

might use it) but is using it to describe the activities that demand the time of the other days. The regulative, required labour is what is in view, not mere physical exertion. Second, it is obvious that some normative chores must be done on the Sabbath...cattle should be fed, etc. In the New Testament Jesus pointed out that those who served in the temple were not guilty of violating the Sabbath (Matthew 12:5) and that if one's animal fell into a pit on Sabbath it was not a sin to take it out (Matthew 12:11). Common sense was to prevail so long as the Lord was over all. Third, a spirit of legalizing does not seem to be suggested. The people were not supposed to see how much liberty they could take, they were to enjoy the rest and presence of God. Fourth, the occasion extended to the entire household, no one was excluded from rest.

The significance of the command is underscored in the giving of the manna (Exodus 16) before the law was codified. On the 6th day an Israelite could gather twice the normal amount of manna and save half of it for Sabbath. It would keep, incidentally, only under these terms. On Sabbath no manna appeared although some had to go and see for themselves. The Sabbath was made for the people to honor God, not to be in pursuit of His provision. Certainly as they gathered it day by day, they were to be observant of the Redeeming Lord. But their activity on the six days was the manna, thanksgiving followed. On the Sabbath the occupation was with the Lord and the fruit of His kindness, not the things of the field.

The Sabbath: Purpose

No doubt we see something of the general providence of God in the Sabbath. No one should work unceasingly or put his total life into labor. Not only does the body need rest but also the mind relaxation. It is why