

Joanna Meyer: [00:03](#) Hi, and welcome to the Faith and Work Podcast where we explore our every day work in God's world. The Faith and Work Podcast is produced and hosted by Denver Institute for Faith and Work. I'm Joanna Meyer, and I'm joined today by Dustin Moody.

Joanna Meyer: [00:15](#) Hi, Dustin. How's it going?

Dustin Moody: [00:16](#) Going well, Joanna. Thanks.

Joanna Meyer: [00:17](#) So fun. We've had a crazy day here in Colorado. We're enjoying balmy spring weather, and all of a sudden we had this snow storm coming in. It's been bitter and cold.

Dustin Moody: [00:26](#) Yeah. We probably actually got an inch or two up in Westminster last night.

Joanna Meyer: [00:28](#) Yeah. The roses in my garden are not liking this weather.

Dustin Moody: [00:30](#) Yeah. It's unfortunate for the flowers.

Joanna Meyer: [00:33](#) Well, today we're going to talk about something that actually makes me think of spring and the relaxation and joy that comes with it. We're talking about the concept of Sabbath. And I'm really curious to know, Dustin, you are someone that had grown up in a church home. So you may have heard the word Sabbath. When you think about that, what comes to mind?

Dustin Moody: [00:49](#) Well, what comes to mind now is a spiritual discipline that I do really poorly. Whether it's carving out time, whether it's focusing on worship, whether it's quieting my mind, whether it's removing distractions, the biblical concept of Sabbath is one that I don't do well. And I get a sense that most of our listeners probably don't do it well either.

Joanna Meyer: [01:07](#) Yeah.

Dustin Moody: [01:07](#) What about you?

Joanna Meyer: [01:08](#) Yeah. I have mixed feelings about it. It's interesting I think of a couple generations back of my grandparent who were from both sides of my family were from very conservative, religious traditions, and so they had a very strict observance of Sabbath. Like a very strong sense of what you did and you didn't do. I remember even as a teenager, when I was in that stage of life where I wanted nothing more than like to wonder around the mall, I remember having conversations with my mom. It'd be a

Sunday afternoon, I'd be like, "Ah, mom. Let's go to the mall. Let's walk around." And she goes, "I just feel uneasy about the idea of us going to mall on a Sunday."

Dustin Moody: [01:40](#)

Right.

Joanna Meyer: [01:40](#)

When I was a teenager, I didn't get it. I didn't understand kind of the deeper roots. But I did have that sense of what you should and what you shouldn't do on the Sabbath. I didn't know the motivation behind it or what maybe some of those culture laws, if I can call them that, where they came from. So there's a lot of misunderstanding for me about what Sabbath meant.

Dustin Moody: [01:59](#)

I would say my story's a little similar. I remember my grandparents complaining about how many things started being open on Sundays. Sundays was a day of rest or a day of church, and this was the late '80s, early '90s, they still couldn't believe that the grocery stores and the gas stations and retail was a natural part of life at that point. They sort of felt like they missed that deliberate time of stopping and resting.

Joanna Meyer: [02:19](#)

Yeah. I used to live in Spain, in Zaragoza, one of my favorite towns in that wonderful country. And I was always amazed on Sundays in Spain because it was a Catholic country. Everything was closed. If you needed a loaf of bread, if you wanted that baguette with your lunch, you better shop for it Saturday or find like the one place in town that was going to be open on Sunday that sold one. So you could palpably feel their observance of the Sabbath. I don't think it was out of a deep spiritual motivation to rest on that day, but culturally it was woven into how they did life. So I began to experience the potential what Sabbath could be in many ways.

Dustin Moody: [02:52](#)

Yeah, and I don't know that we necessarily need to be legalistic about reincorporating that practice. I don't know that we need to close all of our stores, but at the same time, I can appreciate the intent behind it.

Joanna Meyer: [03:02](#)

Yeah.

