

Our Sabbath Rest in Christ (Pt. 2)

An Exposition of Hebrews

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Bible Text: Hebrews 4:3-10; Matthew 11:28-30
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Hebrews 4:1.

1 Therefore, we must 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. 11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

The title of the message this morning, "Our Sabbath Rest in Jesus Christ Part Two." This is the continuation of last week. And we have been in Hebrews 4 several weeks now talking about resting in Christ, and what that means, and what that doesn't mean. And for the last few weeks we have talked about several passages as we have sought to understand Hebrews 4. There are a couple other verses that I have mentioned in the beginning, and I want to mention them again just to keep them in mind, regarding the promises of God. 2 Corinthians 1:20. "For as many as the promises of God are, in Him they are yes; therefore through Him also is our Amen to the glory of God through us." Also John 6:28. "Therefore they said to Him, 'What are we to do, so that we may accomplish the works of God?'" May be something that is on your mind this morning. "What shall we do that we may work the works of God? What is it that we need to do?"

How do I please God?" A lot of times people have this type of mentality. "Give me a list, and I can do it." Well, first of all, you can't do it. And second of all, it's not a list. We live life by way of the Spirit. That's how it is in the New Covenant. If you are born again by his grace and by his spirit, then the Holy Spirit indwells you, and your whole life looks different. And so it's not a matter of give me a list, and I'll do it. It's a matter of resting in Christ, and he does it through you. There is tremendous rest to be found in that. There is tremendous joy to be found in that when understood properly. And so, they said to Jesus in John 6:28, "What shall we do, so that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent." In other words, you don't work. You look to his work. You believe in he whom the Father has sent, namely Jesus the Son.

We talked in recent weeks about rest and how that is portrayed in the Old Testament. We have talked about numerous different ways in which we see that in the Old Testament, some of which are referenced here in Hebrews 4. "God rested on the seventh day." And we have talked about the fact that when it speaks of God resting in terms of creation, six days he created, and on the seventh day he rested, it was not because God was tired. What it means is that he ceased from his labor. Also in the Old Testament we see that Israel was promised rest in the promised land, and so when they came into the land of Canaan, they had rest from all their enemies as was fulfilled in the days of Solomon. The ark of the covenant found its resting place, and of course the Sabbath day rest as a part of the Old Covenant, the seventh day, they were to do no work on the Sabbath. It was to be set apart, and sanctified, and holy unto the Lord. We have talked about New Testament fulfillment of this which is found in Jesus Christ. The fact that the Sabbath rest is not a day. It is Christ. Colossians 2:16. "Therefore, no one is to act as your judge in regard to food and drink, or in respect to a festival or a new moon, or a Sabbath day." This is key. "Things which are a mere shadow of what is to come, but the substance belongs to Christ." And so we have talked about shadows versus substance. We have talked about the fact that the Old Testament gives us pictures of things that have their reality in Christ. All the promises of God are yes in him. And so rather than clinging to types, and shadows, and pictures of something that is to come, we see Christ fulfilling these things in the New Covenant, and we look to Christ rather than shadows of Christ.

We have talked about the fact that this is not a creation ordinance. There is much difference in terms of understanding the Sabbath, the Sabbath day as it was under the Old Covenant, and as it is for us. Some would say, "Well, that goes all the way back to creation. Now, that's a picture of creation. On the seventh day God rested." And so some would see that and say, "Well, there is a particular day in which we are called to rest that is the Sabbath." But that is not anywhere close to being the fulfillment of what the Sabbath is in the New Covenant. It's not a twenty-four hour period. The reason for that, one of the reasons for that, is when you look at what God did, six days he created on the seventh day, and he rested, and he continued to rest. In other words, on the eighth day, or on the next first day if you will, he didn't create another universe and do the whole thing over again. He created on six days, and then he rested. God is still at work in numerous ways. We know that. But on the seventh day he rested, and he continued to rest. That was not the case under the Old Covenant Sabbath. They worked on six days. On the seventh

day they rested. And then on the eighth day, which is actually the first day, they went back to work. They started the whole cycle over again.

