

Our Sabbath Rest in Christ

An Exposition of Hebrews

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Bible Text: Hebrews 4:3-10; Matthew 5:17
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Striving to do here in Hebrews 4, let's begin in verse 1.

1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. 3 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. 4 For He has said somewhere concerning the seventh day: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; 5 and again in this passage, "THEY SHALL NOT ENTER MY REST." 6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 7 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." 8 For if Joshua had given them rest, He would not have spoken of another day after that. 9 So there remains a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His.

The title of the message this morning is "Our Sabbath Rest in Jesus Christ," and we've looked the past couple of weeks at verses 3 and following and we're going to continue to look at primarily the second half of that passage all the way down to verse 10 this morning, and this was kind of the idea that I had in mind last time that I had mentioned and so I kind of start off with that again today, the idea that when we look in Scripture, when you look in the book of Hebrews, what you see in Hebrews is a lot of Old Testament references that are cited and are brought to very clear light in the book of Hebrews as to what is meant and what the ultimate fulfillment of things that you see in types and shadows in the Old Testament, what the substance is under the new covenant in Christ regarding what Christ has done on behalf of the believer.

Now last time, I had mentioned this verse at the beginning, 2 Corinthians 1:20, "For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us." And so the promises are yes in him, the promises are yes in Christ, and so our focus is to be on Christ, our reliance is to be upon Christ. And so I talked about that last time in terms of where are you resting, or more specifically who are you resting in, what do we mean when we talk about rest? I'll get to that in just a minute.

One of the other passage that I had mentioned last time, John 6:28, "Therefore they said to Him, 'What shall we do, so that we may work the works of God?'" And, "Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He has sent.'" And so we talked last time about the importance of belief, and a lot of times when it comes to the idea of salvation and how it is attained, and when it comes to the idea of works in someone's life be it a believer or be it an unbeliever, there's a lot of fuzziness, at times, as to how salvation occurs in a sinner and what role would works have. The short answer to that is works have no role in salvation, it is the work of Christ.

But what does a life look like if it has experienced salvation? Ephesians 2:8-10, a passage that most of you are very familiar with, makes it crystal clear not only how salvation comes about in a sinner's life but also what the result of salvation is going forward after a sinner has been saved, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God," it's, "not as a result of works." This isn't just me preaching, this is me reading directly from the text. Some say, "Well, that's his opinion." I'm reading directly from the text that it's "not as a result of works, so that no one may boast."

So salvation is by grace through faith and that not of yourselves. Sometimes people say, "All right, salvation is by grace through faith, because I had faith therefore I was saved." But the text says the exact opposite of that. It says, "For by grace you have been saved through faith; and that not of yourselves." In other words, the faith was not something that you put forth to be saved. If you have faith this morning, according to Ephesians 2, you have it because it is a gift of God, and so that's not just talking about salvation in general terms as being a gift of God, it's talking very specifically about faith, "by grace you have been saved through faith; and that not of yourselves, it is the gift of God."

It even tells us why, one of the reasons why it is this way according to God's perfect plan, "not as a result of works, so that no one may boast." If salvation were attained by your works, you would be arrogant. That's not a maybe, that's a promise. If salvation were attained by your works, you would be arrogant, you would boast in your salvation as though you accomplished it on your own, and that's why the Bible is crystal clear on this. This is not even remotely a gray area, that those who are saved are saved by the grace of God through faith and that faith is not of themselves, it is the gift of God. It is not the result of works lest any man should boast, lest you should boast.

So we're clear on how salvation comes about. It continues on in verse 10 of Ephesians 2, "For we are His workmanship, created in Christ Jesus for good works, which God

prepared beforehand so that we would walk in them." And so the life that has been redeemed, the life that is saved, the life that is regenerate, that is born again, it is going to live a certain way. It is going to be different than the world. There are going to be works that you see in a believer that says, "Huh, they're not like the world. There's something different about this person." But those works are works which God has prepared beforehand and, in fact, it is he who works within you to will and to work according to his good pleasure.