Dustin Moody: [03:03](#)

Yeah. So today, as you can imagine, we're actually going to be talking about Sabbath. And we're going to hear from Tara Owens. Tara gave this talk on Sabbath practices at our Women Work and Calling Event in the fall of 2018. I was one of the few guys at the event, and I specifically sat in on her talk because I do feel so undisciplined and, truthfully, a bit confused about how to approach Sabbath rest. Tara is a spiritual director. She's

an author, and she's founder of Anam Cara Ministry is a place where true soul friendships can be found. She has a master's of theological studies and spiritual formation from Tyndale Seminary in Toronto. And she serves as the editor of Conversations Journal. It's an acclaimed publication that provides intellectually rich content to audiences who are seeking spiritual formation. She's the author of Embracing the Body, Finding God in Our Flesh and Bones. And it's a book that gives readers a chance to see their bodies not as an inconvenience but as a place where they can meet the holy in a new way, a place to embrace God's glorious intention.

Dustin Moody: [03:58](#)

Joanna, tell us a little about Tara's talk last fall.

Joanna Meyer: [04:00](#)

Yeah. The talk that she gave at the Women Work and Calling Event, which you'll hear a portion of today, was well received by the attendees, and I think what resonated with people was that she offered both scriptural teaching on the origins of Sabbath, as well as practical steps for what it looks like to incorporate some of those principles into your life. What I appreciated about it is that she cuts through some of the stereotypes or misconceptions that Dustin and I alluded to a moment ago. She addresses some of those stereotypes about Sabbath, and she goes back to biblical roots. In fact, I think as you listen to her presentation, you may think about this concept of Sabbath in a completely new way.

Joanna Meyer: [04:35](#)

So I'm excited to have our listeners engage this more deeply.

Dustin Moody: [04:39](#)

Yeah. We talk a lot on this podcast and at Denver Institute in general about work and the role of work in the life of Christians. But we haven't talked a lot about the biblical directive to rest and to reflect and to worship. So this podcast is a step in that direction, particularly as we start to think about spring and summer and vacations and hiking and all the various ways that we fill out calendars over the next few months. And we've come to realize that Sabbath in general and resting in particular is a challenge for a lot of our audience, not just of Joanna and I. So we want to help them move the conversation forward, and we would love to hear from you, our listeners. We've developed some great Sabbath resources, which we're going to be launching and rolling out later this fall. But we want to know what questions and challenges you might have around this idea of Sabbath. So we've put together a brief survey, and we would love to learn from you. You can visit [difw.org/sabbath](http://difw.org/sabbath) to take the survey. Share your thoughts, share your own story of the ways that you approach the Sabbath, share what are the challenges for you to get around this idea.

- Dustin Moody: [05:33](#) And as a small way of saying thank you, we've got a Sabbath Bible Study Guide available that we'll email you once you complete the survey. And you'll also be entered into a drawing for one of two Amazon gift cards for \$50.
- Joanna Meyer: [05:43](#) Nice.
- Dustin Moody: [05:44](#) Yeah. We know that's not much, but we are a nonprofit after all. So that's a small token of our thanks for your feedback. So again, that's [difw.org/sabbath](http://difw.org/sabbath), and we are truly excited to hear from you.
- Dustin Moody: [05:57](#) And now, here's Tara.
- Tara Owens: [06:04](#) For most of us the word Sabbath brings up a lot of guilt, shame, and fear. I recently had fear reframed for me by a good friend who said that stressed is our socially acceptable way of saying afraid. When we say we're stressed, we're actually afraid of something. For most of us, Sabbath brings up memories of our most recent trip to church where maybe not you but I yelled at my kid on the drive, or you slid into the back row where you felt alone and unnoticed. Or the day that we stay home and binge on Netflix because it was much easier than putting on a face, whatever fact that is, and showing up to people who don't really know us or what we're going through.
- Tara Owens: [07:05](#) For most of us Sabbath feels unsatisfying, uncomfortable, and if we're willing to admit it, unholy. We only have a vague idea of what it is and mostly we feel like we're doing it wrong, which means we need to go back to the beginning. The best place to start really. In the beginning of the creation story, our creation story, we have God drawing light out of darkness, hovering over the face of the deep. We have evening and morning, and it is good. Day one. We have evening and morning, evening and morning, evening and morning, evening and morning, good, good, good, good. Actually Tuesday gets two goods, but that's for another time.
- Tara Owens: [07:56](#) We come to that day that human beings were created. Does anyone recall what day God created human beings?
- Tara Owens: [08:05](#) There's a guess, third. Sixth. Day six is the day that human beings were created. After God creates all of the earth dwelling creations, we get these words. "Then God said, 'Let us make man in our image according to our likeness. Let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth, and over every creeping thing