And so the Old Covenant Sabbath is not a picture of the rest that we have in Christ. God's creation week is a picture of the rest that we have in Christ, because that rest that we have in Christ is perpetual. It's ongoing. It's everlasting. And we rejoice in this. This is also one of the things we have talked about in the past, that the Sabbath is eternal. And so for the Sabbath to be eternal, it cannot be a twenty-four period. It cannot be any day. It cannot be Saturday. It cannot be Sunday. If it's eternal, then it has to be fulfilled in one who is eternal. And that's how the New Testament describes the Sabbath for us, that it is fulfilled in Christ, he who is eternal.

And we have talked about the fact that if it's going to be eternal, think about this, what's it going to be like in heaven? Are we going to have calendars in heaven, and are there certain days that are going to be holy unto the Lord, that's going to be different than other days? Well, the Bible describes eternity and describes heaven as a place where time is no more. And so not only is there not going to be a Saturday or Sunday, there is not going to be any day. There is not going to be any time. And so when we get to heaven it's not going to be a matter of, "Well, let's just kind of go do our thing Monday through Friday, and Saturday we will go fishing. Then on Sunday we'll go to church." That's not how it's going to work in heaven! You're going to be in the presence of Christ all the time.

You say, "Well, I don't really like the sound of that. That kind of sounds boring." Well, if that's what you think this morning, you don't have to worry about going there, because if you truly know and love the Lord, the idea of being in his presence is not at all boring to you. In fact, you have a deep longing and desire within you to be with Christ, because that is much better, as the apostle Paul says in Philippians 1. He longs to depart and be with Christ. And so when the apostle Paul faces the prospect of death, unknown to him whether or not that will occur, he doesn't know the time. God has ordained the time for the apostle Paul, as he has for you. There is a time in which you will die. God has ordained that. And as Paul writes to the Philippians in Philippians 1 he's not certain if that's coming immediately or not. He thinks probably not. He thinks he will be spared. But he says, "I'm hard pressed between the two. When I think of living and I think of dying, I am hard pressed. I am torn." Now, would you say that this morning if you thought there was a high likelihood that you would die next week? Particularly if you were in a situation like the apostle Paul. You're sitting in prison, possible execution. "I might be executed next week. I might not. I am not sure how this is going to turn out. I know God already knows. I know God has already ordained. I might die next week." And the apostle Paul writes to the Philippians, and he says this, "I am hard pressed."

Now you might say, "Well, I would be hard pressed too. I would be really torn when I think about that, because I would really rather live, but if I die, oh well. I die." That's not what Paul had in mind. He had the exact opposite in mind. Paul said, "I'm hard pressed. I am torn between the two, because I would prefer to depart and be with Christ, for that is much better. That is much better to depart and be with Christ, but I think I am probably going to have to stick around for a little while longer." Isn't that pretty much the exact

opposite of how we typically think. Oh that God would give us an eternal mindset whereby we would share with the apostle Paul that same type of mentality that I would prefer to depart and be with Christ. There is a chance I am going to die this week. Oh Lord, let it happen that I might be with you. Not that I have a death wish, but that I have a Christ wish, for that is much better.

And so we have talked about this, this eternal rest that we have, this Sabbath rest that we have. It's not a day. It's Christ. And last time we talked specifically about what the Sabbath rest is not. What I hope to do today is talk about what the Sabbath rest is. And then some application regarding that, and perhaps make it through at least part of chapter 4 down through verse 10 today, and then look at verse 11 next week. This is an extremely complex passage, as I have mentioned several times. So you say, "Man, it's five, six weeks we've been in Hebrews 4." We could easily spend five or six more weeks and still be just scratching the surface. There is a lot here, but it is glorious when you understand the rest that the believer has in Jesus.

