

December 10, 2017  
Nick Roen

**Sermon Series: Jesus, the Perfect...Gazing on His Glory in the Book of Hebrews**  
**Sermon Title and Text: Jesus, the Perfect Sabbath Rest - Hebrews 4:9-13**

**Sermon Points:**

*Introduction: Sabbath Rest in Christ (Hebrews 3-4)*

**1. The OT Trajectory of Sabbath Rest (Genesis 2:1-3; Exodus 20:8-11; Deuteronomy 5:12-15; Psalm 95:11)**

**2. Sabbath Rest Offered In Christ (Matthew 11:28-12:14; John 5:17)**

*Application: Do Not Fail To Enter God's Rest! (Hebrews 4:9-13)*

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**Corporate Prayer:**

*"Father, that you that in Christ, we can experience true Sabbath rest. Help us to not fail to enter that rest through unbelief. Rather, by the power of you Spirit, through the Word and prayer, help us to strive to believe your promises and follow you all the way to the New Heavens and New Earth. Amen."*

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**Introduction: Sabbath Rest in Christ (Hebrews 3-4)**

Well welcome again everyone to Sojourners Church. My name is Nick, and I'm one of the pastors here at Sojourners. Today I get the privilege to exalt over the word with you in our Advent series. So the four Sundays leading up to Christmas make up the Advent season, a time where we look forward to the coming of Christ into the world at Christmas. It's a time of reflection, of waiting, of yearning for Christ. And not only do we look toward the account of his first coming, but we also wait with eager anticipation of his second coming, the time when he will come again to bring an ultimate end to sin, suffering, death, and everything horrible in our broken world. And so we say Jesus Come! Come and make everything wrong come untrue.

During this Advent season, we are doing a sermon series here called Jesus the Perfect. What we are doing is called Biblical Theology. In other words, we believe that the whole Bible is a progressive revelation that culminates in Jesus. The whole Old Testament points forward to Jesus, and the New Testament explains what Jesus's coming means for us who live under the New Covenant, and points us toward the second coming of Jesus.

So what we see in scripture is that there are all sorts of themes and subjects in the Old Testament that are meant to point past themselves toward the coming of Christ. So what we are doing is showing how Jesus is the Perfect (fill in the blank). Last week, Dave showed us how Jesus is the perfect Son, and how Adam was the Son of God, but he failed and disobeyed in the Garden. And how Israel was then called the Son of God, and they failed and disobeyed in the wilderness. And then Jesus comes as the Perfect Son of God, and what does he do? He is tempted in the wilderness, remember, when Satan tempts him? And what does he do? Where Israel disobeyed, he succeeded. He obeyed perfectly. And then again in the Garden, not of Eden, but Gethsemane, he is tempted again, remember? He doesn't want the cross, and he says "If there is any other way, Father, may this cup pass." But what does he do? Where Adam failed, Jesus succeeded. He obeyed perfectly, to the end, and so became perfect through—all the way through—his suffering. He did it! Jesus is what it means to be the Son of God. And now, through faith, you and I are united to Christ, and we—YOU AND ME—become sons and daughters of God, perfect in his sight because of the blood and obedience of the One Perfect Son. What an amazing picture the Bible paints.

So this week, we're going to do it again. We're going to see a theme start in the Old Testament, develop, point forward to Christ, and then see what that means for us. This week's topic is Jesus the Perfect Sabbath Rest. We see the theme of the Sabbath all throughout scripture, and what we see is that it is pointing to Jesus, and that we enter into his perfect Sabbath rest through belief in him, and one day it will Sabbath rest will be fulfilled when we are with Christ in the New Heavens and New Earth. What a glorious reality, with implications for our daily lives. Jesus came into the world to give this to us, so as we celebrate Advent, come along this journey with me to see how Jesus came to become our perfect Sabbath Rest forever. Let's pray, and ask for his help.