that creeps on the earth.' So God created man in his own image. In the image of God, he created him. Male and female, he created them." Male and female. Created in our image. In the image of a community. God makes humans and he calls them good. He brings forth the only thing in all of creation that is in the likeness of God, us.

- Tara Owens: [09:15](#) We love this part, don't we? And rightly so because it is a glorious thing to be made in the image of God, to bare the creators likeness into the world. A close reading of Psalm 8:5 actually says, "When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained, what is man that you are mindful of him? And the son of man that you visit him. For you have made him a little lower than God, and you have crowned him with glory and honor." But most of us skip what comes next. Most of us most of the time spend next to no time considering something very crucial, something that speaks directly to what the psalm cries out for, equally passionately in Psalm 90. "Teach us to number our days, that we may apply our hearts to wisdom. The first full day that humanity is in existence," the first thing we see God do with them in community in the account of creation is Sabbath.
- Tara Owens: [10:36](#) These scriptures are in your handouts. So if you want, you can read along with me.
- Tara Owens: [10:42](#) "And on the seventh day, God ended his work, which he had made, and he rested on the seventh day from all his work, which he had made. And God blessed the seventh day and sanctified it. Because that in it, he had rested from all his work, which God created and made."
- Tara Owens: [11:03](#) Now if you're a smart and attentive group of women, and a few men, which I already know that you are, you will have noticed something in that passage. Nowhere does it say Sabbath. We're talking about day seven, the day we traditionally call the day of rest, and nowhere does the word Sabbath appear. Well, in the English anyway. Here's who Genesis 2:2 reads in the Hebrew, [foreign language-Hebrew 00:11:37].
- Tara Owens: [11:50](#) Maybe you heard it in there, maybe you didn't. But the word that translators translate as rest appears once in verse two and once in verse three. And it's the word in Hebrew Shabbat. And Shabbat means in the Hebrew, to stop. This is a really vital thing to take hold of. As we begin to wrestle with the meaning and value of Sabbath because for the most part, we think of our Sabbath as rest. And it's not that Sabbath doesn't have to do with rest because it does. But rest is the product of Sabbath, not

the purpose of it. The meaning and purpose of Sabbath is to stop, which should bring up in all of us a really good and important question. One of those questions that the three year olds around us and perhaps the three year olds inside of us ask a lot, "Why?" Why would Abah create the whole world in six days full of life and activity and growth and goodness, and then form the crown of creation, men and women, on the second to last day so that the very first thing that they were to do in their very first full day of existence would be to stop.

Tara Owens: [13:20](#)

The pattern of humanity of being created and the recreation of ourselves that we go through each and every week is we are meant to start with stopping. We take for granted the fact that God could have created human beings on any of the days of creation. We're so used to the order that is that we don't stop to think that it could've been in any order, and that just maybe the ordering of the days, of our days, matters a great deal to God, and to the ways God intends for us to go about our working and our stopping.

Tara Owens: [14:02](#)

To me, there are two big things to be taken away from the order of creation and the establishment of Sabbath. The first is what is God's day six is our day one. Think about that for a moment. God had six days of creating and working and making, and it is after those six days that God the almighty stops. He Shabbat's. It doesn't mean he was done all with creating. He continues to create, but after six days, he stops. But for us humans, that Shabbat, that first full day of existence, is our day one, which says something really important about who God is and who we are and who we are not. Because most of us are trying to live God's rhythm as if we are God instead of in the rhythm of grace and expansiveness of the time that God sets up for us to inhabit.