And so we talked last time about what the Sabbath rest is not. That it's not a physical rest. We're talking about something far greater than the physical. And I talked about the fact that physical rest is not a bad thing. Physical rest is good. You need rest. I am not going to re-preach that. But if you need a nap this afternoon, by all means take a nap, and don't deny yourself that saying, "Well, the preacher says that the Sabbath rest is not talking about physical rest." It has nothing to do with the Sabbath. It has to do with you might need a nap. So take a nap if you need a nap, but please wait until after the service.

So the Sabbath rest is not physical rest nor is it physical land, which is what this passage specifically tells us in verse 8. "For if Joshua had given them rest, He would not have spoken of another day after that." Some versions say, "Jesus" there. I explained that last week. Joshua and Jesus is the very same name in Hebrew and in Greek. And regardless of how you interpret it, Joshua or Jesus, the point that the author of Hebrews is making is that entering the promised land, the physical promised land, was not the rest that he was referring to. If Joshua had given them rest, or if Jesus through Joshua had given them rest, had given Israel rest when they entered the promised land, then he would not have spoken of another day after that. And so, he is not talking about physical rest. Yes, the Old Testament says the nation of Israel had rest from their enemies when they entered the promised land, but that's not the rest he is talking about. There is a much greater rest than physical rest from all of your physical enemies. There is a much greater Israel than physical Israel as well by the way, types, shadows, fulfilled in Christ and in his church.

And so when we speak of Sabbath rest, it's not physical rest. It's not physical land. It's not a particular day. Under the Old Covenant it was Saturday. And some would say under the New Covenant that it becomes Sunday. That's taught absolutely nowhere in the Scripture. The idea of the Sabbath being on Sunday is something that is surmised by those who still want to find a way in which they can kind of shoehorn the 10 Commandments into the New Covenant and say, "Well, this is still binding." The New Testament is abundantly clear no one is to be your Lord, your judge, regarding these things, because they are a shadow, and the fulfillment is Christ.

And so, today we pick it up with the new material with this question. What is the Sabbath rest then? We have talked about what it is not. It's not a day. It's not a land. It's not physical rest. So what is it that the Sabbath rest is? Well, first and foremost it is spiritual in nature. The true Sabbath rest is a spiritual rest. Notice verse 3 of Hebrews 4. "For we who have believed enter that rest." We who have believed, which can also be translated "we who have faith." And so this is something for believers. It's spiritual in nature to enter this rest. It is a spiritual rest.

Matthew 11:28. Jesus says this, "Come to me all you who are weary and heavy laden, and I will give you rest." Well, isn't that a, first of all before I continue reading from Matthew 11, isn't that a glorious promise from Jesus Christ himself? "Come unto me all you who are weary, all you who are heavy laden, all you who are burdened. Come to me, and I will give you rest." And he is talking about something far greater, once again, than physical rest because this is what Jesus goes on to say in Matthew 11:28. "Come to me all you who are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." And so this is beyond rest for the body. This is something far greater than rest for the body. You will find rest for your souls, for my yoke is easy, and my burden is light.

Now, think about this in the context of the world in which Jesus was speaking and ministering to. During his earthly ministry he is surrounded by Jewish Pharisees, and Sadducees, and Scribes who are heaping demands upon the people. "You want to please God? You do all of these things." And so there is all these demands being heaped upon them, and Jesus comes on the scene, and he says things, and you know this, you've studied the New Testament, you know that Jesus frequently had schisms with the Pharisees, right? This was not uncommon for there to be tension between Jesus and the Pharisees, and the Scribes, and the Sadducees. I mean, there was a real violent hatred that they had for Christ.