Look with me at Hebrews Chapter 4, and let me read the first few verses of the passage that Tim read for us already, Hebrews 4:9-11: *So then, there remains a Sabbath rest for the people of God, [10] for whoever has entered God's rest has also rested from his works as God did from his.*

*[11] Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.*

What we see here is that there is a Sabbath rest for us, the people of God today. And our call is to enter that rest. What an invitation, right? For those of us who are weary, downtrodden, beaten up, struggling, the call to enter the rest of God is a sweet invitation.

So his mention of Sabbath rest here in verses 9-10 is directly flowing from a discussion of entering the rest of God that begins back in Chapter 3, verse 7. So what I want to do by way of introduction is to just give you a really quick couple sentences that summarize the argument of chapter 3:7-4:11. We aren't going into detail here, this is the 30,000 foot flyover of this passage.

So, here is a summary of Hebrews 3:7-4:11: Israel, in the OT, was called to enter the rest of God, but they failed to enter his rest because of their unbelief. They never fully entered God's rest because they did not believe God's promises, and became disobedient. And now, there is true Sabbath rest available to us through faith in Christ. And the call of the author of Hebrews is to not be like Israel, but to enter the true Sabbath rest in Christ, which we experience partially now, and will become truly fulfilled when we go to be with Him in the new heavens and new earth.

So that is the call of this whole passage: There is a Sabbath Rest available in Christ. Don't fail to receive the rest by unbelief like Israel. Instead, believe in Jesus, and enter into the rest that only he can offer. That's the really brief summary of the passage.

Now, the way that the author of Hebrews makes that argument is by going back through the Old Testament, and showing that at every step, Israel failed to enter God's rest because of their unbelief. So, what I want to do with the bulk of the sermon now is look at 2 points that show how this whole trajectory of Sabbath Rest, from the OT to the NT, points to Jesus. First, we'll look at 4 Old Testament texts that show the whole trajectory of Sabbath rest pointing to future fulfillment. So 4 texts from the OT, and that will be the first point. Then, the second point will be to show how Jesus offers true rest that is only available in him, which is both available now in Him, and will be fully realized when we go to be with him in the New Heavens and New Earth. So Sabbath Rest in Christ is already, and not yet. So those are our two points, which you can see in the outline. And then the application will be our main takeaway, make sure we do not miss the rest available in Christ! So that's where we are going.

### **1. The OT Trajectory of Sabbath Rest (*Genesis 2:1-3; Exodus 20:8-11; Deuteronomy 5:12-15; Psalm 95:11*)**

This is the longest point. 4 OT texts that show the trajectory of Sabbath Rest. Let's begin by looking at Genesis 2:1-3: *"Thus the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God*

*finished his work that he had done, and he rested on the seventh day from all his work that he had done. [3] So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation."*

So here we see the end of the creation of the universe. God has just completed the work of creation. He made the earth and everything in it. He separated the light from the darkness, made the land and the sea, the birds and the animals that roam the earth, and finally made man and woman in his own image. And all of this work—this creation out of nothing—is said to have taken 6 days. And then we are told what God did on the 7<sup>th</sup> day. He ceased from working. He didn't keep creating. Instead, he had created all that he intended to create, and on the seventh day he rested from all the work that he had done.

But notice that God also declares the day to be holy. Verse 3, "So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation." So the seventh day here becomes a celebration of the work that God had done. And what was that work? God created a world that was meant to be the place of fellowship between him and his people. God not only created the world, but he also created Adam and Eve, who were meant to inhabit the world, exercise dominion over it, and live in perfect covenant relationship with their creator. And God set apart the seventh day of his resting as a celebration of having completed that work. Here's how Steven Wellum and Peter Gentry say it in their book *Kingdom Through Covenant: God resting* "serves as the climax of the creation week, where God rests on the seventh day after he declares everything 'very good'. This speaks of God's entering into covenantal enjoyment of his creation and of our enjoyment of God as we carry out our creation mandate."

So even here, by God setting apart this day of rest as holy, we see that it is not only about God's rest, but about his people enjoying his rest with him in perfect covenant fellowship. He had worked to create a world where he would enjoy his people and they would enjoy him, and now he was finished, so he set apart a day to celebrate that beautiful rest that he would enjoy with his people. So even at the very beginning, we see the purpose of the Sabbath: God's people entering into God's rest with him in the land that he created; a celebration of covenant rest between God and man.

