

What Is God's Rest? – Hebrews 4:3-7

May 21, 2023

Jerry Jackson

Please turn with me to Hebrews chapter four, Hebrews chapter four, and we'll read verses three to 10. Hebrews four, verses three to 10. They're The word of Christ says this. 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, for He has said somewhere concerning the seventh day in God rested on the seventh day from all of his work, and again in this passage, they shall on enter my rest.

Therefore, since it remains for some to enter it, and those who formally had good news preached to them fail to enter because of disobedience, he again fixes 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.

For if Joshua had given them rest, he would not have spoken of another day after that. So there remains a Sabbath rest for the people of God, for the one who has injured his rest, has himself also arrested from his works as God did from his. Let's pray. Heavenly Father, we come to you Lord, asking today for Lord, for you to teach us Lord in the inward heart.

Lord, that we might by faith enter into this rest, Lord, that is set before us and that Father, in entering into this rest, we might know what it is to be justified through faith in Christ Jesus and to have peace with God through him. Lord, we pray that more than anything else, Lord, we would cease to work the works of sin, Lord, the works of self-righteousness and rather that we would rest in Christ.

Lord trusting in his finished work on the cross. So, Father, today, we pray for you to teach and guide us. Lord, help us to understand, Lord, what you mean when you speak of this rest, Lord, that we might have a full comprehension of it and that we might by faith enter into it Lord, and experience that blessed state of resting with you.

So, Lord, teach us today from your word, and it is in Christ's name that we pray. Amen. Well, in this passage that we've been examining, the apostle has brought up Psalm 95. Psalm 95 was brought up in chapter three. In this concept of entering into God's rest is what he's been dealing with, what he's been expounding and explaining and unpacking in these chapters and the importance of us entering into that rest.

He's exhorting us to diligence. To make use of the privileges of God given to us because God has placed before us this promise of entering into his rest, of entering into the blessed state of salvation through faith in Christ Jesus. And this is true of everyone who hears the Word of God, who hears the gospel of Jesus Christ, the message of salvation.

When they hear that message, a promise is placed before them of entering into God's rest. But simply hearing of the promise does not guarantee that one will become a partaker of the blessings of that promise. It is necessary for one to believe in these promises, the promise of the blessed state of salvation.

Of having our sins forgiven, of being reconciled to God and having peace with God. These promises will only be realized in those who have faith in Christ Jesus, who believe in the Gospel of Christ. And this is the rest that God has promised to us. The rest of salvation in Christ, this rest is experienced first in this life.

When we are justified by faith in Christ, we do in a very real sense enter into God's rest, but it will be fully and finally realized when we enter into eternal glory, the final rest that awaits the people of God. And this is the rest that is promised in the Gospel of Christ, the rest of the forgiveness of sins that will result in eternal glory with God.

But it requires faith in a man. He must take hold of the promise by faith. He cannot be disbelieving, but must believe in order to enter this rest. And this is why the example has been brought forward of the wilderness generation. Their failure was a failure of faith. They could not enter in because of their unbelief.

The promise of rest was placed before them. He said last week that the good news was preached to them, but the message they heard did not benefit them because they were not united by faith to the word of God. God requires a man to believe before he can partake of the promise of God, and they could not enter in because of their unbelief, an evil, unbelieving heart that led them to fall away from the living God.

And so, they came short of entering that rest, and he is telling us that we are in a similar situation. This is the point of the passage to prove the correlation between us and them. And if we repeat their sin, if we don't believe in the promises of God, if we're not united by faith to the word of promise, then we too will fall short of entering into God's rest.

And just as they perished in the wilderness, we also will perish in our sin of unbelief and we will not enter in, but our portion will be with the lake of fire, eternal suffering, and torment. And so, he wants us to seriously consider what happened to them to make this comparison and learn from their failure, lest we repeat their sin and suffer the same punishment as them.

And this calls for fear. That's why he says, let us fear a fear that leads to diligent striving to enter into God's promised rest. And we must hold firm till the end, and we must live by faith in these promises. Since the promise remains, we must fear lest anyone of us seem to come short of it. Now, this passage that we're dealing with now in verses 3, 2, 10, he's going to prove in this passage, the existence and the superiority of the rest of Christ by comparing and contrasting it to the rest of creation and the rest of the land of Canaan.

That's what he's doing here. He's showing that there still remains a rest for the people of God. That this is what David was talking about in Psalm 95. He cannot be talking about creation and he cannot be talking about Canaan because those things already happened many, many years before. He's putting before them another promise of rest.

So, what is this rest that he is talking about? And it is the rest of Christ. And this is the rest set before us today. So today what we're going to do is a little bit different than usual. We are going to do more of a doctrinal study on what is the rest of God? What does it mean when the Bible says that God rested and for us to enter into this rest.

So, what does that mean? What are the components? What qualifies or determines what is a rest of God? How do we enter into this? And then next week we'll begin expounding this passage. Does that make sense? So doctrinal this week, expound the passage next week. Okay, so let's look then again at verse three, and then we'll hop from there into other passages from the Bible to seek to explain so that we might understand what he means by rest.

Okay, in verse three, he says, for we who have believed, enter that rest. Enter that rest. Here are the apostle. And his fellow believers, and indeed all true believers enter into the rest proposed by the prophet David in Psalm 95, right? That is the argument the apostle is making Faith is necessary to enter into God's rest, and this rest that he's referring to is the rest that is brought forward in Psalm 95, right, which he quoted in chapter three verses seven to 11, chapter three, verse seven to 11 is a quote from Psalm 95, where the prophet David says today, if you hear his voice, do not harden your heart as when they provoked me, as in the day of trial in the wilderness, when your fathers tried me by testing me and saw my works for 40 years.

Therefore, I was angry with this generation and said they always go astray in their hearts and they do not know my ways, and I swore in my wrath they shall not enter my rest Here. He's bringing forward this wilderness generation and what happened to them. But he's doing it by way of example, by way of comparison because he's showing that in his own day, in the day of the prophet David, which was some 500 years after the time of Joshua, there still remained a Sabbath rest for the people of God for his own congregation to enter into.