Tara Owens: [15:28](#)

We're living six, one, six instead of one, six, one. Hang in with me for a minute. I'm more of a creative than a mathy person. But this is pretty important. Nobody told me how much math there would be in the Bible, but there is a lot of it. Most of us, myself included, tend to work in the office, at home, in some combination thereof for six days in order to get to one day of rest. We claw our way through the week in order to get Friyay, and then hopefully there's some version of Sabbath in between Saturday and Sunday. And then we work for six days again, which means that in 13 days we get one day of stopping. But the pattern of creation, the one that we were intentionally placed into by God is to start with stopping, to let our six days of work, to let our day, as you said, come out of rest, and the stopping, which means in eight days, we get two days of

Sabbath. So if we start with resting, we have six days of work, and then we rest again, we get two days of rest in eight days. That sounds like much better math to me.

Tara Owens: [17:05](#) Not only that, but when we put ourselves in a six, one, six rhythm instead of a one, six, one rhythm, we are frighteningly putting ourselves in the place of God. We're saying to the holy God who loves us beyond our wildest imaginings that we want to take his place in the universe and do things my way, which if you could see the state of my laundry, is not a particularly good way to go. That's the first reason that God asks us to start with stopping.

Tara Owens: [17:37](#) The second reason, and I am certain there are way more than two, is something found in verse three of Genesis two. Do you know what the first thing in all of scripture, in all of creation that God calls holy? The very first thing in all of scripture that God calls holy, and that word in the Hebrew is kadosh. If you're writing that down, it would be spelled something like K-A-D-O-S-H. Is time. The very first thing when it could have been anything that God said is set apart, which is a good definition of holy, or sacred is the Sabbath. And God blessed the seventh day and sanctified it because in it he had rested from all his work, which he had created and made.

Tara Owens: [18:39](#) We think of God as holy, which he is, but before he even reveals himself as holy, he says that the Sabbath is holy. He sets this day of stopping up as something that is different, a kind of time that is different from all the other time that has happened up until this point. He says that Sabbath is a kind of time that is sacred. I'm willing to bet if you think about if a moment, you can think of a time when you experience something that you would call sacred time. Take a moment and think about that. A moment in your life that you would call sacred time. It might have been a dinner with good friends, with great food and drink, with conversation that filled her heart and soul and kept going long after the meal was done. It was evening full of laughter and meaningful time together, filled with the sort of fullness that brings a smile to your face when you remember it. It was a moment when time seemed to stay still, where there seemed to be time enough for everything, sacred time.

Tara Owens: [20:02](#) It might have been that moment your child was born or, for me, the 32 hours leading up to that point. When everything else in the world with all its strife, with all its problems, with all its celebrations and victories, fell away, and the joy and bewilderment and excitement and exhaustion of that moment

when you met that tiny, fragile human being seemed to go on forever and ever. Sacred time.

Tara Owens: [20:38](#) It might have been that time you took away from all the things that you're responsible for, and went away into the mountains for an afternoon, for an overnight, for a few days. When the Aspens quivered and God spoke and you knew with everything in you, you deeply, truly knew that God loves you and that there is enough for all that has been and is to come, and you were at peace, if even just for that time. Truly at rest with yourself and with God. Sacred time.

Tara Owens: [21:26](#) That is what God is talking about. What God invites us to participate in, what we were created for when God created Sabbath. Who doesn't want more of that? Well, in Exodus 16 is the nation of Israel who doesn't want more of that or doesn't know how to want it. And I'm willing to bet if we're honest, it's also us.

Tara Owens: [21:54](#) As we turn to Exodus 16, we meet the children of God in the wilderness. They've been out of Egypt for about six weeks, almost two months at this point. They've gone through all the nine plagues. They've painted their door posts with blood. They've watched their friends and neighbors, the people of Egypt around them scream with pain and horror as they've lost their firstborn sons. They've been released from slavery and come up against the Red Sea only to be pursued by their slave holders again. They've seen God do something they've never seen before, part the Red Sea, and they've watched the waters swallow up horses and chariots after they've crossed over safely. Since then, there's been a pillar of cloud and a pillar of fire and this crazy coriander like stuff that they've playfully called, what is it? Which is the literal translation of mana from the Hebrew, what is it?