Now we know what happens in Genesis 3 right? Adam and Eve fail God through unbelief. They disobey. They don't believe God's promise, are exiled from the land (the Garden) and therefore they fail to enter the perfect covenant rest of God. And keep this in mind as we move forward: entering God's perfect rest is always a matter of two things: entering the place of God's rest, in this case the garden, through faith and belief in his promises. Adam and Eve didn't believe, AND they were exiled from the garden. Therefore, man's relationship with God is severed, and entering God's perfect rest eludes man for now. We are pointed forward toward future rest.

Now, the second OT passage: Turn with me to Exodus 20:8-11. So at this point, Israel has been rescued from their slavery and toil in Egypt, and is on their way, though much wandering, to the promised land. On their way, they stop at Mt. Sinai and God gives them the 10 commandments. The command concerning the Sabbath is the 4<sup>th</sup> commandment, so look there with me, Exodus 20:8-11: "*Remember the Sabbath day, to keep it holy. [9] Six days you shall labor, and do all your work, [10] but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. [11] For in six days the LORD made heaven and earth, 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.*

So here we see God's command to Israel concerning the Sabbath. This is part of the Covenant that God makes with Israel through Moses, where God prescribes the law for the people to live in fellowship with him. And what is interesting is that it is here that God explicitly ties God's celebration of covenant rest on the seventh day of creation with a command for Israel to join him in that celebration of covenant rest as well. God says

that just as he rested on the seventh day in Genesis and declared it to be holy as a celebration of his rest with his people, so Israel is to do the same. The seventh day is to be set apart, work is to cease, and they are to remember it as a holy remembrance of God's finished work in creating a world to fellowship with his people. In resting from their six days of work, God is calling them again to join him in his rest. "Enter my rest" is God's call, and the Sabbath day is a remembrance, a commemoration, a celebration, of that reality.

So this is where the Jewish tradition of observing the Sabbath on the 7<sup>th</sup> day of the week—Saturday— comes from. And indeed, to this very day, the Jewish people are forbidden to do any type of work on the Sabbath, and this has even crossed over into some Christian traditions as well. No work on the Sabbath. But keep in mind that even here, God had more in mind than to have his people cease from their working. Instead, it was a new call in this covenant he made with Israel through Moses, to join God in God's rest with him in perfect fellowship.

Now, the question becomes "Where?" God created the original perfect creation as the place that was to happen, but because of Adam and Eve's unbelieving disobedience, they were exiled from the garden paradise and did not rest with God there. So where now?

Turn with me to our third OT text, Deuteronomy 5:12-15. It is here that we see God explicitly tie the resting of the Sabbath with the rest of entering the promised land. So look there now with me, Deuteronomy 5:12-15: *"Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. [13] Six days you shall labor and do all your work, [14] but the seventh day is a Sabbath to the LORD your God. On 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 livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. [15] You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day."*

We see another record of the 10 commandments here in Deuteronomy, only this time, it's slightly different. Moses isn't just stating the law here, but rather he is interpreting the law, expounding it for a new generation of Israel. So in other words, I agree with A.G. Sheard here in what he says is happening: Deuteronomy 5:12-15 is explaining and expounding on Exodus 20:8-11, just as Exodus 20:8-11 explains and expounds on Genesis 2. At each step here, we are getting further revelation of the Sabbath, it's meaning, and what it is ultimately pointing to.

In the Deuteronomy passage here, the biggest new piece of information regarding the Sabbath is found in verse 15, where Moses explains why the Sabbath is important. He says, *"You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm."* Here, remembrance of the Sabbath is tied to a remembrance of Israel's time as slaves in the land of Egypt. And now, they have been led out of their toil and labor in the land of Egypt, and are heading to a new land all their own, the promised land. So now their six days of work corresponds to the years of work as slaves in Egypt. And the seventh day of rest corresponds to being brought out of that slavish work and into the promised land of God. Therefore, God says, remember the Sabbath. They are to remember it because they are headed to the new place for them to share in the covenant rest of God as his people.