So sometimes people have the idea that, "Okay, you say salvation is by grace through faith, not of yourselves. All right, God gets all the credit for my salvation but going forward, the works are something I must do and therefore I get glory." Right? Well, that's not how it works. From beginning to end, salvation is a work of God, and even your good deeds which you perform in your earthly life, if there's anything good about them at all, it's because God is actually working in you and through you. And so not only do you have no reason to boast in your salvation, you have no reason to boast in your spiritual growth, sanctification, perseverance, all of these things in terms of what keeps you unto the end. Even that is the work of God.

So this morning, we look at this passage in Hebrews 4 and I've got a couple of goals in mind as I look at this and, again, I have to reference back to Ephesians 3. What I would desire this morning is as we talk about Christ and as we talk about this Sabbath rest and what exactly that is, my hope and my prayer this morning is that those who are spiritually dead, that they would come to life today, that you may have walked in those doors dead in your sins but that you would walk out those doors alive in Christ by God's grace.

When you think of salvation and how it comes about, it's interesting to me to consider that you've got streams on both ends of the spectrum, in the world in which we live, unbiblical extremes on both ends of the spectrum. In one regard, you have in our culture today and really all cultures have had this mindset amongst some, that salvation will just simply come to all. I mean, that's a prevalent notion in our world today, that universalistic type of thought that, "Hey, we're all on the same road that leads to heaven." Right? I mean, this is a common thought that we're all headed in that direction and so on one extreme you have that whereby the idea of salvation through Christ is completely ignored and rejected, on the other end of the extreme, you might call this extreme, by the way, if you want to try to remember these both starting with "L," this you might call liberalism, meaning wide. Be careful if you're on the wide road. The Bible says something about the wide road as to where it leads and it's not good. And so, in one sense, you might think there are many who have a liberal type view of salvation, "We're all going to be saved in the end." That's wrong, we're not. You have others who are on the other extreme and I would call this legalism, which is a mentality that, "No, everyone is not gonna be saved but I'm gonna be saved by my works."

So you've got extremes on both ends of the spectrum and maybe you walk in this morning believing one of those faulty notions that everyone is saved or not everyone is saved but I will be saved by my works. Now what is the biblical proof? What is the actual center here that's not an extreme? Well, that's what I've already talked about from

Ephesians 2, that those who are saved are saved by grace through faith, not of yourselves, gift of God, not as a result of works lest any man should boast. And so, again, I go back to Ephesians 3:14, this is what the Apostle Paul writes, he says, "For this reason I bow my knees before the Father, from whom every family in heaven and on earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love," this is it, this is the prayer for the believer this morning, that you "may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God."

That's the prayer for the believer this morning, that we would more fully understand as we talk about what Sabbath rest really is, that you would more fully understand the height and the depth and the width and the splendor of the glory of Christ and what it is he has done for the believer. Not just a little bit that Jesus has done for the believer, but infinite amounts of blessings that he has done for the believer. Do you realize the world at large doesn't make as big of a deal of Jesus as it should, and do you realize the church doesn't make as big of a deal of Jesus as it should? Oftentimes Jesus is simply a means of salvation in someone's mind but their life is not dominated by Christ as it should be. Christ is not really their all-in-all as he should be, and my hope and prayer is that that would not be said of any of us today.

Last time we talked from Hebrews 4 about entering this rest and we talked specifically about some examples of rest in the Old Testament whereby several examples that we had given, one example being that it mentions God having rested on the seventh day. And I talked about this last time, the fact that when the Bible speaks of God having created the world and all things in it in six days and on the seventh day he rested, that is not a reference to God being tired; when it speaks of him resting on the seventh day, what it literally means is that he ceased from his labor. And so we talked about that last time, God resting on the seventh day and what significance that has to us as New Testament believers, and I'll talk about that more in a few moments.

We had also talked about the nation of Israel under the old covenant and a certain rest that they were promised in the Promised Land and, indeed, the Bible speaks of them ultimately entering the Promised Land and it does say this, that Israel was given rest from all of its enemies when they entered the Promised Land. The word "rest" is used in regard to the ark of the covenant, that it found its resting place and, of course, last time we had talked specifically about the old covenant Sabbath day which was to be a day of rest, the seventh day Sabbath. And what I talked about last time was the New Testament fulfillment of this and the reality of the fact that the New Testament fulfillment of all of this is found in the finished work of Jesus Christ.