But they must believe and not be like the wilderness generation. This passage, Psalm 95 is the passage that has been the focus of chapter three and now of chapter four, and it is obvious that Psalm 95 is not referring to the rest of creation, and it is not referring to the rest of Canaan, but rather it is talking about another rest, the rest of God found in the person, in work of Jesus Christ.

When we believe in Christ, we enter into God's rest. This is why it says in verse eight of chapter four, if Joshua had given them rest, he would not have spoken of another day after that. Joshua did give the people rest in a sense, but did the rest that Joshua gave, is that the full and final rest of the people of God?

Is this the ultimate rest that we need to enter into in order to have the forgiveness of sins? Can we all just move over to Israel, live there in that land and enter into heaven because we have entered into the rest of God? Of course not, and that's why David so many years after Joshua is still talking to the people about the rest of God entering into God's rest.

Though the people of Israel at that point had been living in the land of Canaan for 500 years. They had entered into the promise of God. Yet David is still speaking to them of a future day

of rest arrest that they need to enter into. And this is the rest we find in our Lord and Savior Jesus Christ. When we believe in Christ, we enter into God's rest that is founded on his person and his work.

And this is the rest that can reconcile a man to God and result in true spiritual worship of God. That was not the case when they entered the land of Canaan. It was the case with some of those that were true believers. But did all of the people who entered into the land of Canaan did all of them, even when they had peace, even when there wasn't warfare, did that guarantee that all of them were going to go to heaven, that they would all have their sins forgiven?

Of course not, because there is another rest that is necessary for a man to enter into, and that is the rest. The Apostle is urging us to enter into arrest that we can now enjoy upon believing in Christ Jesus. Acts 16:29 to 31. Acts 16:29 to 31. Here. This is the Philippian jailer, and it says here he called for the lights and rushed in trembling with fear.

He fell down before Paul and Silas, and after he brought them out, he said, SIRs, what must I do to be saved? And they said, believe in the Lord Jesus and you will be saved, you and your household. This is the rest we're talking about here it is salvation. The rest of salvation which comes through faith in Christ.

And that is the primary exhortation of this passage. Unbelief cuts one off from the promises of God, while faith gives him an entrance into the rest of God, and he's urging us to persevere in the faith that we might enjoy this blessed state of God's rest. Now again, I want to spend more time explaining what this means.

What does this concept of rest mean? What does it mean for God to rest? And what does it mean for us to enter into God's rest and then explain what it means for us to rest in Christ? How is it that God rest in Christ? And then how do we come to rest in Christ? In this concept of rest goes back to creation and it's first introduced in Genesis chapter two.

Genesis chapter two, verses one to three, and this is the key to understanding these things. God introduces it here, explains it, and then further reiterates and gives more meaning to this throughout the scriptures. Genesis two verses one to three. This is upon the completion of God's work of creation.

Genesis two verses one to three, thus the heavens and earth were completed in all of their hosts. By the seventh day, God completed his work, which he had done, and he rested on the seventh day from all of his work which he had done. Then God blessed the seventh day and sanctified it because in it he rested from all of his work, which God had created and made.

Here. God rested from his work of creation, meaning God was complete. He completed the work of creation, and God was satisfied with the work of creation that he had accomplished.

When God finished creating the world, he rested from his work, meaning he ceased creating the world. Everything that he created was perfect.

It was complete and in a perfect way, it displayed his own wisdom and his power. There was no aspect of creation that was necessary for the continuation of the world that was forgotten by God, so that at a later date God had to resume his work of creation because he failed in some aspect that was necessary for this present world, but everything was ordained perfectly according to the wisdom of God.

And everything was executed perfectly according to the infinite power of God, so that the work of God in creation was perfect and complete, and it manifested the glory of God in his creation, so that God ceased, he rested. There was no need for him to do any more work in relationship to creation. And from that point on, God's relationship with the created Order is not one of creating new things in this world, but rather of preserving of his providence, his ruling over the world that he had created, God did not need to go back at a later date and amend aspects of his creation.

For example, it is God did not forget to create the moon. And then realize that, you know, we really need this moon in order for the world to operate in the proper way, in order for gravity and for there to be a light to rule over the night. And I completely failed in this aspect. So now I need to come back and create a moon so that the world will be perfect and complete.

There was nothing like that that happened in creation. Everything necessary for this world, God created in a span of six days and it was perfect. It was declared by God to be very good and God rested from his work of creation because there was nothing lacking in this world. Everything necessary as ordained by God, according to his wisdom, was brought about according to the power of God.

It was done perfectly and completely in God's own declaration of the world that he created was. It is very good, very good. God was satisfied. In the world he had created, and he did that in a span of six days, so that when he finished his work of creation, he rested not meaning that God was tired and that God needed to take a nap because he exerted so much energy and power when he created the world.

Can God get tired? Of course not. For him to rest doesn't mean that he was weary and tired and he needed to recuperate from all of the work that he had done. Rather, it means that he ceased to work and then he entered into the enjoyment, the delight, the pleasure of what he had created, the satisfaction in what he had created as it displayed and manifested his glory, and the world does manifest the very glory of God.

The world created by God displayed the perfection of his wisdom and his power. It accurately manifests the very glory of God. Even in Romans chapter one. It says, even the fallen world, right displays his eternal power and divine nature. These things are seen in what has been made the world that God created re reflects, displays the eternal power of God.

So, the first aspect of God's rest is God undertakes a work. There is a work that God undertakes and a work that God brings to its completion, and God enters into rest whenever he completes his work, and he is delighted and satisfied in the work that he has done in that it displays the glory of God. The second aspect of God's rest is a call for men to enter into that rest just as God delights in the works of his hands.

Just as creation in this case, displayed the glory and goodness of God. So, a proposal is given to man to enter into that rest, meaning to behold the works of God, to worship God because of what God has done and creation displayed the glory and goodness of God. So, a proposal is given to man to enter into that rest to wonder, at the wisdom of God displayed in his work, to marvel at his awesome power and his goodness, and are we not called to worship God?

Because of his mighty works? His mighty works reveal to us his character, his nature, who he is. This is why in Genesis chapter two verse three, it says that God sanctified and blessed the seventh day, the day that God rested the seventh day. God sanctified and blessed it. Now, for whose sake does God do this?

