



Rest for the People of God

Gen 21-3

Sabbath → Promised Land → Christ → Heaven

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Thus the heavens and the earth were completed, and all their hosts. And on the seventh day God completed His work which He had done, and He rested [šābat] on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because on it He rested from all His work which God had created in making it. (Gen 2:1–3 LSB)

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Remember the sabbath [šabbāt] day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of Yahweh your God; in it you shall not do any work, you or your son or your daughter, your male or your female slave or your cattle or your sojourner who is within your gates. For in six days Yahweh made the heavens and the earth, the sea and all that is in them, and rested [nûach] on the seventh day; therefore Yahweh blessed the sabbath day and made it holy. (Exod 20:8–11)

Sabbath → Promised Land → Christ → Heaven

Yahweh spoke to Moses, saying, "But as for you, speak to the sons of Israel, saying, 'You shall surely keep **My sabbaths**; for this is a sign between Me and you throughout your generations, that you may know that I am Yahweh who makes you holy. Therefore you shall keep the **sabbath**, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. . . .

Sabbath → Promised Land → Christ → Heaven

... Six days work may be done, but on the seventh day there is a sabbath of complete rest [šabbat šabbātôn], holy to Yahweh; whoever does any work on the sabbath day shall surely be put to death. So the sons of Israel shall keep the sabbath, to celebrate the sabbath throughout their generations as an everlasting covenant.' It is a sign between Me and the sons of Israel forever; for in six days Yahweh made heaven and earth, but on the seventh day He rested and was refreshed [nāpaš]."

(Exod 31:12–17; cf. 23:12)

Sabbath → Promised Land → Christ → Heaven

You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes; for you have not as yet come to the resting place [menûchâ] and the inheritance which Yahweh your God is giving you. Now you will cross the Jordan and live in the land which Yahweh your God is giving you to inherit. And He will give you rest [nûach] from all your enemies around you so that you live in security. . . .

Sabbath → Promised Land → Christ → Heaven

... Then it will be that the place in which Yahweh your God will choose for His name to dwell, there you shall bring all that I am commanding you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to Yahweh. And you shall be glad before Yahweh your God, you and your sons and daughters, your male and female slaves, and the Levite who is within your gates, since he has no portion or inheritance with you (Deut 12:8–12)

Sabbath → Promised Land → Christ → Heaven

You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes; for you have not as yet come to the resting place [menûchâ] and the inheritance which Yahweh your God is giving you. Now you will cross the Jordan and live in the land which Yahweh your God is giving you to inherit. And He will give you rest [nûach] from all your enemies around you so that you live in security. . . .

Sabbath → Promised Land → Christ → Heaven

Today, if you hear His voice, Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness, “When your fathers tried Me, They tested Me, though they had seen My work. For forty years I loathed that generation, And said they are a people who wander in their heart, And they do not know My ways. Therefore I swore in My anger, They shall never enter into My rest [mēnûchātî; cf. tēn katapausis mou, LXX].”

(Ps 95:7b–11)

Sabbath → Promised Land → Christ → Heaven

Therefore, just as the Hbly Spirit says, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED ME BY TESTING ME, AND SAW MY WORKS FOR FORTY YEARS. THEREFORE I WAS ANGRY WITH THIS GENERATION AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS; AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST [tēn katapausis mou].'" ...

Sabbath → Promised Land → Christ → Heaven

See to it brothers, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. But encourage one another day after day, as long as it is still called "TODAY," so that none of you will be hardened by the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME" ...

Sabbath → Promised Land → Christ → Heaven

For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter **His rest**, but to those who were disobedient? So we see that they were not able to enter because of unbelief.” Therefore, let us fear, lest, while a promise remains of entering **His rest**, any one of you may seem to have fallen short of it. . . .

Sabbath → Promised Land → Christ → Heaven

For indeed we have had good news proclaimed to us, just as they also; but the word that was heard did not profit those who were not united with faith among those who heard. For we who have believed enter **that rest**, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER **MY REST**," although His works were finished from the foundation of the world . . .

Sabbath → Promised Land → Christ → Heaven

For He has spoken somewhere in this way concerning the seventh day. "AND GOD RESTED [katapauō] ON THE SEVENTH DAY FROM ALL HIS WORKS"; and again in this passage, "THEY SHALL NOT ENTER MY REST." Therefore, since it remains for some to enter it, and those who formerly had good news proclaimed to them failed to enter because of disobedience, He again determines a certain day, "TODAY," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS" ...

Sabbath → Promised Land → Christ → Heaven

For **if** Joshua had given them **rest**, He would not have spoken of another day after that. **So** there remains a **Sabbath rest** [**sabbatismos**] for the people of God. **For** the one who has entered **His rest** has himself also **rested** from his works, as God did from His. **Therefore** let us be diligent to enter **that rest**, lest anyone fall into the same example of disobedience.

(Heb 3:7–4:11)

God's Rest Will Be Our Rest!

1. God offers us (present and future) rest from our labors (i.e., from bondage to sin and from struggles in the world) – John 8:31–36; Matt 11:28–30; Phil 4:6–7; Rev 14:12–13; cf. Col 2:16.
2. Our hope of rest is totally dependent on Jesus – Heb 4:10.
3. But rest is conditional. We will only experience God's rest if we continually seek God and his will and strive to enter his rest – Heb 4:1, 11; cf. vv. 12–13; Jer 6:16; cf. v. 14.



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