We talked about the fact that the Sabbath rest is not a day. A lot of debate about whether or not the true Sabbath that we should honor as a day is Saturday or Sunday, and what I talked about last time was the fact that it's neither and it cannot be either one of those. Colossians 2:16, "Therefore no one is to act as your judge in regard to food or drink or in

respect to a festival or a new moon or a Sabbath day things which are a mere shadow of what is to come; but the substance belongs to Christ." So if you were here, you remember we talked about the difference between a shadow and substance. We talked about the difference between a picture and the actual thing. The Sabbath was a picture of rest. Christ is that rest. Massive difference between having a photograph in your wallet and having the real thing. Massive differences. Massive difference between a picture of the rest that the believer has in Christ and the actual rest that the believer has because of Christ and so you don't want to get those two confused.

We talked last time about the fact that some say that the seventh day Sabbath or a particular Sabbath day, a 24 hour period, is a creation ordinance, that this goes all the way back to creation. God created the world in six days and on the seventh day he rested, so some would say because of that we need to have one particular day in which we would regard as a Sabbath day since it goes all the way back to creation. Now what I talked about last time was that this misses the entire point of what the Sabbath is. God created the world in six days and on the seventh day he rested. Now a picture of that can be seen obviously in the seventh day Sabbath. Under the old covenant the children of Israel "on six days you shall work," by the way, I mentioned this last time, if you only worked five days you were breaking the Sabbath, "on six days you shall work, on the seventh day you shall rest." You see that picture in God in terms of creation, you see the picture with the children of Israel but it's just a picture. The fulfillment is found in Christ.

God created the world in six days, on the seventh day he rested. What happened on the eighth day? He did not create another world. The rest was forever. The rest was perpetual in that sense. Not to say God doesn't work and God doesn't do things, but the picture that you have in the creation week is six days of work, seventh day he rested and he kept resting. Not so the children of Israel. Six days they worked, seventh day they rested, on the eighth day, which wasn't really the eighth day, it was the first day again, what did they do? They went back to work.

That's not the picture of the rest that we have in Christ. Creation is a picture of the rest we have in Christ and that's where he's going with Hebrews 4, look down at verse 10, "For the one who has entered His rest has himself also rested from his works, as God did from His." And so you don't rest from your works as the nation of Israel did for theirs and then pick them back up the next day, our rest is a picture going back to creation whereas God rested on the seventh day and continued to rest. Therefore the Sabbath is described as being eternal in nature. It is described in numerous places as being eternal. Those who would hold to a particular 24 hour period as the Sabbath will point to verses such as this and say, "See, it's eternal." Now that's the exact same mindset that I used last week to prove that it can't be a particular 24 hour period because in eternity time is no more. And so the only way for something like the Sabbath to truly be eternal would be if it is fulfilled in something that is eternal, or more specifically, someone who is eternal and that's exactly what we see in the New Testament describing Christ as our Sabbath rest.

All right, so this morning, what the Sabbath rest is not and what the Sabbath rest is, and why does this even matter, why should it matter to you. That's what we're going to look at

this morning. First of all, what the Sabbath rest is not, what it is not, what it's not referring to here in Hebrews 4. It's not referring to physical rest. Notice verse 3, we talked about it several times but notice verse 3, "For we who have believed enter that rest." Believe, which is to say those who have faith, and how does faith come about? We already covered this, right? If I give a quiz, every one of you should answer if you were listening unless you were thinking Sabbath rest meant Sabbath nap. How is it that faith comes about? It's a gift of God and so those who believe in verse 3, enter that rest. And so the rest he's talking about is tied to belief. He's not talking about physical rest.

Now with that said, physical rest is a good thing, all right. I don't want you leaving today and saying, "Well, that pastor, he's against sleep. I heard him preach against sleep the other day. He's against taking naps." I'm not against taking naps. I wish I had more naps in my life. I'm not against physical rest. Thank you for amending that. So James, thank you for that. I'm not against physical rest. This is not against physical rest. The Bible is not against physical rest. It's a good idea for you to have physical rest in your life.

