[16] Let your work be shown to your servants, and your glorious power to their children.

[17] Let the favor of the Lord our God be upon us, and establish the work of our hands
upon us; yes, establish the work of our hands!

Psalm 90:12-17

THE WEEK OF APRIL 17TH:

Genesis 1:26-2:25: The Creation Mandate

MONDAY: *Psalm 8:* Check Appendix C for which of God's works your vocation is associated with. Read Psalm 8 and consider how God is using your vocation for His glory.

TUESDAY: *Hebrews 2:5-10:* Give thanks for how Christ accomplishes your redemption by being the perfect Psalm 8 man.

WEDNESDAY: Pray for those in our church who serve as pastors, missionaries, church planters, counselors, mediators, and various artists as they participate in God's redemptive work.

THURSDAY: *Genesis 1:26-2:25:* What does it mean to be created in the image of God? How does this affect our work-Sabbath rhythm?

FRIDAY: *Proverbs 3:19-24:* How has God blessed you with the ability to walk securely and sleep sweetly?

SATURDAY: Pray for the Holy Spirit to help you understand what it means for the Sabbath to be a Creation Ordinance and how the Creation Mandate applies to you.

"Grace was there right at the beginning. Adam was created at the end of the creation week and began the first full day of life on the Sabbath, on the day that God rested! Before achieving anything, Adam had a day of rest and shared with God a time of refreshment. It was a time of receiving. A day of grace."

Don Postema, *Catch Your Breath:*

God's Invitation to Sabbath Rest

THE WEEK OF APRIL 24TH:

Ecclesiastes 2:18-3:15: The Vanity of Toil

MONDAY: Psalm 127: How is the Lord building your house?

TUESDAY: Hebrews 3:1-6: Give thanks to Christ for bringing you into his house as a redeemed son or daughter.

WEDNESDAY: Pray for the creative artists, craftsmen, interior designers, builders, graphic designers, and other creative types as they participate in God's creative work.

THURSDAY: Ecclesiastes 2:18-3:15: What makes work meaningless? What gives work meaning?

FRIDAY: Proverbs 8:12-21: What are some ways in which you are seeking the wisdom of the Lord?

SATURDAY: Take time to prepare for the Lord's Table on Sunday using the letter sent out earlier this week.

"One of the reasons work is both fruitless and pointless is the powerful inclination of the human heart to make work, and its attendant benefits, the main basis of one's meaning and identity. When this happens, work is no longer a way to create and bring out the wonders of the created order, as Calvin would say, or to be an instrument of God's providence, serving the basic needs of our neighbor, as Luther would say. Instead it becomes a way to distinguish myself from my neighbor, to show the world and prove to myself that I'm special."

Timothy Keller with Katherine Leary Alsdorf, *Every Good*

Endeavor: Connecting Your Work to God's Work

THE WEEK OF MAY 1ST:

Exodus 20:8-11; Deuteronomy 5:12-15:

The Fourth Commandment

MONDAY: Psalm 92: How does God's work affect your worship?

TUESDAY: Hebrews 4:11-16: Give praise to Jesus for granting us access to the throne of God to receive what we need in a time of trouble. How have you experienced this truth?

WEDNESDAY: Pray for the stay-at-home parents, government workers, administrators, managers, secretaries, business owners, farmers, firemen, repairmen, IT specialists, bankers, brokers, CPAs, statisticians, engineers, machinists, plumbers, electricians, and janitors as they participate in God's providential work.

THURSDAY: Exodus 20:8-11; Deuteronomy 5:12-15: How are Creation and redemption (as evidenced by the Exodus in this case) connected?

FRIDAY: Proverbs 9:9-11: How has God blessed you with life more abundant as a result of your fear of Him?

SATURDAY: Pray for the Holy Spirit to help you understand the role of the Fourth Commandment in the lives of God's people.

"The fourth commandment looks back to the first three commandments and the God who rests (Exod. 20:3-7). At the same time, the Sabbath commandment looks forward to the last six commandments that concern the neighbor (vv. 12-17); they provide for rest alongside the neighbor. God, self, and all members of the household share in common rest on the seventh day; that social reality provides commonality and a coherence not only to the community of covenant but to the commandments of Sinai as well."