Tara Owens: [23:00](#) Up until this point in the story of God, all the way through the entire 50 chapters of Genesis, we haven't had another mention of Sabbath. God established sacred time. This practice and rhythm of stopping, and it isn't until this exodus from slavery that he actually tells the people of God to practice it. And again we come to this important question, why? In part, the answer to this question has to do with work and our relationship to it. Do you remember what it is that God says we are to do when he puts us in the Garden of Eden in the beginning? What does he say we're to do when he places us in the Garden?

Tara Owens: [23:51](#) Enjoy. Sort of. Depending on what you learned in Sunday School, what God put humanity into the garden to do was to till



and tend or guard and keep. After that first Sabbath day, there was something we were given to do. Work that was not only good for us but good for creation. Work is not the result of the fall. Frustration and work maybe, but work itself is not. Work can be very good, and it's something we as women were created to do as long as we put it into the right rhythm, into the right perspective. We were put into the garden, in the words of the Hebrew are to shamar and eved. Shamar, S-H-A-M-A-R, if you're writing it in English, is the verb to guard in Hebrew. If you're familiar with Psalm 121, and I think most people in Colorado are, "I lift up my eyes to the hills. From where does my help come." The word shamar is all over it. Shamar is what gets translated as God keeping us or protecting us. But really that work is guard. It's shamar.

Tara Owens: [25:19](#) And before we get to eved, there's something that we need to understand about biblical Hebrew. This is for the word nerd out there and the word nerd in me. English as a modern language has about 170,000 words. Biblical Hebrew has 6000 words, merely a fraction of what we have in English, which means that in Hebrew and in the scriptures, words do a lot of work.

Tara Owens: [25:50](#) Eved, this word of being put into the garden, quite literally is one of those words. It means to work. E-V-E-D means work, but it also means serve. It also means servant. It also means slave, and it also means worship. Work, serve, servant, slave, worship. That's what we're put into the garden to do. So our work has to do with what we're serving. And our work has to do with who we're servants to. As Sean said, it has to do with who or what we're slaves to because we're all slaves to something. And our work is also intimately tied to our worship. And that brings us back to Exodus because when Moses approaches Pharaoh, what it says in English is, "Let my people go from serving you so that they may worship God in the wilderness." But those are the exact two same words. I'm not sure why translators decided to translate them differently in the same sentence, it's eved. Let my people go from working for you so that they may work for God. Let my people go from worshipping you, which is what you had to do in Egypt was worship Pharaoh, so that they may worship God. Let my people go from being slaves to you so that they may be slaves to God.

Tara Owens: [27:20](#) And eventually, after a lot of convincing, personally I would have been done by the frogs, Pharaoh does just that. And we find ourselves in Exodus 16, and God is commanding them to do something that Pharaoh, the slave master, would never do. He commands them to stop, which is frankly confusing to them. At this point, they have spent more than 400 years in slavery. For

each person in the wilderness, hearing that command to stop, there would have been parents and grandparents and great grandparents and great great grandparents and great great great grandparents all of whom would have been slaves. All of who who would have had an existence that went sort of like this. I get up, I eat breakfast, I make bricks. I eat lunch, I make bricks, I eat dinner, I go to bed. I get up, I eat breakfast, I make bricks. I eat lunch, I make bricks, I eat dinner, I go to bed. I get up, I eat breakfast, I make bricks. There was no such thing as a weekend. There was no such thing as stopping for 400 years.