Mark 6:30, Jesus said this, "The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. And He said to them, 'Come away by yourselves to a secluded place and rest a while.' (For there were many people coming and going, and they did not even have time to eat.) They went away in the boat to a secluded place by themselves." That's physical rest. That's a good thing and everybody needs that but that's not what he's talking about in Hebrews 4. He's not talking about a physical rest. We've talked about God's rest at creation, and once again I'll point out that the correlation between God's rest at creation can't be pressed too far regarding your need for physical rest because God was not physically tired when he rested. That's not the point in Genesis, that's not the point in Hebrews, that's never the point that God needs anything, much less rest. You and I are different, though. We do need rest. We do get tired. But that's not what he's talking about in Hebrews 4. He's not talking. When he speaks of a Sabbath rest that we have, he's not talking about a physical rest.

Secondly, he's not talking about a physical land. He's not talking about a physical land. This is important because there are many who would say when it speaks of a Sabbath rest, "Oh, He's simply talking about the nation of Israel. He's talking about when they would enter the Promised Land and have rest. I mean, He promised them rest, right? And so that must be what he's talking about in Hebrews 4." And if that's the notion that you have, please read verse 8 and see if that's what he's talking about. "For if Joshua," or some versions say Jesus, I'll get to that in just a moment, "For if Joshua had given them rest, He would not have spoken of another day after that." So what does verse 8 tell us? It tells us beyond a shadow of a doubt that he's not talking about physical land in terms of rest.

"For if Joshua had given them rest." Now you remember the story with children of Israel and the Promised Land and Moses led them all those years out in the wilderness. Moses didn't actually enter the Promised Land, did he? Joshua did. Joshua led them into the Promised Land, gave them rest from their enemies. Well, what the author of Hebrews tells us here is that ultimately that's not the rest he's talking about. He tells us clearly in

verse 8 that he's not talking about that. If Joshua had given them rest, then he wouldn't have spoken of a day after that.

And he cites David from Psalm 95 where he says in verse 7, "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.'" And so David was speaking of a different rest, a future rest that they did not attain, the children of Israel did not attain.

Now why does it say Joshua in some versions and say Jesus in some versions? Well, the reason is because Joshua and Jesus are the very same name. Not in English, you say, "They're not the same name. I can tell the difference between Joshua and Jesus." Well, you couldn't tell the difference Greek or Hebrew. Yeshua in Hebrews is Joshua and it's also Jesus. Yesus in Greek is how you say Joshua and how you say Jesus. It's the very same name and so if you're translating the Bible into English, you have to say, "Well, which is it that he's talking about here?" I think if you look at the context, he's talking about Joshua leading them into the Promised Land, the fact that didn't give them rest. If you want to say Jesus, you could say Jesus through Joshua did not give them rest. Do you hear what I'm saying? I mean, either way he's saying the same thing.

Sometimes people wonder, I've been asked this before, they say, "You know, Jesus is such a glorious name and, you know, as Christians we love Christ so much, don't you think it's interesting that in English no one names their kids Jesus?" Because in other cultures it's very common. For example, you go to Mexico, there's a whole lot of people named Jesus in Mexico. You say, "Why is it in other cultures they name their kids Jesus but in English no one names their kid Jesus?" Actually the name Jesus is quite common. Do you know anyone named Joshua or Josh? That is Jesus. Do you know anyone named Joshua Christopher or Joshua Christian? Then their name is Jesus Christ.

So it's more common in English than you realize but the name Jesus and Joshua is the very same name in Hebrew and the very same name in Greek, and so that's why some translations say Joshua and some say Jesus. The point either way is the same that the children of Israel did not enter the rest that was promised. Even though they entered the Promised Land and even though it's described as having rest from their enemies, that's not the ultimate rest that was promised.

And so it's not a physical land, the Sabbath rest. It's not physical rest. It's not physical land. It's not a particular day, and I addressed this in part last time but I want to address it more fully this morning as time permits, that the Sabbath is not a particular day under the new covenant.