So the command for Israel to remember the Sabbath is again a call to join God in celebrating his invitation to enter his rest in fellowship with him, in the place he has set apart for it to happen. That place is now explicitly tied to the promised land. So at every step here in the OT progression of the Sabbath, we see the same thing. God created a world to experience perfect enjoyment between him and his people, set aside a day as holy to remember that, Israel is called to join God in observing a day to celebrate entering into God's rest that he has called them to in the promised land.

So the question is, do they make it? Remember, the rest of God is always a matter of being in a place with God, in this case the promised land, and entering that rest THROUGH FAITH. Israel must believe God's promises and obey in order to get there. So do they make it?

So that takes us to our 4<sup>th</sup> and final OT text: Psalm 95:7-11. So turn there with me. David is writing this Psalm, and he is writing it, obviously, as King of Israel inhabiting the promised land. So what does he say? Look with me, Psalm 95:7-11:

[7] For he is our God,  
and we are the people of his pasture,  
and the sheep of his hand.  
Today, if you hear his voice,  
[8] do not harden your hearts, as at Meribah,  
as on the day at Massah in the wilderness,  
[9] when your fathers put me to the test  
and put me to the proof, though they had seen my work.  
[10] For forty years I loathed that generation  
and said, "They are a people who go astray in their heart,  
and they have not known my ways."  
[11] Therefore I swore in my wrath,  
"They shall not enter my rest." (ESV)

So here we see David warning Israel that if they harden their hearts against the Lord, and wander off into disobedience and idolatry like their forefathers did, then they will not enter into God's rest. This is what happened to Israel in the wilderness. Right? They are given the law, commanded to observe the Sabbath and enter the rest of God, but they disobey and commit idolatry, and worship a golden calf. And so what does God say? "They shall not enter my rest." None of that generation of Israel lived to see the promised land. They didn't make it, because of unbelief.

But now, David is talking to those who are already in the land! So David is warning that if Israel persists in unbelief, they will forfeit the land, which happened in the exile, but it was also a warning to the present generation to not fail to enter the rest of God. And how would that happen? Because of unbelief! In other words, David is telling them that they can be living in the land, and still not enter into the rest of God that the Sabbath celebrates, because fully entering into the fellowship-rest of God is a matter of faith. It always has been!

Why did Adam and Eve fail to enter the rest of God? Because they didn't believe God and disobeyed. Why doesn't Israel fully enter into the fellowship-rest with God? Because they fall into unbelief, and disobey. Truly and fully entering into the rest of God means that not only are you in the place God has prepared for fellowship, but you are also experiencing that fellowship through faith. So David is warning, don't harden your hearts! Believe God's promises, repent of your sin, lest you fail to enter God's rest like your forefathers.

So what we see here is that even the rest of God in the land experienced under King David is only partial. Indeed, it is again pointing forward to a true, perfect, Sabbath Rest that is yet to come. Again, we are pointed forward to the culmination, of something that isn't here yet. The author of Hebrews chapter 4 says the same thing. He quotes this very passage, Psalm 95, he quotes it in Hebrews 4:9 and says, "For if Joshua had given them rest, God would not have spoken of another day later on". Right? If perfect Sabbath Rest with God was possessed when Joshua led Israel into the promised land, then why would David exhort Israel, "Don't fail to enter the rest of God!" And so again, we are pointed forward, past the OT law and the promised land to a future fulfillment, where God and his people will perfectly dwell together in fellowship and rest through faith. The Sabbath is pointing forward!

So now, we move on to Jesus, and the promise of rest offered through him, which will culminate in being with him forever in the New Heavens and the New Earth.