And so Jesus steps into the midst of this world, and he says, "Come unto me all ye who are weary and heavy laden, and I will give you rest. Take my yoke upon you. Learn from me, and you will find rest for your souls." That's a glorious promise that Jesus puts forth in Matthew 11. And when you think about that in the context of the world in which he lived whereby there were groups which heaped burdens upon people. "If you want to earn your salvation, do it this way." That was the world in which Jesus was speaking. And guess what? That's the world in which you live too. There are many groups who would speak the very same types of things to people in our day and age. Well, Jesus said this regarding the Scribes and the Pharisees. Matthew 23:4. "They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger. They do all their deeds to be noticed by men." Matthew 23:13. But woe to you Scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people, for you do not enter in yourselves, nor do you allow those who are entering to go in." And so all of these burdens are heaped upon the people, and they are told, "Oh, if you want to please God, if you want to attain salvation, then this is how you do it. Do all of these things, and maybe so for you." And then Jesus comes on the scene

and says, "Come unto me!" What must we do to work the works of God? Believe in he who God has sent! And so all these burdens are heaped upon men's shoulders, even though the Pharisees can't do them themselves. And rather than that, Jesus says, "Look unto me."

Now, you and I live in a day and age where this is very common, and historically so it has been common. Look at Catholicism from a historical perspective. You've studied the Reformation perhaps. Remember what was going on in the days of Martin Luther, for example. The indulgences that were being sold. "Well, if you buy this, if you pay this much money, maybe we'll knock some years off of purgatory for you. Maybe you can buy your way into heaven. Maybe you can earn salvation. Maybe you can purchase salvation." Damnable heresy, is it not? And is that not what we see historically? When Luther, for example, put forth his ninety-five theses, and he said, "No, that's not how salvation is obtained. Salvation cannot be bought. By grace through faith, not in accordance with works lest any man should boast." Historically this is very common to heap demands upon sinners and say, "You do this, and maybe the church will grant you salvation." But the Bible describes it quite differently saying that salvation is by grace through faith in Christ. And it's only Christ who can provide you salvation.

And so where are you looking this morning? Are you looking to your works of perceived righteousness? Which even that is a delusion, your so called works of righteousness which as are filthy rags unto the Lord. We look historically at many groups who have taught some form of works salvation. We see it taught in our day and age. Numerous groups. Not only those who would describe themselves as Christian, who would name the name of Christ, and yet teach works salvation. Certainly when you look at every other religion under the sun, it's some form of works salvation. "Do this, and maybe!" And yet there is no name under heaven by which we must be saved but the name Christ Jesus.

And so in terms of heaping burdens upon men, we see this historically. We see it in our own day and age in all sorts of false religions. You even see it frequently within Protestant Christianity whereby those, oftentimes those who would claim to be Bible believing Christians, and yet they teach some form of salvation by works. Sometimes it's very overt. Sometimes it's clearly, "Do these things, and you will be saved." Sometimes it's very subtle. Or sometimes there is a putting forth of an idea of being saved by grace but being sanctified by your works rather than finding a complete and total resting in Jesus Christ, knowing that it is he who has saved me from my sins, and it is he who works within me to work and to will according to his good pleasure, and so that even though, as I continue on, and as I follow Christ in this life, ultimately I don't get praised for that either, do I. How dare we take credit for the glorious things which God does through us as Christ lives and works within us by way of the Holy Spirit.

And so against this backdrop of legalism and works salvation, Jesus comes forth and says, "Come unto me." What is the Sabbath rest? It is spiritual in nature. It is found in Christ and him alone. Secondly, the Sabbath rest is experienced both here and hereafter. There is a Sabbath rest which we have now. If you are a believer, we who believe enter that rest. And so if you are a believer, if you're a follower of Christ, then there is a sense

in which you have already entered that rest. We already experience salvation here, don't we. When you think about it, when you think about the rest that we have, when you think about the relationship that we have with Christ, that's not going to just begin when you're actually in his presence. You experience that now to some degree. You have the Holy Spirit living within you now. The burden is removed now. The guilt is removed in terms of our sins now. And we experience that now in terms of the rest.

And yet many days you don't feel that rest, do you. I mean there are many days in which it's not a matter of working for your salvation. I mean, it's just a matter of knowing you're saved and resting in Christ, and yet still life doesn't feel like rest. Why is that? Well, it's because we still live in a fallen world, and as the apostle Paul taught as he went from church to church. In the book of Acts he went from church to church teaching them this, "through many tribulations we must enter the kingdom."