Does God do it for his own sake or does he do it for the sake and for the benefit of man? Well, it is not for himself, but rather it is for man. And this is why Jesus says in Mark 2 27, the Sabbath was made for man, not man for the Sabbath. God blessed this day. He sanctified this day so that men would enter into God's rest.

So that man might worship God for his glory displayed in his mighty work of creation in men. Enter into this rest by faith. It is always through the means of faith. So first, there is some work of God that he completes that displays his glory. Secondly, there is a call for man to enter into that rest by faith, by beholding the work of God and worshiping and glorifying God because of what he has done.

And then the third aspect is God sets aside a day of rest, as a pledge, as a token to his people, that he is their God and that they are His people, and that we ought to worship God every day of the week, right? Which is certainly true. It is necessary for us to worship God all the time, but it is also good for God to distinguish and set aside a certain day, one day in seven, that we might give ourselves to meditating on the works of God.

So, these three elements comprise the rest of God. First, a work of God and its completion, displaying God's glory. Secondly, a call for man to enter into this rest by faith. Resulting in worship and obedience to God. And then thirdly, a day of rest set aside to remember the work of God for men to worship God by meditating upon his work.

Now in scripture, there are three primary rest of God. There is the rest of creation. There is the rest of Canaan, and there is the rest of Christ. This is what the Apostle is showing and addressing. In Hebrews chapter four, he is referring to these three states of rest that relate to various seasons in the history of redemption.

And of these three rests mentioned in scripture, the key, the primary one is number three. The third rest. The rest in Christ. This is the ultimate rest. This is the primary rest that is set forth in the holy Scriptures, and it is the fulfillment of the other two. The first two, the rest of creation and the rest of Canaan were established to be representations of the third and final ultimate rest of God found in Jesus Christ.

The first rest then is the rest of God seen in creation? Did we not just read this in Genesis chapter two? It says there that when God completed the work of creation in Genesis chapter two, it says that he rested on the seventh day from all the work that he had done. God rested on the seventh day and the work was the work of creation.

And does the work of creation display the glory of God? Of course. Of course it does. Psalm 19. Psalm 19. And is it incumbent upon men to worship God as their creator? Yes, it is. We are to worship him and remember him as our creator. Psalm 19, one says, the heavens are telling of the glory of God and their expanse is declaring the work of his hands.

Day-to-day, pours forth speech and night to night reveals knowledge. There is no speech, nor are there words. Their voice is not heard. Their line has gone through all the earth and their utterance to the end of the world in them. He has placed a tent for the sun, which is as a bride groom coming out of his chamber.

It rejoices as a strong man to run his course. It's rising is from one end of the heaven and it's circuit to the other end of them, and there is nothing hidden from its heat. Here he says, clearly, explicitly the heavens are declaring, they're telling the glory of God. They are declaring the works of God's hand.

Where did it all come from? How did all this come about? When we examined the various aspects of the created order, and we see the intricate detail, we see the beauty, we see how the, the harmony and symmetry by which everything is held together, right? It reveals to us the very glory of God, right? So, there is then in creation a work of God, a work of God brought to completion by God and a work of God that reveals the very glory of God.

And then we know that men are to enter into this rest. We are to rest in that. We are to see, we are to recognize, we are to glorify God. We are to worship God by faith in seeing what he has created. The seventh day also was given as a day of rest. Whereby men were to remember God's work of creation, worshiping the Lord for his glory displayed in the created order, but also to reflect upon the coming new creation that would be established through Jesus Christ.

Exodus chapter 20, Exodus chapter 20. Certainly we read earlier in chapter two of Genesis chapter two verses one to three, that God blessed and sanctified the seventh day, the day of rest, and that was done from the very beginning of creation and that expectation of men worshiping God on the seventh day, setting that day aside as a token to remember and to reflect upon what God had done, that that was incumbent upon men and expected of them from Adam all the way till the time of Moses.

Then in Exodus chapter 20, this commandment is reiterated. To Moses and to the children of Israel. Exodus chapter 20, verse eight. Remember the Sabbath day to keep it holy. Six days you shall labor and do all of your work, but the seventh day is a Sabbath to the Lord your God. In it you shall not do any work, you or your son or your daughter, your male or your female servant, or your cattle, or the sojourner who stays with you for in six days.

The Lord made the heavens and the earth and the sea and all that is in them and rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy. Here. The basis for their rest on the seventh day is the rest of God. God worked in six days. He made the heavens and earth the sea and everything in them.

But then on the seventh day, God rested. God delighted in. He took satisfaction in the works of his hands, and now in one day in seven, he is calling his people to also set this day aside from their common labor, from their normal activities, from the things that they must give themselves to in this present life and to spend the day meditating, reflecting, worshipping God for what he has done, not only in his work of creation, but also the coming new creation that will be founded in Christ.

And this rest corresponded for the church from creation until Moses, the rest of creation that they were to enter into. Now the second rest, the second rest of God is the rest of the land of Canaan. The rest of Canaan was the completion of this picture of redemption that took place in the Old Testament.

The delivering of his people from the house of slavery and bringing them into a land of promise, a land flowing with milk and honey, the promised land of Canaan and his giving his people rest in that land. This is the rest the wilderness generation failed to enter into. They died in the wilderness because of their unbelief, and they did not enter into the land of Canaan.

However, God did safely bring his people out of Egypt and ultimately God gave them the land of Canaan. God did this through his mighty works, his great work of redemption from Egypt, and when God delivered his people from Egypt. It was accompanied with many mighty works of God, many displays of his power of his might, so that the people saw the very glory of God.

God revealed himself to them in this very mighty way, and then they were called to enter into this rest by worshipping God according to what he had done for them. Was God satisfied with this work? Well, God was very thorough in his work, his glory, his wisdom, his power were displayed when he delivered his people from Egypt.

And God completed this work on behalf of them. He delivered them from the land of slavery. He ultimately brought them to a land of rest, and he established them in that place and gave to them. His institutions, his tabernacle, his temple, his priesthood, the proper ways to worship God, to the sacrifices of God.

All of these things were given to Israel in the land of Canaan, and they were not given to any other nation of the world. So, in what land during that time from Moses until Christ, could you find. The worship of God taking place, the true worship of God, not idolatry, not paganism, not false temples, not false worship.