## **2. Sabbath Rest Offered In Christ (*Matthew 11:28-12:14; John 5:17*)**

Turn with me to Matthew 11:28-30. So Jesus has come, and what we are going to see here is that Jesus is the one who offers true rest that can be found only in him. Rest in Christ is what the Sabbath was pointing forward to all along, a restoration of entering perfect rest with God. So look with me at Matthew 11:28-30: *"Come to me, all who labor and are heavy laden, and I will give you rest. [29] Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. [30] For my yoke is easy, and my burden is light."*

So Jesus says to everyone who is weary, who is broken down, who has failed to enter the perfect rest of God, "Come to me. I will give you rest." True rest can only be found in Christ! And then, look what comes next. Directly following this quote from Jesus, in chapter 12, we see a story of Jesus and the Sabbath. Jesus's disciples pluck grain to eat on the Sabbath. They are doing work on the Sabbath. And when Jesus is confronted about this, he says, "I am Lord of the Sabbath." And then, directly after that, he does a healing miracle on the Sabbath. He works on the Sabbath!

Now, it is no coincidence that these stories of Jesus working and healing on the Sabbath directly follow Jesus offering true rest in Him. What Matthew is doing here is showing that not only is Jesus dislodging the Sabbath from the legal observance of the law, but he is showing that in him we get the benefits of the Sabbath: true fellowship-rest which God's people were always intended to enjoy but were never able to fully realize! He is showing what the Sabbath was point to. The point was never to just not work. The point was to rest from work as a remembrance of entering God's rest with him, and now Jesus says "I am Lord of the Sabbath! Come rest in me!" In Christ, through faith in him, we can finally rest.

What we see in Jesus is that we are to cease from our working to earn our way to God, because Jesus has done the work for us, and invites us to rest in him through faith!

In John chapter 5, we see John's retelling of Jesus and the Sabbath, and Jesus says in John 5:17, "my father is working until now, and I am working." Jesus is doing the Father's work while he is here on earth! He is living the perfect life of obedience that we could never live, which will culminate in dying on the cross the death we deserve to die. He is doing the work for us. And then, what does Jesus say on the cross, right before he dies? John 19:28-30: "Jesus, knowing that all was now finished...cried out, "It. Is. Finished" and bowed his head and gave up his Spirit."

Jesus did the work! Just like God did the work of creation and then rested on the seventh day, Jesus did the work of the new creation, here on earth, in our place, and then declared "IT IS FINISHED" and entered into the rest of his Father in heaven with him. Jesus has perfectly entered God's rest, and through union with him by grace through faith, he invites us to enter that rest with him! This is what Sabbath rest was pointing to all along. It doesn't get any better than that!

And now, we aren't under the OT law anymore because Jesus fulfilled it. So now, we don't need a day to observe the Sabbath anymore, because in Christ we are always observing the Sabbath. In Christ, we are at rest!

Now, remember what we saw in the OT. Entering into Sabbath rest was always about two things. Belief and land. Belief, or faith, was required in order to enter the land of God's rest. So now we see that all who believe in Jesus through faith enter into his rest. And one day, when he comes back, the dead in Christ will rise with him, and we will be with him...where? In the New Heavens and New Earth! Just as the OT people of Israel were meant to enter into the promised land by believing God and his promises, so now through faith in

Christ we will enter the perfect new creation with Jesus, and we will finally, FINALLY experience perfect Sabbath rest.

The Sabbath rest that is available only through Christ, like so many things about the Christian life, is both already and not yet. We are already at rest in Christ! Galatians 2:16: *“Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”* We are justified, not by working, but by faith in Christ. And so Jesus says, come all who are heavy laden, and I will give you rest. Cease your striving to be right with God, and rest in Christ, knowing that through the hardest trials, the deepest suffering, the most intense testing this world can throw at us, nothing can separate us from the love of God in Christ Jesus! Nothing. Christ did the work, it is finished, and now we rest in Jesus. Sabbath rest in Christ is here!

AND, one day, oh that glorious day, it will be finally, perfectly fulfilled when we see him face to face and enter into eternity with him in the new promised land, the new heavens and new earth. Isaiah, chapter 66, pictures a future new creation, the new heavens and new earth, and in verse 23 says, “from new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.” True Sabbath rest awaits us there. There, just like Adam and Even in the Garden, we will dwell with God in perfect fellowship, no sin, no suffering, worshipping God, and we will finally be at perfect rest. That is the future rest that everyone in Christ has to look forward to.