And so suffering is a major part of life for the believer. And so, if you equate Sabbath rest with no suffering, you have missed the point. Being in Christ doesn't mean no suffering in this life. In fact, Christians often suffer more because of their relationship with Christ. Isn't that what we see in the New Testament with the Apostles? I mean, all their troubles, all the suffering in this life was over, because they were in Christ? No! They got killed. They got martyred for being Christians. They were beaten. They were in prison. They were persecuted. They were mocked. They were made fun of. You look at the apostle Paul as he goes all throughout his life, and he goes from city to city. What does the Holy Spirit testify to him? Bonds and afflictions await him wherever he goes. Jesus said, "If they hate you, know that they hated me before they hated you. If you are of the world, the world would love its own, but because you're not of the world," John 15, "because you're not of the world, but I chose you out of the world, because of this, the world hates you." And so Sabbath rest does not mean no problems and no suffering. So we face the reality that we have Sabbath rest. We have a rest in Christ that we experience now, and yet there is coming a time in which that will be even more greatly manifested when we are actually in his presence. And oh the eternal rest that we will have on that day! Let us not forget that Abraham, in Hebrews 11, is described this way that he was looking for a city which has foundations whose builder and maker is God.

And so the Sabbath rest is spiritual in nature. It's experienced both here and hereafter. Third, it is found in Christ alone. The Sabbath rest is found in Christ alone. Now when you think of the Old Testament Sabbath, the Old Covenant Sabbath, Exodus 20:8 when it speaks of the Sabbath day, it says that it was to be set apart. That it was to be sanctified. That it was to be holy. That's what holy means. Holy means sanctified. It means set apart. And so, the Sabbath day was set apart. It was sanctified. It was holy. It was different. What we see in the New Testament, 1 Peter 3:14, Peter writes, "But even if you should suffer for the sake of righteousness, you are blessed. Do not fear their intimidation. Do not be troubled. But sanctify Christ as Lord in your heart." Set apart Christ as Lord in your heart. Make holy Christ as Lord in your hearts. "Always being ready to make a defense to everyone who asks you to give an account for the hope that is within you, yet with gentleness and reverence." And when you think of those to whom Peter is writing, undoubtedly there were some who were saying unto them, "Set apart the Sabbath and

make it holy in your hearts. Set apart the Sabbath day and sanctify it in your hearts.” And what does Peter write to them? “Do not fear their intimidation. Do not kowtow, but rather set apart Christ as Lord in your hearts. For he is the Sabbath. He is the fulfillment of these things. Always being ready to make a defense to everyone who asks you to give an account.”

What do you mean you don't keep the Saturday Sabbath? How do you explain that as a believer? Peter says, “Be ready to make a defense. Be ready to explain that.” What about Sunday? Isn't that the Christian Sabbath? Not in the Bible it's not. Be ready to make a defense. Be ready to point to Colossians 2. Be ready to point to Romans 14 where it speaks of “some regard one day above another, others regard every day the same. Let each man be convinced in his own mind.” If anywhere Paul is putting forth an idea that we're not to elevate one day above another it is there in Romans 14, Colossians 2.

And so what is our Sabbath rest? It is spiritual in nature. It is found in Christ alone. It is not a day, but it is he, Jesus Christ. Now regarding some application for the true Sabbath. First of all, you are free to set one day aside for rest and religious activity, but you cannot force this upon others. What I am saying is this. You say, “Hey, wait a second, he is saying there is no Sabbath day? So you're saying we're wrong to come to church on Sunday?” You just added two and two and came up with seventeen. That's not what I said. If you want to have one day that is different than the others in your household, you're more than welcome to do that. Let me tell you something. I don't know about your household, but in my household Sunday has a much different feel to it than every other day. Monday has a feel that's not a good feel. Tuesday, Wednesday, Thursday, Friday, they all have a certain feel to them, don't they. And in most people's lives, Monday through Friday have pretty similar feels. You go to work. You go to school. Saturday might have a little bit of a different feel to it. Maybe not. Sunday probably is much different. Not always. But oftentimes Sunday is much different. And if you were to say, “You know what, in our household we rest on Sunday. We go to church on Sunday. We worship on Sunday.” What I would say to you this morning is, “By all means go ahead and do that.” In fact, I would encourage you strongly to come to church on Sunday. I think that's a really good thing to do on Sunday. But don't come with the mindset that in so doing you are fulfilling the Sabbath. Because that is not what you're doing. And so if you want to set one day aside for rest, for family time, for worship, by all means do that. But do not have a mentality that that is a Sabbath day. That's not the same thing. The Sabbath is fulfilled in Christ.