Tara Owens:            [28:51](#)            If you wanted to eat, you made bricks. If you wanted to visit with your family, you made bricks. If you wanted to take your sick child to a doctor, you made bricks. Anything you did, you had to earn it by making bricks. You earned every single thing by your effort, by your work, by your slavery, and you never, ever, ever stopped. Pharaoh wouldn't let you. And it's to this generation that God says, and this is Exodus 16, "On the sixth day, they gathered twice as much food. Two omers a piece. When all the leaders of the congregation came and told Moses, he told them, 'This is what the Lord has commanded. Today is a day of solemn rest, a holy Sabbath to the Lord. Bake what you want to bake and boil what you want to boil. And all that is left over, put aside to be kept until morning.'"

Tara Owens:            [29:55](#)            "So they put it aside until morning as Moses commanded them, and it did not become foul and there were no worms 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, which is a Sabbath, there will be none.' On the seventh day, some of the people went out to gather, and they found none. The Lord said to Moses, 'How long will you refuse to keep my commandments and instructions?' 'See the Lord has given you the Sabbath, so therefore on the sixth day he gives you food for two days. Each of you stay where you are. Do not leave your place on the seventh day.' So the people rested on the seventh day."

Tara Owens:            [30:47](#)            I don't know about you, but I probably would have been the ones that heard the command of God, this awesome one who just rescued us and brought us into the wilderness and fed us, and I would've probably still gone out and checked for mana. Because, well, we all have to earn it. Don't we? God comes to these people, to me, to you, who have only go, go, go for generations, and says, "I'm not like Pharaoh. He forced you to worship him. I'm asking you to worship me. He made you earn everything you ever had. I'm inviting you to rest. I'm giving you

permission. You don't have to work for it. You don't have to earn it."

- Tara Owens: [31:39](#) You need to have these patterns of Egypt worked out of you. Well do. I do. God says, "I'm giving you this pattern of rest. The pattern of life. The pattern of stopping. The one that I created in the beginning. Will you take me up on it?" I'd like us to take him up on it. I'd like for all of us, including myself to take God up on his invitation to enter into sacred time, to stop, to trust that he is God, and that we are not. To enter into a kind of time that is actually qualitatively different than other time in our week. All time is not the same. It's not time for working, for doing, for planning. It's not even time for church activities, which I don't know about you, but can often feel more like work than my actual work to me.
- Tara Owens: [32:40](#) It's time for stopping to be with God and to really be with each other. I like what you said about relationship, to really stop and be with each other. It's time for recognizing that there's a rhythm we're made for. A rhythm out of which even work is redeemed. It becomes less frustrating and more full.
- Joanna Meyer: [33:06](#) That was awesome. I think this is the kind of podcast you may need to listen to twice to really digest all of the rich content from Tara Owens. Dustin, I would love to know what is one takeaway that you are drawing from this presentation?
- Dustin Moody: [33:22](#) Yeah. I think what I appreciate about Tara's talk is sort of the admonition to be deliberate in how we approach Sabbath and how we can essentially plan for it. We plan for lots of other things in our lives, but I don't always plan to stop. I really appreciated what she had to say about starting our time with stopping. And that could look different for different people. Obviously we're no longer under the Old Testament scriptures of Sabbath and not doing anything for 24 hour period. We saw Jesus healing people on the Sabbath, and the Pharisees calling him out for that. So obviously there's still value in the practice, not necessarily the legalism of it. But I think as I look at my calendar, as I look at how I structure my time, finding those activities that fill me up, that are rejuvenating, that are restful, things that don't feel like work, being deliberate about planning those.
- Joanna Meyer: [34:09](#) Yeah. Yeah. I'm thinking about two thought leaders I know in the Christian community who do have a practice of Sabbath. I think of Andy Crouch I know has been practicing Sabbath from technology for years. That might be worth people checking out his book, *The Tech-Wise Family*, because I think the way we

interact with technology is one of the things that truly can keep us from having minds and hearts at rest. So we'll include some information about that in our show notes. But that might be a great read. I think of Tim Keller who was a pastor at Redeemer Church in New York City often practiced Sabbath. Of course it probably wasn't on a Sunday for him because he was preaching on Sundays. But he would talk about intentionally doing something that was avocational on your Sabbath. Meaning something that is intentionally different than what you do for your daily work because it allows you to feel refreshed. It's something that's markedly different than what you spend your days doing. So it might be something that's like taking an engaging walk around the city for him where he was learning about new neighborhoods and it was stimulating but completely different from what he normally spent his days doing.