It was there in this land, which was the land of rest. The land where God's presence, where his glory dwelt. It was known there in that land, not in any other land because he did not give to other people these institutions, God's work of delivering his people from Egypt was perfected. It was satisfied everything necessary to bring them out of Egypt and into the land of Canaan was accomplished by God.

He didn't get them halfway there and then give up. He didn't run out of power. He brought them into the land of promise. Psalm 132, Psalm 132 verses 13 and 14.

Psalm 132 13 says, for the Lord has chosen Zion. He has desired it for his habitation. This is my resting place forever. Here I will dwell for I have desired it. I will abundantly bless her provisions. I will satisfy her needy with bread, her priest. Also, I will clothe with salvation and her godly ones will sing aloud for joy.

There I will cause the horn of David to spring forth. I have prepared a lamp for mine, anointed his enemies. I will clothe with shame, but upon himself, his crown shall shine. There he calls Zion his habitation, his resting place. Now again, the Zion on Earth is not the ultimate resting place. But it was a symbol and a type of the ultimate resting place that is the new heavenly ion.

But there at this time, God had revealed himself in this way. There God did rest in a sense, in that land with those people where his worship was known. And it was through those people that the Horn of David Wood Spring forth would come into the world also. Joshua 21, Joshua chapter 21, here in verses 43 to 45, notice what it says,

Joshua 21, verse 43 says, so the Lord gave Israel all the land which he had sworn to give to their fathers, and they possessed it and lived in it. And the Lord gave them rest on every side. According to all that he has sworn to their fathers, and none and no one of all of their enemies stood before them.

The Lord gave all their enemies into their hand. Not one of the good promises which the Lord had made to the house of Israel failed, all came to pass there. The promises of entering into rest that God originally made to Abraham, did God complete these promises to his people, Israel, while according to this passage, it says yes, not one of them failed, he says, and they entered into rest.

God gave them rest on every side according to all that he has sworn to do also. Joshua 23. Joshua 23 verse 1-23. One says, now it came about after many days. When the Lord had given rest to Israel from all of their enemies and on every side in Joshua was old advanced in years here, God gave them rest. It was a land of rest.

Rest from all their enemies. And why did God give them this rest so that they might worship and serve the Lord without fear? Right? Without being harassed by their enemies so that they would not be in bondage in slavery as they had been before, but they might be free to worship and serve the Lord. And here the people entered into this rest and they had to do this by faith.

Not that all of the people had faith, but certainly Joshua had faith who led them there. Caleb had faith who was there, and there were many that went in who did have faith. This is where the wilderness generation failed. The promise of entering into this rest was proposed to them, but they failed to enter in because of unbelief.

But that was a temporary reprise rep reprisal. That generation didn't, but the next generation did. Their children and their grandchildren, they entered into God's rest. They took possession of the land of Canaan and they entered in. God gave them rest from all of their enemies. And the primary focus of this rest of Canaan was not so that they could live in pleasure, not so that they could have a self-indulgent life, but so that they might worship and serve the Lord.

This was what God was doing for them, what he was establishing for them, that God was dwelling among them. They had proximity to the worship of God, to the true things of God. And then was there a day set aside? For the children of Israel, for them to remember the rest of God. For them to remember both God's work of creation and also God's work of redemption.

Now again, all of their life was to be offered in worship to God. This has been true from Adam, and it will be true to the end of the world. What God requires and expects of all men is that our very lives would be offered up in worship to God, that every second of every day we would live in this way.

However, God also assigns one day in the week, a weekly day of rest where we are during the time of our so journey to meditate upon God's work of deliverance and worship the Lord for what he has done for us as a token, that he is our God and we are his people. And did God give this to the children of Israel?

Deuteronomy chapter five, Deuteronomy chapter five is a repeat of Exodus chapter 20. A restating of the 10 Commandments. But notice in Deuteronomy five verses 12 to 15, there is further content giving given to the Sabbath day. That is to be in their mind and on their focus when they are worshiping God.

In Exodus 20, he brought up creation in God, resting from creation. But notice in Deuteronomy five, 12 to 15 what he says about the Sabbath day. Here, Deuteronomy five 12 says, observe the Sabbath day to keep it holy as the Lord your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God.

In it you shall not do any work you or your son, or your daughter, or your male servant, or your female servant, or your ox or your donkey, or any of your cattle or your sojourner who stays with you so that your male servant in your female servant may rest as well as you. Now here, why are they to do this?

15, you shall remember that you were a slave in the land of Egypt and the Lord your God brought you out of there by a mighty hand and by an outstretched arm. Therefore, the Lord your God commanded you to observe the Sabbath day. Not only are they to observe it because of what God has done in creation, but also to remember God's deliverance of them from Egypt.

His redemption, which was a picture, a symbol, a type, a shadow of what Christ will do for us. And here, the day of the week is one in the same. It's here the seventh day or the Sabbath day. So, from creation to Moses, it was the seventh day that they were to rest and to worship God. And from Moses until Christ, it is still this seventh day that they are to rest and worship God.

But here God gives it more meaning, more content for why they are to do this. Why what they are to remember, reflect upon, meditate upon worship God for because of this day, one in the same day, but now new meaning, more meaning, more content. Not only are they to remember and worship God for the work of creation, but also for his work of deliverance from Egypt.

And this calls for reflection for them to think about what God had done for them to worship God because of what he had done on their behalf, but also to think about the ultimate deliverance of God that he would provide through the coming Messiah. The deliverance of Egypt prefigured the deliverance from sin through Jesus Christ.

And this is the rest that corresponded to the church from Moses until the coming of Christ. Now, the third and final rest, the ultimate rest, the rest that the rest of creation and the rest of Canaan were given as shadows and types. They were representations of something greater that was coming, that was going to be manifested in the world.

Not that they had no knowledge or idea of what God was going to do, but it had not been revealed. It had not been manifested in the world up to this point. Just as the deliverance from Egypt, did they know that God was going to do this for them? Well, God told Abraham 400 years before that his offspring would go and that they would be slaves and that God would deliver them and that God would bring them into the land of promise.

So, they knew about the promise of God. They know what God had said that he would do, but they had not yet experienced it. It had not yet been fulfilled or accomplished in the present world. There was a promise of a coming work of God, but not the fulfillment of that work until the time of Moses. And then God did the work.