Walter Brueggemann, *Sabbath as Resistance*

Saying No to the Culture of Now

The WORK-Sabbath BALANCE 15

THE WEEK OF MAY 8TH:

Isaiah 58:1-14: Call the Sabbath a Delight

MONDAY: Psalm 41: How are you considering the poor? How have you been blessed from your consideration of the poor?

TUESDAY: Hebrews 7:23-28: How are you comforted by Jesus' ability to save to the uttermost?

WEDNESDAY: Pray for the judges, lawyers, paralegals, legal secretaries, government regulators, police officers, security guards, wardens, supervisors, advocates, and non-profit workers as they participate in God's work for justice.

THURSDAY: Isaiah 58:1-14: Where does God invite us to come work with and experience Him? What role does the Sabbath play in this?

FRIDAY: Proverbs 11:23-25: How has God blessed you through your freely given generosity?

SATURDAY: Take time to prepare for the baptism of Jake Anderson on Sunday using the letter sent out earlier this week to seek to improve upon your baptism.

"When we take the wounds of the world into our hearts- not just for a day, but for a life- we long to see the work of our hands as somehow, strangely, part of the work of God in the world, integral to the *mission Dei*, not incidental to it."

Steven Garber, *Visions of Vocation: Common Grace for the Common Good*

THE WEEK OF MAY 15TH:

Jeremiah 29:1-14: The Creation Mandate in Exile

MONDAY: Psalm 128: How has the labor of your hands served to bless you and your family?

TUESDAY: Hebrews 9:11-15: Give praise to God for Christ being the mediator of the New Covenant that redeems the transgressions committed under the law.

WEDNESDAY: Pray for the medical professionals and medical staff, psychologists, therapists, social workers, community workers, and non-profit workers as they participate in God's work of compassion.

THURSDAY: Jeremiah 29:1-14: How are you seeking the welfare of the place where you live? How are you evidencing God's glory to your neighbors?

FRIDAY: Proverbs 12:14: Give thanks to God for how he has blessed and brought back to you the work of your hands.

SATURDAY: Pray for the Holy Spirit to guide you in how best to be a blessing to those around through how you live, work, rest, and play.

"According to the Scriptural perspective, work becomes a waystation of spiritual witness and service, a daily traveled bridge between theology and social ethics. In other words, work for the believer is a sacred stewardship, and in fulfilling his job he will either accredit or violate the Christian witness"

Carl F. H. Henry, *Aspects of Christian Social Ethics*

THE WEEK OF MAY 22ND:

Mark 2:23-3:6: The Sabbath Was Made for Man

MONDAY: Psalm 90: Ask the Lord to teach you to number your days so that you may gain a heart of wisdom as to how to best spend your time for His glory.

TUESDAY: Hebrews 10:11-18: Praise God for the sufficiency of Christ's priestly sacrifice that sets us free to glorify Him and enjoy Him forever.

WEDNESDAY: Pray for the preachers, scientists, educators, journalists, scholars, writers, and artists as they participate in God's revelatory work.

THURSDAY: Mark 2:23-3:6: How has the Sabbath been a blessing to you and your family?

FRIDAY: Proverbs 17:31: How are we blessed by helping those in need?

SATURDAY: Take time to prepare for the Lord's Table on Sunday using the letter sent out earlier this week giving thanks for Christ's provision for our eternal Sabbath rest.

"In other words, the Sabbath was made for man's welfare. It was always designed for man's good. Never did the Lord intend that man suffer to promote the Sabbath....In Mark 2:27-28 the Lord Jesus is saying that the Son of Man takes up the Sabbath into his great kingdom because it is one of the institutions which has benefitted man since the creation of the world. His is the kingdom which will fill the whole earth, gathering in Gentiles as well as Jews. In this kingdom, the Sabbath must have a place; for it serves the best interests of mankind."

Walter Chantry, *Call the Sabbath a Delight*

THE WEEK OF MAY 29TH:

Colossians 3:1-17:

Do Everything in the Name of the Lord Jesus

MONDAY: Psalm 121: According to the Psalmist, who is truly in control of our lives?

TUESDAY: Hebrews 13:20-21: How are you being equipped through the work of Christ with everything good to do God's will?