Dustin Moody: [35:05](#) Yeah.

Joanna Meyer: [35:06](#) Those are a couple principles. I think in my own life, I saw two things that really stood out to me as powerful. The first was realizing that for the Israelites that Sabbath was a gift to them, not of religious obligation or law but that it was a visible expression of the freedom that they lived in. God had freed them from slavery. You think about the Old Testament and one of the themes that was absolutely defining for the Israelites was this idea of the miraculous work that God had done in leading them out of Egypt. When he gave them the 10 Commandments, one of them was this law to rest. I think, "Wow. For people that had spent the majority of their years in slavery, what an amazing gift that God command them to have a break."

Dustin Moody: [35:47](#) Sure.

Joanna Meyer: [35:48](#) And what freedom. In a law, there was found freedom. And so just thinking about in our own lives what are things that would function like Pharaoh would when he was controlling the Israelites or maybe an easier way to put it is what's the slave master in your life that keeps you from having that kind of stoppage of rest that God intends for you.

Dustin Moody: [36:07](#) Yeah.

Joanna Meyer: [36:08](#) So that's one thing. And the other one is just thinking about the Israelites, that every aspect of their life was counter cultural, and so for them, living a life that had a period of rest built into it was counter cultural for the time that they live in. I think for the day that we live in that you intentionally have a time that life as

an individual or your family is calmer, is set apart from your daily life. That stands out like a bright, shining light in a world that's constantly programmed, constantly online. So to be even saying like without being legalistic about it, how can I live my schedule in a different way that's a testament to a beautiful God given balance and refreshment.

- Dustin Moody: [36:46](#) Yeah. I think that's the helpful thing to keep in mind for me is like this is a God given gift. It was a model that he was an example of in his creation, as Tara spoke about. It's a model that we can follow in different ways but the same principle is still true.
- Joanna Meyer: [37:00](#) Yeah. And I think of people who feel like they're tied to their work emails, one of the most powerful thing you can do is just graciously communicate that there'll be a 24 hour period on your weekend when you will not respond to work emails. Do a great shot after that 24 hours is up and get caught up and show that your attention to your work. But for a defined period of time, finding a way to communicate that you're unavailable, that maybe one of the most counter cultural things you could possibly do and so good for your soul. I know we're encouraged to have a very clearly defined Sabbath here at Denver Institute. So I know on Saturdays, I don't have to think about anything related to work at all. I'm not-
- Dustin Moody: [37:34](#) There's no expectations.
- Joanna Meyer: [37:35](#) No expectation. I'm not looking at my email and in my heart and in my mind, I'm consciously choosing not to think about work.
- Dustin Moody: [37:42](#) Yeah. We hope you've enjoyed this podcast. If you have, we'd like for you to subscribe, leave a review or share it with a friend. And we hope that you take some time and take our Sabbath survey. We really truly do want to build resources that help you in your own walk, in your own approach to Sabbath, and your own work. So again that URL is [difw.org/sabbath](http://difw.org/sabbath). Take about 5-10 minutes to complete that, and then we will share those results later in the fall as we kind of roll out our Sabbath resources.
- Joanna Meyer: [38:10](#) Yeah. And to mark your calendars, ladies and men, this year's Working and Calling Event will be Saturday, November 9th. If you're intrigued by what you heard Tara share on this podcast, we'll have more conversations around a compelling vision for God's call for women to be vibrantly at work, whatever their calling is, and some practical principles for living that out, whatever sphere we happen to be working in. So I'm excited. I

hope you mark your calendars for Saturday, November 9th. Have a blessed week, you guys. I hope you choose to make Sabbath part of your week.

Dustin Moody:

[38:39](#)

Yeah. Thanks for listening.