And now on the other side of it, they are to worship God and remember God because of what he had done. Well in the same way. They also knew about the coming work of Christ. But that work had not yet been fulfilled. It had not yet been accomplished in this present world, in human history. They were representations of what was coming.

And this is the rest, the ultimate rest that stands before the people of God. Jesus Christ is the ultimate full, the final resting place of God's people. Colossians two 17. Colossians two 17 said, speaking of these Old Testament institutions, things which were a mere shadow of what is to come, but the substance belongs to Christ.

These things he says are shadows, a shadow of what was to come, but the substance of those shadows, the body of those shadows belongs to Jesus Christ. Just as someone is coming around the corner and their shadow goes before them, you know that the body of the person, the substance of the person is coming, is following after that shadow.

The shadow comes before it precedes the substance or the body. But of the two, the body or the shadow, which one is more important? Which one is the greater upon? Which one is the other dependent? The body does not exist because of the shadow. The shadow exists because of the body. What is projected by the shadow is a representation of the substance that is coming, and this is part of the problem of what he's addressing in the book of Hebrews, because they're the Hebrew Christians, Jewish Christians, they're being tempted to go back to the old covenant and to the old forms of worship that were established in place from Moses until the coming of Christ, they're tempted to go back to the shadows of the old covenant when the substance of those shadows has been revealed in the person of Jesus Christ.

The shadow is useful and the shadow is necessary, but only for how long, only until the substance comes. But when the substance comes, what do you do with the shadow? You have to set it aside. You no longer have any need for it because the substance has been revealed, the substance has arrived, and therefore there are new forms of worship that are established by God under the authority of God.

The shadow without the substance is useless. It's actually idolatry to worship God. Outside of Christ is idolatry, and that is what the children of Israel did for many, many generations. That's what they were doing during the time of Christ. They were not looking in these things and seeing the person and work of Christ.

That's why in John chapter five, Jesus tells him that you search the scriptures because you think that in them you have eternal life, and yet it is they that testify of me. But you refuse to come to me, that you may have life. How can we ever have life apart from Jesus Christ? And this was taught to them in the Old Testament scriptures, through these shadows, through these types, that the substance belonged to Christ.

And for them to desire the shadow without the substance shows that they don't have true faith. Because we must have faith in the substance and the substance is always found in Jesus Christ, and he is the final rest of God. Jesus Christ is the ultimate spiritual primary rest

for the people of God. The work of God that he displayed in the person of Christ, his work of redemption in Christ, the work of Christ, where he came to accomplish everything necessary for the salvation of his people.

Sacrificing his very life for our sake, so that we might have the forgiveness of sins. And did God complete this work? Did God accomplish the work of salvation in Jesus Christ? Was God satisfied with what Christ did? And is God's glory revealed in Christ and what he has done? Of course, it is. God's glory was greatly manifested in the person in the work of Christ, even more so than the work of creation and even more so than the work of deliverance of Israel from Egypt.

The greatest work that God has ever undertaken and completed and manifested to this world is the work of salvation through Jesus Christ. His character and his nature is supremely, supremely seen in his person and in his work in this work has been completed. God has rested from his work of redemption, meaning that everything necessary to secure the salvation of his people has been accomplished by Christ.

There is nothing lacking in his work that we need to make up or that anyone else needs to make up. There's nothing that we need to add to the work of Christ. God, the Father accepted his sacrifice for sins. He accepted it as the one and only payment for the sins of his people. God was well pleased with Christ, and this mighty work of redemption has been completed in him.

So, we can say that God has entered into rest in Christ just as God rested at creation. He did not create anything else but he finished his work. Just as he rested when he delivered Israel from Egypt, there was nothing else left for God to do. He brought them safely into their land and gave them deliverance from all of their enemies.

So also, he has rested in Christ because everything needed to accomplish salvation has been fulfilled by him. God rest in Christ in these two ways, both in his person and in his work, in His person, because in Christ, God has revealed himself fully. And finally, do we need more revelation of who God is or do we not have a perfect, full final revelation of God the Father, in the person of Jesus Christ?

All of the glory of God rest on Christ. So that for us to see Jesus is to see who. It is to see God the Father. That's the point of Hebrews chapter one, verse three. Hebrews chapter one, verse three. This is what he said there at the very beginning of our book, Hebrews one, verse three. He speaking of Christ is the radiance of his glory, the exact representation of his nature.

And he upholds all things by the word of his power. When he had made purification of sins, he sat down at the right hand of the majesty on high. He Christ is the radiance of the father's glory. He Christ is the exact representation of his nature. So, to see Christ is to see God the Father. Isn't that what he said to his own disciples in John 14 when Philip said, show us the Father and that'll be enough?

And what did Jesus say to him? Do you not understand? Have you been with me this long and you do not understand that if you see me, you have seen the father? What do you mean show us the Father? I have shown you the father because I and the Father are one, and to see Christ is to see the Father. We come to know God through the person of Christ.

We see God the Father, through God the Son. He is the only mediator between God and man. It is the man, Christ Jesus. Also, Colossians one 15 to 20, Colossians one, 15 to 20. Speaking of Christ, he is the image of the invisible God, the firstborn of all creation. For by him all things were created, both in heaven and earth, visible and invisible.

Whether thrones or dominions or rulers or authorities. All things have been created through him and for him. He is before all things and in him all things hold together. He is the head of the body, the church, and he is the beginning, the firstborn from the dead, so that he himself will come to have first place in everything.

For it was the father's good pleasure for all the fullness to dwell in him and through him to reconcile all things to himself, having made peace through the blood of his cross. Through him, I say whether things on earth or things in heaven. Here he says He is the image of the invisible God. It was the father's good pleasure for all the fullness to dwell in him, which is a synonym for rest in him.

All of God's glory, his fullness, dwell or rested in Christ, only in the person of Christ. Can this be found? There is no other savior. There is no other mediator between God and man. There is no other Christ coming into the world in whom the fullness of God will dwell, who will be the exact representation of God, who will be the image of the invisible God.

This has only happened one time in human history, and it will never happen again. Only in the person of Jesus Christ. And this is the folly of the unbelieving Jews because who are they still waiting for? Who are they still looking for? They're waiting for their Christ. They're waiting for their Messiah.