The Sabbath was a particular day under the old covenant, it was Saturday, it was the seventh day of the week. Most Christians, most who would even claim Christianity be they actually born again or not, accept the fact that Saturday is not the Sabbath. There are some groups that still claim Saturday as the Sabbath but most within Christianity do not claim Saturday to be the Sabbath day anymore. You remember that when Jesus came on the scene, he declared this, and the Jews didn't much care for it, the Son of Man is Lord

of the Sabbath, Luke 6:5, recorded in the other synoptic gospels as well, Matthew and Mark, that Jesus made this statement, "The Son of Man is Lord of the Sabbath." And so Jesus came on the scene and declared, now can you imagine anybody else saying that, by the way? Go back to the old covenant and imagine anybody else making that statement, "I am Moses and I am Lord of the Sabbath." Hopefully you can't imagine him saying that because he wouldn't have said that, and if he had said that, he wouldn't have been right. "I am Joshua and I am Lord of the Sabbath."

So when Jesus comes on the scene and says, "The Son of Man is Lord of the Sabbath," do not miss what he's saying. He is bigger than the Sabbath, he is over the Sabbath which means the Sabbath is whatever Jesus says it is. And that's not just true of the Sabbath, that's true of everything. "This is My beloved Son, listen to Him." That was the voice that boomed from heaven. The Mount of Transfiguration, you remember Moses was there and Elijah was there and they appeared to Jesus, and the disciples were there and Peter had a good idea of building the three altars. You know he meant well. Oh, you just wince when you see what...a lot of times Simon Peter makes you wince because he says things that you might have said if you'd been there. And God the Father booms from heaven and says, "This is My beloved Son, listen to Him. Moses is not My beloved Son. Elijah is not My beloved Son. This is My beloved Son, listen to Him." And it's no accident that when there came two, there was one who was there, it was Jesus.

So Jesus says he is Lord of the Sabbath. What Jesus says goes. What Jesus says is authoritative. Jesus is Lord. Jesus is lawgiver. And it's not just on the Sabbath issue, by the way, that Jesus fulfills. Jesus said in Matthew 5:17, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." And I have talked about this in the past and I've written articles about this in the past, but what is Jesus saying in Matthew 5:17 when he says, "I did not come to abolish"? So some people say, "See there, it all still applies." No, it doesn't. "I came to fulfill." And so what Jesus says when he comes on the scene is, "Hey, I'm not saying that Moses was wrong." That would be to abolish in this context. "I'm not saying Moses was wrong, I'm saying Moses is done. I'm saying Moses fulfilled his purpose. I'm saying the law fulfilled its purpose. I have come to fulfill it." And indeed that's what Christ did.

So it's not just on the Sabbath issue but the law as a whole that Christ fulfilled. Romans 10:4, "For Christ is the end of the law for righteousness to everyone who believes." So Christ is the end of that. Christ fulfills that. We are not under Moses, we are under Christ, and it's a good place to be, which I'll get to more in a few moments. So Saturday is not the Sabbath under the new covenant. The vast majority of Christianity would hold to that. They would say, "No, Saturday is not the Sabbath day under the new covenant." What is the Sabbath day under the new covenant? What many would say, and they would be wrong, what many would say is now under the new covenant Sunday is the Sabbath day. Some refer to it as the Christian Sabbath, a phrase you will find nowhere in Scripture, an idea you will find nowhere in Scripture.

So what about Sunday being the Christian Sabbath? This is the mindset that is put forth. Well, under the old covenant Saturday was the day of rest, the day of worship, the day of

Sabbath. The seventh day Saturday Sabbath. Well, under the new covenant it's not Saturday anymore, now it's Sunday. Well, where would such an idea come from since it doesn't come from Scripture? Well, the idea comes from the fact that the early church met on Sunday. They met on the first day of the week and you see several references to this. Acts 20:7, "On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight." All right, so in the early church they met on the first day of the week. Jesus arose on the first day of the week, right? So it's not surprising that the early church would meet on Sunday. It's referred to sometimes even in Scripture as the Lord's day, and so they would meet on the first day of the week, the day in which Jesus arose, and they would gather together for worship and the breaking of bread and prayer and the apostles' doctrine.