WEDNESDAY: Pray for our college students and teenagers as they consider their callings and vocations in the future.

THURSDAY: Colossians 3:1-17: What makes it possible for you to do everything in the name of the Lord Jesus Christ with gratitude to God the Father?

FRIDAY: Proverbs 13:4: What kind of diligence richly supplies and blesses your soul?

SATURDAY: Pray for the Holy Spirit to help you keep your eyes off of the things of the earth and fixed on Christ who is at the right hand of the Father where your life is hidden on high.

"The only Christian work is good work well done. Let the Church see to it that the workers are Christian people and do their work well, as to God: then all the work will be Christian work, whether it is church embroidery, or sewage farming."

Dorothy Sayers, "Why Work?"

APPENDIX A

WORK: /wɜrk/; **verb** –rearranging the raw material of God’s creation in such a way that it helps the world in general, and people in particular thrive and flourish to the glory of God⁹

WHAT WORK IS...	WHAT WORK IS NOT...
A gift from the Lord.	A curse as a result of the Fall.
Part of our image bearing for God’s glory.	Part of our punishment for sin.
A means to God’s Kingdom ends.	A selfish end unto itself or a means to a selfish end.
A part of flourishing in the abundant life.	A means to acquire abundance.
A way to express one’s God-given gifts and passions.	A way to gain status and be known based on success.
Sacred because it is part of our design.	Secular unless within the bounds of ministry or the church.
A major part of our witness in the world given the number of hours that we dedicate to our vocations.	A neutral or inconsequential aspect of our witness in the world.
A means of revealing God’s kingdom and bringing healing and renewal to the world.	A means of serving selfish purposes that exploit others.

⁹ Modified from Tim Keller’s quote in John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human* (Grand Rapids: Zondervan, 2015), 60.

APPENDIX B

Sabbath: / 'sabəTH/; noun –a special day of remembrance of God’s creative work, man’s utter dependence upon his Creator as creature, and as a sign of the covenant of man’s relationship with God.¹⁰

What the Sabbath is...	What the Sabbath is not...
A gift from God beginning in Creation to help us to flourish in our callings.	A burden born of the Law to keep us from succeeding.
A day to rest from your weekly labors and stresses and engage in worship and honoring the Lord.	A day off to take a nap and catch up on chores and errands.
A day to engage your family and friends in celebrating and remembering the goodness of God.	A day to be alone to use for your own selfish purposes.
A day for feasting on the goodness of the Lord.	A day for pious suffering and strict religious discipline.
A day to look back and remember all that God has done to bless His people and to look forward to all that God has promised to do for His people.	A day to worry about your past mistakes and be anxious about what you have coming up.
A day for renewal so as to better walk in newness of life the rest of the week.	A day to be reminded of our inabilities and shortcomings.
A day on which all of God’s children are equal as image-bearers and beloved of the Father.	A day for competition and striving.
A means of teaching your children and the world of God’s love and provision for His people. ¹¹	A means of alienating our children from our faith and us from the world.
A day to reflect and enjoy God’s love and goodness.	A day to earn God’s love and goodness.

¹⁰ Modified from Don W. Robertson, *The Christian Sabbath* (Coulterville: New Creation Publications, 2001), 8.

¹¹ Walter Chantry makes the point that if you observe the Sabbath as a delight over the life of your child that they will have almost 3 full years of instruction and tangible experience with the Lord who created them. This is the equivalent of a seminary education. In *Call the Sabbath a Delight* (Carlisle: The Banner of Truth Trust, 1991), 28.