But is another Messiah coming? No, because there's only one son of God. There's only one who can accomplish this. And who is that? One Jesus of Nazareth, Jesus, who is the Christ only true of Jesus Christ. No other religion, no other religious figure. No one else. Can it be said that he is the image of the invisible God, that the fullness of God dwells in him.

This is not true of Mohamed. It's not true of Buddha. It's not true of Gandhi. It's not true of Joseph Smith, nor can it be said of any of the true prophets of God. It wasn't true of Moses. Moses was not the image of the invisible God. Isaiah. The fullness of God's glory did not dwell in the person of Isaiah who is the only one that this can be set of, only Jesus Christ because God has rested in the person of his son.

But not only does he rest in the person of his son, God also has entered into rest in the work of Christ. God was satisfied with Christ's work. It accomplished what God intended for it to

accomplish. Everything necessary to secure our salvation was accomplished by the work of Christ. Nothing is lacking.

We don't need to add anything to it, nor does anyone else need to add anything to it. We don't need the assistance and aid of Mother Mary, or of any of the saints like it's taught in Roman Catholicism and other false forms of Christianity. Nothing else is needed in order to complete the work of Christ.

God is satisfied with what Jesus Christ has done and Christ dissatisfied with what he has done because what has Christ done since he completed his work of redemption? Did he not sit down at the right hand of God the father? He sat down because he's resting. Not that he's tired, but it shows that it's complete.

It is finished. Nothing more is necessary in order to accomplish and to bring it about John 19, John 19:28 through 30, John 19:28 through 30, it says after this, Jesus knowing that all things had already been accomplished to fulfill, the scripture said, I am thirsty. A jar full of sour wine was standing there, so they put a sponge full of sour wine upon a branch of hyssop and brought it up to his mouth. Therefore, when Jesus had received the sour wine, he said it is finished, and he bowed his head and gave up his spirit.

It is finished. Well. What was finished? Everything necessary. The sacrifice necessary to redeem sinful man had been given. And this sacrifice, unlike the blood of bulls and goats, can actually take away the sins of his people. So, in these two ways, God rest in Christ, both his person as the full and final revealer of God's will and his work as the perfect and only sacrifice for our sins.

God has entered into this rest in Christ. God has rested from his work of redemption, not meaning that God has done redeeming sinful men. Of course, God continues to do that work of redemption. He continues to be gracious and to save his elect. But in terms of the source of salvation, in terms of the work of Christ and what he did to be the source of eternal salvation, is there anything necessary for Christ to do?

In terms of his life, his death, his resurrection, no. All of it has already been accomplished. It has all been accomplished, and now it's just a matter of the Holy Spirit taking the work of Christ and applying it to God's people. Because what he has done is sufficient for the salvation of his people. He has accomplished it in the person and work of Christ.

Secondly, so the first aspect of this rest, the rest of Christ is God has finished this work. He has completed this work in the person and work of Christ, and God has entered into this rest. Secondly, then God calls men to enter into this rest with him, to enter into the blessed state of redemption through Jesus Christ, and the rest of Christ is rest for the souls of men.

Rest from the guilt of our sin and the knowledge of God's wrath against us. Matthew chapter 11, Matthew 11:28. Notice here that Jesus calls refers to his salvation as rest. Matthew 11:28 says, come to me all who are weary and heavy laden, and I will give you rest. Take my

yoke and learn from me for I am gentle and humble and heart, and you will find rest for your souls. For my yoke, as easy and my burden is lights.

There, the call is for those who are weary and heavy laden. Well, in what way are men weary and heavy laden? Heavy laden with what? With sin? The knowledge of our sin, the guilt of our iniquities that reaches up to the heavens. But Jesus calls us to come to him and he will give us rest from our sin, and he calls it, you will find rest for your souls.

Because the souls of men are tormented by the knowledge of their sin, the guilt of their sin, the knowledge of the coming day of judgment, as it says Romans 1 32, they know that those who do such things deserve to die, but they not only do them, but they give approval to those who practice them. They know men know that those who do such things, they actually deserve to die, and this is why they are bothered in their conscience by the knowledge of their sins.

Well, Jesus gives rest to men because when we come to Christ and when we enter into this rest with him, we are satisfied with Christ just as God the father is satisfied with him. We see in him a perfect sacrifice for our sins. A blood that is able to take away all of our guilt and our inequity, and it purifies our conscience from the dead works of sin, and it gives rest to us.

We have peace with God. We have peace within our own mind. We're not being tormented by the knowledge of our sins anymore, and men enter into this rest by faith in Christ. That's what our passage in Hebrews chapter three or chapter four, verse three is saying, we who have believed enter that rest as it says in Romans 10, nine.

If you confess with your mouth, Jesus' Lord, and believe in your heart, God raised him from the dead, you will be saved. To be saved is the same as entering into this rest and also Romans 10 13 says, everyone who calls on the name of the Lord shall be saved. Faith is the condition. Set by God, by which a man enters into this rest.

Those who believe enter into rest. Those who do not believe will not enter into God's rest. And that's what the Apostle is talking about in Hebrews chapter four. He's urging them to persevering faith, the necessity of true faith in Christ, believing in Christ, and manifesting the authenticity of that faith by endurance, by persevering, holding fast firm until the end.

That was the failure of the wilderness generation. They fail to enter because of unbelief. They had a temporary belief when they said that all that the Lord says that we will do. But that faith was not manifested. It was not perfected. It was not revealed to be genuine, true, authentic faith. It was a vain faith.

Amen. That does not lead to salvation. Therefore, they could not enter into that rest because of unbelief. On in contrast, chapter four, verse three says, we who have believed enter into that rest, and this is the rest David is speaking of in Psalm 95. This is the promised

rest before the congregation of the prophet David, before the congregation of the Apostle in Hebrews, and it is the rest that stands before us today.

The ultimate rest of the people of God in all generations is the rest we find in Jesus Christ that results in the forgiveness of sins and ends in eternal life with God in every other rest. The rest of creation and the rest of Canaan were shadows and types of this ultimate rest. The rest of Christ corresponds to the rest of creation.

For in Christ, we are new creatures, A new creation. Second Corinthians, chapter five, second Corinthians five, 17 to 19 speaks of redemption in terms of a new creation of God. Second Corinthians five, 17 to 19. Therefore, if anyone is in Christ, he is a new creature. The old things passed away. Behold, new things have come now.