***`Application: Do Not Fail To Enter God's Rest! (Hebrews 4:9-13)***

So I want to close, and give us our **application**, by looking back at Hebrews 4:9-13. *“So then, there remains a Sabbath rest for the people of God, [10] for whoever has entered God's rest has also rested from his works as God did from his.*

*[11] Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. [12] For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. [13] And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.*

Notice the earnest admonition of verse 11: “Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.” So the admonishment for us is the same as it was for Israel in David’s day. Do not fail to enter the rest! Strive to enter the rest! There is a rest coming one day, for everyone who proves themselves to be in Christ. Don’t fail to reach it. Yes, right now, we are resting in Christ from our works to earn right standing before God. And EVERYONE who is at rest in Christ will daily take up their cross and follow him. And if we don’t follow him, if we live in unrepentant sin and fail to love one another, then we prove that we do not really believe, our faith is not true faith, and we will not enter the final perfect rest of God.

Striving to enter God’s final rest on the last day is not at odds with resting in Christ right now. Do you see that? Our work is FINISHED as far as our justification is concerned. Christ has done it all, and entered into the rest of his Father. But we MUST strive to follow Christ in a crooked, sinful, messed up world, with temptations on every side. And if we don’t we won’t make it! We’ll prove our faith wasn’t real. Israel was tempted and failed. Jesus was tempted and obeyed. In Christ, we have the power to be tempted AND OBEY, but like we saw in our sermon a few weeks ago on sanctification, we must take hold of the means of grace, and pursue Christ, and fight sin and the flesh by the Spirit, with all our might. And that striving is only possible for one who is resting in Christ! You can only pursue Christ and fight sin and love Jesus with your lives if you are justified. And if you are justified, the call is to strive to enter the rest of God by taking hold of the means of Grace God has given us.

And that is exactly where the author of Hebrews goes here. Right after the admonishment in verse 11, verses 12-13 say, *“For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. [13] And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.”*

The truth is that God always knows our hearts. “No creature is hidden from his sight, but all are exposed.” He knows our intentions, he sees our thoughts, he knows our faith. But sometimes we don’t know our own hearts. And so we need to open ourselves up to the piercing, discerning, convicting, word of God as a means of Grace so that we can enter God’s rest with him. The word calls us to faithfulness! The word exposes our sin! The word reveals Jesus as infinitely superior to everything the world has to offer.

I love how Peter O’Brien says it in his commentary on this verse, He says, “It is because of the character and power of God’s word that we should be eager to avoid the disobedience of the past generation and make every effort to enter God’s rest. His word, which fell on deaf ears in the wilderness, sounds forth again ‘in these last days’ to confront the Christian community with the same choices of entry into God’s rest or unbelief.” That is our choice, which the word sounds forth like a mighty trumpet! Believe in Jesus, follow him, trust him, fight your sin, live at rest in him! Oh, what amazing grace we have in this supernatural book, the only book that reads us, as Dave’s mentor Jason Meyer is so fond of saying.

You may have noticed that the application to every sermon for the past few weeks has been the word and prayer. And that isn’t because we’ve run out of new ideas. There are no new ideas! We can never move on from the importance of being in the word and being saturated in prayer, because those are God’s means to help us persevere to the end. Do you want to enter God’s rest? Strive by reading the word and pleading with God to help you live faithfully! Open the Bible, and let it expose the cracks and wounds and blemishes inside you, bring them into the light of God, and by God’s grace let Him heal you.

There is a perfect, Sabbath rest available in Christ! We have it in part now, and one day, one glorious day, we will enter into the fulfillment that perfect rest, in perfect fellowship rest with our creator. So Sojourners, do not fail to enter God’s Sabbath rest in Christ. Strive with everything you are to avail yourselves of the God’s appointed means that he uses by his Spirit to keep us. Read your Bibles. Pray. And remember, in this Advent season, Jesus came to do the work we could never do, so that we could enter perfect rest in him. May it be for you and for me. Let’s pray.