So in Acts 20, there's one reference to that and some would point to that and say, "See there, they met on the first day of the week. It's now the Christian Sabbath. It's binding. We need to hold to that." Which I always say regarding Acts 20:7, if you want to hold to the first half of the verse, then let's hold to the second half too. "On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight." First day of the week Sabbath. Fine, let's do what the whole verse says, I hope you packed a lunch because Paul preached until midnight. Now would you press the verse that far? I mean, would you press it that far and say since they met on the first day of the week, that's the Sabbath. All right, well, Paul preached until midnight, do we hold to that too? Or do you simply take the text at face value and say, "Huh, they got together on a Sunday." It doesn't say anything about a Sabbath, does it?

1 Corinthians 16:1, "Now concerning the collection for the saints," this is Paul writing to the Corinthians, "Now concerning the collection for the saints, as I directed the churches 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." So some will look at that and say, "See, it was on the first day of the week." Well, that can be taken two different ways. First of all, Paul could just be saying on the first day of the week as a matter of importance, "Before you spend your money on other things, set a portion aside." Or in all likelihood they did, in fact, meet on the first day of the week and Paul says, "When you come together to meet, set aside a portion." Now the whole context of 1 Corinthians 16:1-2 has nothing whatsoever to do with the Sabbath day. It has nothing whatsoever to do really with what day they're meeting on. Paul's point is not commanding a day on which you must meet, Paul's point is to tell them to take up a collection so it doesn't have to be gathered when he gets there. And so the first day of the week they gathered together. It's referred to this way in Revelation 1:10, remember John when he had his vision. Revelation, he says, "I was in the Spirit on the Lord's day."

And so what some will do is take this loose collection of passages which speak of the church gathering on the first day of the week and they will elevate that to some sort of a Sabbath command when nowhere is it referred to as a Sabbath command. Now when you do something like that, there are only a few ways in which you can do that. I mean, if you

see something that's not in the text but you want to hold to it, this is something for you to keep in mind in your own personal Bible study, you want to hold to something that's not specifically in the text, can you do it or can you not? Well, the only way you can attempt to justify it is, first of all, ask this question: am I inferring something on the text that's not there? And is that good or is that bad? Is it right or is it wrong? Now sometimes I think there are inferences, there are conclusions we can draw from the text even though it doesn't specifically tell us. As an example, I think you can make a conclusion, this is not beyond a shadow of a doubt but I think you can make a conclusion that when Jesus entered his earthly ministry at the age of 30, that Joseph was dead. I don't know that for a fact but I think you can make an inference and you might be right. And guess what? There's no doctrine that even matters on that but it's an inference. Another thing I think you can infer from the text that doesn't explicitly say is that Adam and Eve had daughters. They had children beyond Cain and Abel and Seth. The reason you can infer that is because I think the Scripture is clear that we're all descended from Adam and somehow there were children born, right?

So I think you can infer something there and you would be right but you have to be very careful when you infer things. For example, some will look and see in the old covenant, the Old Testament, that there was a Sabbath day Saturday, and they will infer there must be a Sabbath day now because the Sabbath is eternal. Now I've already explained that, at least to my satisfaction, maybe not yours. So if the Sabbath is eternal, it was Saturday. It's not Saturday anymore. Let's infer that it's Sunday. Well, the text doesn't say it's Sunday so you're on very shaky ground making that inference, first of all. Second of all, is there a clear command in favor of your inference? Well, if so, then it's not an inference, right? In other words, is it clearly stated anywhere in Scripture that under the new covenant Sunday is now the Sabbath? Was there a time in which Jesus said, "The Son of Man is Lord of the Sabbath and, oh, by the way, it's now Sunday"? He said the first half, he didn't say the second half, right? Did the apostles anywhere say, "Under the old covenant the Sabbath was Saturday, now it's Sunday"?