All these things are from God who reconciled us to Himself through Christ and gave us this ministry of reconciliation. Namely that God was in Christ reconciling the world to himself, not counting their trespasses against him, and he has committed to us the word of reconciliation. There if we are reconciled to Christ.

He calls it new creation. You are a new creature. Old things have gone, and behold, new things have come in. In the culmination of this, in Revelation 21, 5, he says, behold, I make all things new. He is making all things new. It is a new creation, so the rest of Christ does correspond to the rest of creation in that it is a new creation that Christ is accomplishing in his children.

Also, the rest of Canaan corresponds to the rest of Christ for in Christ we are delivered from slavery to sin, slavery to death, and slavery to the devil. Hebrews chapter two. Hebrews chapter two, right. Their slavery to Egypt was a shadow and type of slavery to sin. Slavery to sin, to death and to the devil. And Jesus came to deliver us to set the captives free. Hebrews two 14 to 15. Therefore, since the children share in flesh and blood, he himself likewise, also partook of the same, that through death he might render powerless him who has the power of death that is the devil and might free.

Those who through fear of death were subject to slavery all their lives. For assuredly, he does not give help to angels, but he gives help to the descendants of Abraham. There he speaks of our salvation as being set free from fear of death and subject to slavery all their lives. This is what we are born into.

We are born a slave of sin, but Jesus Christ comes to deliver us. From the house of slavery and bring us into a land of freedom, a land of promise, right? The land of his blessed state of salvation. Also in Luke chapter one, Luke one, verse 68 to 75, there, the prophet Zacharia when he is speaking prophesying concerning the birth of John the Baptist, knowing that John the Baptist was the forerunner of the Christ and that it would be the Christ who would bring them deliverance.

He speaks of his salvation in terms of deliverance from their enemies, just in the same as Israel was delivered from Egypt. Luke 1:68 blessed me the God, the Lord God of Israel, for he has visited us and accomplished redemption for his people. And has raised up a horn of salvation for us in the house of David, his servant, as he spoke by the mouth of his holy prophets.

From a hold salvation, from our enemies, and from the hand of all who hate us to show mercy toward our fathers and to remember his holy covenant. The oath which he swore to Abraham, our father, to grant us that we being rescued from the hand of our enemies might serve him without fear in holiness and righteousness before him.

All our days there, he's speaking very clearly. He's using this imagery of their deliverance from Egypt, delivered from their enemies so that they might serve God without fear. Isn't that what God did for the children of Israel when he brought them out of Egypt and brought them into the land of promise?

He delivered them from their enemies, brought them into their own land, that they might serve the Lord without fear. But what is he talking about here in Luke one? He's not talking about Egypt and he is not talking about the land of Canaan. He's talking about salvation. He's talking about deliverance from sin, from death and from the devil, that we might be delivered from them and that we might serve God without fear, without fear of the wrath of God, without fear of the knowledge of our sin being tormented by the guilt of our sin, and that we might serve him in holiness all of our days through the redemption that is in Christ Jesus.

Men are called by God to enter into this rest. This is the work of ministry. This is what the preaching of the gospel is all about. Is this not what we're calling men to do, to enter into salvation, to enter into the rest of God? Just as God is perfectly satisfied with Christ, he delights in Christ. What are we called to do as well?

To delight in Christ, to be satisfied with Christ, to rest in Him, not to trust in our own works, not to trust in anyone else, to save us, but to trust only in His work, to look for salvation in him without any assistance from us or from anyone else. Because if we need someone else to complete it, we're blaspheming Christ.

We are saying the blood of Christ, the work of Christ is not sufficient to take away our sins and we need to add something to it. We can't do that. We must rest in Christ by faith alone in him. Then the third aspect of this rest of God's rest in Christ is a day, a day set aside as a pledge, as a token of this rest a day when God's people come together to remember and worship God for his mighty work of redemption in Christ.

Is there a day for us together and worship the Lord in the new covenant? And certainly, there is a day, and the day is the Lord's day, which is the day of resurrection from Adam to Moses. God's people were to worship the Lord all the time, but one day in seven, the seventh day was set aside as a day that the people were to seize from their common labor

and remember and worship God for his work of creation and to anticipate his work of redemption in Christ from Moses until Christ God's people were to worship God at all times.

But one day in seven, also, the seventh day was set aside as the day where the people were to seize from their common labor and remember and worship God, both for his work of creation. And for their deliverance from Egypt and anticipate his work of redemption in Christ and then from Christ until the end of the age.

We God's people are to worship the Lord all the time. Our very life is to be given in service to God as a pleasing aroma and sacrifice to God. However, one day in seven, the first day of the week, the Lord's Day has been set aside by the institution of the Holy Apostles as the day that we are to cease from our common labor and remember and worship the Lord for all of his mighty works, his work of creation, his work of deliverance of Israel, but primarily his work of redemption found in the person and work of Jesus Christ.

We gather on this day to remember to reflect, to meditate, to thank and praise God for giving us salvation through the blood of Christ. And what we do on this day is a foretaste of eternal rest that we will experience with Christ in the age to come where our entire existence will be perfect. Rest with the Lord.

Now, let me show you quickly that this is indeed taught in the Bible. Psalm two verse seven, Psalm two, seven. Why it is that we do not worship on the seventh day, but why it is that we worship on the first day of the week. Psalm two verse seven, Psalm two, verse seven says, I will surely tell of the decree of the Lord.

He said to me, you are my son today. I have begotten you there. He uses this word today, which is a word that we've seen in our passage from Psalm 95 today. If you hear his voice today, I have begotten you. Well, what is the day that Christ was begotten of the Father? And when he says, today I have begotten you.

He doesn't mean that this is the day that Jesus became the son of God, but this is the day when God manifested to the world. That Jesus of Nazareth was the son of God and that God was satisfied and pleased to make his fullness dwell in him and that salvation could be found only in him. What is that day when God manifested this to the world?

Acts 13. Acts 13, 22 or 32 to 33 tells us what day this is. Acts 13 32, 2 33. There it says, and we preach to you the good news of the promise made to the fathers that God has fulfilled this promise to our children in that he has raised up Jesus as it is written in the second Psalm. You are my son today. I have begotten you.