Secondly, physical rest is good. Spiritual rest is better. And so I am not saying that you shouldn't rest. What I am saying is that spiritual rest is far better. And so there should be times in which you set aside for worship. Again, this is often a misunderstanding. “Well, you're saying that there is not a Sabbath day? So you're saying that we don't need to gather together for worship.” Well, according to Hebrews 10:25, “Let us not neglect the assembling of ourselves together as is the habit of some.” So you know what we see in Hebrews alone? We see that you have both extremes. You have some who say, “This is the Sabbath day!” And you have others who say, “Well, there is not a Sabbath day. Therefore, I am never going to go to church again. Why should I?” The author of

Hebrews says, “Both of those are extremes. Christ is our Sabbath. Let us not forsake the assembling of ourselves together. Let us come together and worship as brothers and sisters in Christ on a frequent basis.” But that’s not a Sabbath. It’s not a Sabbath day.

So you are free to set aside a day if you wish, but it’s not a Sabbath. Physical rest is good. Spiritual rest is even better, because you know ultimately the spiritual is eternal. You think about how much it is that people cling to the physical things while disregarding the spiritual. How often it is that people will clamor for things that are temporal and passing and pay no mind whatsoever to that which is eternal and lasting. Now you walk out those doors when you leave this place, you look around you, everything you see is passing. Your car is going to be a pile of dust in one hundred years, most likely. If not one hundred, two hundred. Those trees, they will be gone. This building will be no more. Your house gone. Everything you see. So many things that we live for are temporal and passing. But there is that which is eternal, isn’t there? And isn’t that what we should have our minds on and our hearts on. And not shun the things of this world. We need things to make it in this temporal life, but that’s not where our heart is as believers. There is that which is temporal, and there is that which is eternal.

And so it’s not the physical ultimately that is paramount. It is the spiritual. Physical rest is good. Spiritual rest is better. Third, resting in Christ does not mean reveling in sin. I think this is one of the biggest misinterpretations when you talk about Christ being the fulfillment of the Law, for example. When you talk about salvation by grace alone, a lot of times people have the idea of by grace alone, and they will cut off the rest of that verse. By grace through faith. Or they will say, “Alright, I like the idea of grace. It means I can do whatever I want and still go to heaven.” That’s not what grace means. And then they have an idea of faith that says, “Okay, well, God is gracious to me. I need to be gracious to him.” That’s a very scary mindset. That’s not what faith is. For by grace are you saved through faith, and that is a gift from God.

So it’s all a gift from God. But if you would have the mentality that “Oh, well, I like what he’s saying. I am saved by grace. Even the faith is a gift from God. Therefore, I just sin all I want. I am still going to heaven.” That’s a universalism type of idea that some would have in this day and age. You say, “Well, if you’re teaching salvation by grace, then you’re saying that it doesn’t matter what I do.” Well, indeed, if you’re born again, if you’ve truly been saved by grace through faith, and you have received that faith as a gift, your life will look different than the world’s. Your life is not going to be marked by sin if you’ve really experienced that salvation.

The apostle Paul was accused of this. In Romans 3:8 Paul talks about some people that said this of him. They said, “This is what Paul taught. Let us do evil that more good come.” In other words, let us sin more that grace may abound, right? I mean this was the mentality that some put forth saying, “That’s what Paul is teaching. He is anti-law. He is antinomian. He is teaching to sin all you can, and it doesn’t matter, because grace will cover that.” Paul described those who said that’s what he was teaching as slanderers. He said, “They slanderously report of us that we teach this.” That is not what Paul was teaching.