So is there a clear command in favor of your inference that Sunday is the Sabbath? No, there's not and so you might infer that Sunday is the Sabbath, there's no clear command in favor of it, and here's the kicker and this is my conclusion because I'm about to the end for today: is there a clear command in Scripture that would speak against your inference? Sunday is the Christian Sabbath. I infer this, I conclude this based on the fact that the Sabbath is eternal and Saturday is not the Sabbath anymore, therefore I conclude that Sunday is the Sabbath even though the Bible doesn't say that. But are there any verses that specifically say it's not? Yes, there are and I've already read one of them this morning from Colossians 2:16, "Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day things which are a mere shadow of what is to come; but the substance belongs to Christ." Does the New Testament not answer this question for us with crystal clarity in Colossians 2? You cannot call Sunday a Christian Sabbath nor Saturday a Christian Sabbath, nor Monday, Tuesday, Wednesday, Thursday or Friday a Christian Sabbath. Why? Because the Sabbath day was a shadow and Colossians 2 says let no one judge you regarding this. Those things are shadows but the substance is Christ. So the New Testament does not

leave us in fuzziness to debate what the Christian Sabbath is, it tells us full well that Christ is that Sabbath, and those who believe enter that rest just as he also rested.

So what is the Sabbath rest? What is it that is our Sabbath rest this morning? Are you a believer? Well, if so don't look to Saturday and don't look to Sunday, look to the Son. Look to Jesus as your Sabbath rest. Today I talked about what the Sabbath rest is not, next week, if the Lord wills, we'll talk about what the Sabbath is, and we will talk about some application regarding it. Let me just close with this. If you're a believer, I hope this morning that you look to Jesus for everything, that you look to Jesus not just for salvation but you look to Jesus as the one who daily sustains you by his power and by his grace, that God is merciful unto you in Christ, that you're not under the law but that you are under grace, and what that means in terms of a day-to-day carrying out of the Christian walk and the Christian life and the joy that the believer should have because of what Christ has done for them. I haven't gotten to it this morning, but freedom in Christ does not mean freedom to sin. Being redeemed does not mean I can revel in sin now. Indeed, if you are in Christ, you have been freed from the power of sin. So those who are free in Christ don't have lives marked by sin, they have lives marked by holiness because they love Jesus and they follow Jesus.

So there's a lot of misunderstandings that can come out when you speak of what we have in Christ, and I hope to unpack some of those next week and talk about what the Sabbath rest actually is and some application that we have in our own life. This morning, are you a believer, which is to say, do you truly know Christ by faith? Have you experienced what Jesus called being born again? Have you experienced this whereby you have faith not because it's something in you but because God gave you eyes to see? Well, if that's you, rejoice this morning in what Christ has done for you. And maybe you came in this morning an unbeliever, maybe you come in and you say, "I don't.... Yeah, I believe Jesus existed. I mean, what do you mean when you say 'believer'?" What I mean is a new creature in Christ. And maybe you came in dead in your sins and maybe by God's grace you'll walk out alive in Christ. That's my hope. That's my prayer. What would the Bible say to you who walk in dead in your sins? Repent and believe upon the Lord Jesus Christ. "What must I do to work the works of God?" This is the work of God, that you believe in he whom he has sent.

Do you believe in Jesus this morning, and I don't mean just an intellectual ho-hum kind of belief, I mean are you born again? Would you walk out those doors today and say, "I want to live for the glory of God. I love Jesus. I can't believe what He's done on behalf of sinners. That He came and that He lived a life of perfection, then He died a sacrificial death upon the cross to pay for His sheep. That He grants new life through the Holy Spirit, that the Holy Spirit indwells those who are actually in Christ so that they do, in fact, walk as Jesus walked." Would that be you this morning?

It's been repeated over and over and over and over again in Hebrews and when I see something repeated over and over and over again in Scripture, do you know what that tells me? This must be important. The author of Hebrews going back, the Holy Spirit who inspired the author of Hebrews must want to make this painfully clear this morning and I

close with this, today, it's been repeated numerous times, don't ignore me: today if you hear his voice do not harden your hearts. The gospel goes forth, you will not accept it unless God opens your eyes, but if you reject it, it's all in your lap. Today if you hear his voice, do not harden your hearts.

Let us pray.