There it is, the day of resurrection. The day of resurrection was the day when God manifested his approval, his love, the glory of Christ more than anything else. Not that he didn't manifest it all throughout his life, but this is the thing that he has done that has given proof to all men. That Jesus is the one ordained by God, who will judge the world in righteousness, and he has given this to all men through his resurrection from the dead.

Also, Psalm one 18, Psalm 1 18, 22 to 24, Psalm 1, 18, 22, the stone which the builders rejected, has become the chief cornerstone. This is the Lord's doing. It is marvelous in our eyes. This is the day which the Lord has made. Let us rejoice and be glad in it. Here again, the question is on what day. Did the stone, which the builders rejected, when did it become the chief cornerstone?

On what day did God prove to all men did he manifest to the world that Jesus is both Lord and Christ? It was on the day of resurrection. And what day of the week is the day of resurrection? Well, it's not the seventh day. It is the first day of the week. John 20 verse one. John 20 verse one says, now, on the first day of the week, Mary Magdalene came early to the tomb while it was still dark and saw that the stone already was taken away from the tomb.

And then also one Corinthians 16, one Corinthians 16 versus one to two. Notice here the apostle says, now concerning the collection for the saints, as I directed the Church of Galatia, so do you also on the first day of every week, each one of you is to put aside and save as he may prosper so that no collections be made when I come there.

What day of the week are they meeting on you? Well, it's the first day of the week they are gathering together and this is when he wants this collection to be taken up there for the support of the saints in Jerusalem. And then one last passage, revelation one verses nine to 11. Revelation one, nine to 11 says, I, John, your brother and fellow partaker in the tribulation in kingdom and perseverance, which are in Jesus was on the island called Patmos because of the word of God.

In the testimony of Jesus, I was in the Spirit on the Lord's Day and I heard behind me a loud voice like the sound of a trumpet saying. Write in a book, what you see, and send it to the seven churches, to Ephesus, to Smyrna, to Perham, to Thyatira to Sardis, and to Philadelphia and to Laodicea. There he says, I was in the spirit on the Lord's Day in what is the Lord's Day.

It's Sunday because this was the day of the Lord's resurrection. And that is why we don't gather on the seventh day, we gather on the first day, on the Lord's Day as the day that we remember and worship God for his mighty works. We have entered into God's rest through faith, faith in Christ. We enjoy this rest spiritually, every second of every day of our lives.

But we rest outwardly in this life, on the Lord's Day as a token and pledge of what we have entered into spiritually and what we will enter into fully. And finally in the life to come. For. In the life to come. We will experience perfect, uninterrupted, continual rest with God. And until we enter into that rest, we have to hold faster Christ firm until the end.

Faith is the means by which we enter into this rest, but we must manifest the authenticity of our faith by persevering through many trials and tribulations. That's the point he's making in Hebrews chapter four. We have entered into that rest, but we must hold faster Christ firm until the end, and that is why he says in verse 11, let us be diligent to enter that rest so that no one will fall through following the same example of disobedience. We must persevere

firm until the end, and then and only then will we enter into the full, final resting place of God. Let's pray.

Heavenly Father, we come to you today, Lord, thanking you, that Lord, you have provided Lord a rest for your people. Lord, a place where we can go, and we can be delivered from everything that we could not deliver ourselves from. Lord we know and we confess that we are sinners, that we deserve your wrath, Lord, that we have guilt and shame because of our sin and the knowledge of it.

Lord, we know that if you should hold our iniquities against us, Lord, that none of us could stand, but all of us would be condemned. That our life was a life of war, of enmity, of rebellion, of strife and friction against you, Lord, that there was the knowledge of our sin that was tormenting us. We were under the power of the devil.

We were held in slavery by him and by sin. And by death and Lord, we were unable to do anything to secure our own redemption, Lord, to set us free. But Father, we thank you that in your grace and mercy and in your love, Lord, you have sent a savior, a redeemer. Lord, you have raised up Lord. Amen. From the house of David, a horn of salvation, Lord, that we being delivered from all of our enemies might serve you without fear, in holiness and righteousness.

We thank you, father, that you have sent your son Jesus Christ and that you have caused your glory to rest in Him and that Lord, you are completely satisfied in the work of redemption that he has accomplished. That you have accepted his sacrifice for our sins in that Lord, his sacrifice has made a complete payment so that there's nothing left for us to do, only to enter into that rest and to rest in Him.

And so, Father, we pray that we would strive to enter in, that we would be diligent, Lord, that none of us would fail to enter in because of unbelief. Lord, we know that faith is a gift that you must give, Lord, only your spirit can produce it within us. But Lord, we know as well that your spirit does this, not apart from us, but Lord within us and through us, and that you use Lord, these warnings, and threats in the Bible to cause your people to persevere.

And so, Father, we pray that today as we have considered these things, Lord, the necessity of faith to enter into your rest. Lord, we pray that, Lord, we would make use of these many privileges and blessings that you have given to us and that Lord, these warnings and threats might motivate us to perseverance, to be diligent, to be watchful over our own soul.

Lord, we thank you as well that you have granted to us the Lord's Day. Lord, we know that the Sabbath was made for man and not man for the Sabbath. That Lord, you have given us one day and seven as a token, as a pledge Lord of your love for us, that we are your people and that you are our God. A day where we would set aside Lord, our common and our normal activities, and work in that we would gather together with your people, Lord, in anticipation of what we will do for all eternity.

Lord, for what will heaven be, but unceasing, unending worship of you. Always with your people. Always with you. Our God worshiping you without fear in holiness and righteousness, all of our days without any burden of the flesh, without any harassment from the world or the devil, or from our enemies, but perfect peace and perfect rest with you Lord.

This is what we long for, more than anything else, to be at home with the Lord and to be absent from the body in this present world. But until we enter into that full and final rest, Lord, may we find our joy and our satisfaction in Christ and in Christ alone, who is for us Lord our righteousness. He is our justification, Lord.

He is our sanctification, Lord. He is everything for us. And Lord, may we be content in him and live a life of faith and obedience to his will. So, Father, we thank you for your blessings. We thank you for your kindness and your goodness to us. And Lord we pray that we would continue to be diligent and to persevere firm until the end.

And it is in Christ's name that we pray. Amen.