Romans 6:1 Paul says this, “What shall we say then? Are we to continue in sin so that grace may abound? May it never be. How shall we who died to sin still live in it?” And so those who have been saved by grace through faith, Paul describes them as having died unto sin. And so their lives are not marked by sin. Go to 1 Corinthians 6, and you see even Paul mentioning specific sins whereby those who are dead in their sins, their lives are marked by this. But those who have been saved by grace through faith, their lives are marked by holiness. Shall we continue in sin? “Let us just continue sinning. I mean, after all the more we sin, the more grace, right?” Paul says, “What a shameful mentality to have.” Shall we who died to sin continue to live in it?

And so resting in Christ does not reveling in sin. You know what it means? It means being freed from the power of sin. It means that though you were once a slave to sin, a slave to Satan, a slave to the sinful nature, that now by God’s grace through faith in Christ you have been freed from that. You’ve been rescued from the domain of darkness and transferred to the kingdom of his beloved Son where we have light, and life, and freedom in Christ, not freedom to sin, but freedom from sin. “Come unto me.” Alright? “Come unto me. Take my yoke upon you.” Well, that’s a good yoke to have, the yoke of Christ.

And so resting in Christ doesn’t mean reveling in sin. Fourth, looking to Christ brings glory to God. Looking to self brings glory to self. Looking to Christ brings glory to God. Looking to self brings glory to self. Where do you find salvation? Where do you find your Sabbath rest? Where do you find your perfect righteousness? Do you look to Christ, or do you look to self? Are you seeking to glorify self? Are you boasting in self? Do you think you’re going to please God because of self? Or are you looking unto Christ the author and finisher of faith?

Looking unto Christ glorifies God. Look at your own life. Examine your own life. Do you glorify God by looking unto Christ, by resting in Christ? What must I do to work the works of God? This is the work of God that you believe in he whom the Father has sent. Looking to Christ brings glory to God. Looking to self brings glory to self.

And finally, understanding Christ as your Sabbath rest and salvation is a means to incredible peace, joy, and love for Christ and the finished work he did for you. And so when you know Christ in this way, and you understand that you’re saved not on the basis of your works, but on the basis of his works, and you look at your life, and you see evidence of his grace in your life, “Hey, I am not the same person I once was. I really am a new creation in Christ. There was a time in which I was dead, in which I was the child of wrath even as the rest, but God being rich in mercy, because of this great love with which he loved us, even when we were dead in our sins, made us alive with Christ. And I can see evidence of that in my life.” Listen, there is tremendous joy, and peace, and contentment that comes with knowing Christ and understanding what he has done on behalf of the believer, that I am righteous not because of me but because of him.

And then daily, and this is where it gets interesting, and we'll get to it next week, verse 11, "being diligent to enter that rest." Doesn't that sound like a contradiction? Be diligent to rest. Be diligent to rest. What does that mean? Well, if you are good Christians who do not forsake the assembling of yourselves together and come back next Sunday, perhaps by the Lord's grace we'll talk about verse 11 and what it means to be diligent to enter that rest.

Suffice it to say that this week do not look unto yourselves, but look unto Jesus. Jesus is so much more than most people realize. Jesus is even so much more than most professing Christians realize. The mentality that so many people have is, "Alright, Jesus saves me. No I just go on with my life." But that's not who Jesus is, and that's not how we relate to him if we're believers. He is our all-in- all. All the promises of God are yes in him. Today if you hear his voice, do not harden your hearts.

Though we are dead in our sins, there is grace and forgiveness found in Christ alone. The Bible calls us to repent, turn from our sin, and to believe on the Lord Jesus Christ. This is the only means of salvation that there is. It's not according to things which you have done. It is according to Christ and what he has done. And so, repent and believe upon him, and be diligent to enter that rest.

Let us pray.