APPENDIX C¹²

GOD'S WORK	ASSOCIATED VOCATIONS
REDEMPITIVE WORK: God's saving and reconciling actions	Evangelists, Missionaries, Church Planters, Pastors, Counselors, Mediators primarily; Writers, Artists, Musicians, Producers, Actors who communicate the redemptive story
CREATIVE WORK: God's fashioning of the physical and human world	Various Artists, Craftsmen, Interior Designers, Builders, Fashion Designers, Graphic Designers, Architects, Urban Planners
PROVIDENTIAL WORK: God's provision for and sustaining of Creation	Stay-at-home Parents, Government Workers, Politicians, Administrators, Managers, Secretaries, Shopkeepers, Farmers, Firemen, Repairmen, IT Specialists, Bankers, Brokers, CPAs, Statisticians, Salesmen, Engineers, Machinists, Plumbers, Electricians, Janitors
JUSTICE WORK: God's maintenance and execution of justice	Judges, Lawyers, Lawmakers, Paralegals, Legal Secretaries, Government Regulators, Police Officers, Security Guards, Wardens, Supervisors, Advocates, Non-profit Work
COMPASSIONATE WORK: God's involvement in comforting, healing, guiding, and shepherding	Medical Professionals and Auxiliary Staff, Psychologists, Therapists, Social Workers, Community Workers, Non-profit Work
REVELATORY WORK: God's work to enlighten with truth	Preachers, Scientists, Educators, Journalists, Scholars, Writers, Artists

¹² This table is modified material from Amy L. Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* (Downers Grove: IVP Books, 2011), 102-104.

RESOURCE LIST

DISCLAIMER: This is by no means an exhaustive resource list on the topics of the Christian Sabbath/Lord's Day and work. These are the books, articles, and web sites that were consulted in preparation for this sermon series so I did not include anything that I have not engaged personally. My brief comments are intended to help you decide which of these would be helpful to you based on where you are on these topics. You must be discerning as you read seeking to apply only that to your life which is Biblical, wise, God-glorifying, and life-giving to you and your neighbors. *As always, if you have questions or concerns, let's talk about them so that iron can sharpen iron!*

Walter Brueggemann, *Sabbath as Resistance: Saying No to the Culture of Now*: Most thought provoking book on the Sabbath from a liberal theologian.

Walter Chantry, *Call the Sabbath a Delight*: Most balanced book on the topic overall; the tone is pastoral.

John Mark Comer, *Garden City: Work, Rest, and the Art of Being Human*: A creative book with a host of brilliant insights.

Marva J. Dawn, *Keeping the Sabbath Wholly: Ceasing, Resting, Embracing, Feasting*: Excellent for practical ideas for the Christian Sabbath/Lord's Day though it does drift into some strange practices involving angel statues.

Kevin DeYoung, *Crazy Busy: A (Mercifully) Short Book About a (Really) Big Problem*: A convicting short read that deals with our struggles with being busy.

Steven Garber, *Visions of Vocation: Common Grace for the Common Good*: Filled with wisdom and insights; Garber is a master of integrating cultural examples from visual art, writing, and film.

The Washington Institute for Faith, Vocation, and Culture:

<http://www.washingtoninst.org/>; Steven Garber's think tank on the integration of faith, vocation, and culture.

Abraham Joshua Heschel, *The Sabbath*: Deep philosophical discussion and understanding of time from the Jewish perspective which is very challenging for our culture's view of time.

Timothy Keller with Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work*: Best book on the topic overall with a host of real life examples of how this looks at work.

Faith and Work: <http://www.faithandwork.com/>; Redeemer's web site with podcasts, blogs, and other resources for the discussion of faith and work.

Tom Nelson, *Work Matters: Connecting Sunday Worship to Monday Work*: Excellent beginner book on the topic of work.

Joseph A. Pippa, Jr., *The Lord's Day*: Solid theological treatise on the Lord's Day, strict Sabbatarian in application and practice.

Cornelius Plantinga, Jr., *Engaging God's World: A Christian Vision of Faith, Learning, and Living*: Excellent book geared toward students in transition who are trying to discover their calling and vocation.

Dorothy Sayers, "Why Work?": Available at <http://tnl.org/wp-content/uploads/Why-Work-Dorothy-Sayers.pdf>. Brilliant essay on work.

Amy L. Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good*: Shares a lot of similarities with Garber and Keller's work but worth reading in its own right for how she synthesizes their ideas.

Doug Sherman and William Hendricks, *Your Work Matters to God*: A bit dated but has a number of specific applications that are very valuable.

Hugh Whelchel, *How Then Should We Work?: Rediscovering the Biblical Doctrine of Work*: Best doctrinal and historical discussion on work particularly from a Reformed perspective.

Institute for Faith, Work, and Economics: <https://tifwe.org/>; Contains articles on the integration of faith, work, and economics.