

Sabbath rest

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[0 : 00] The theme that I put down for today was God and rest. And I realised that there was far more to this subject than I had allowed time for.

But I will bring you what I've got. It was Augustine of Hippo, who was a pastor of a church in a seedy seaside town, North Africa.

He was a philosopher, actually. And he said, what then is time? If no one asks me, I know what it is. If I wish to explain to him who asks, I do not know.

You know what time is, don't you? If you're now asked to explain what time is, you suddenly find it's a rather difficult thought.

But time is something that we all have to deal with. What is time? Well, let's leave aside the philosophical question. How should we deal with time?

[1 : 04] That's much more practical. How should we deal with time? I haven't got enough time. Now, how much time then do we need?

Who gives us an amount of time that we should say he hasn't given us enough of it? What would we do with it if we had more?

All sorts of questions. There's no time. Well, of course, there is time. But we somehow run out of time sometimes, don't we?

And for some people, they have too much time. They don't know what to do with their time. So, time. It's all an issue, isn't it?

How to spend the days of the week? That's a very practical question. Some people might say, I'm at a loss to know how to spend the time. Some people would say, my employer demands of me so much that all I have is the time to limp home from work, crash into bed, and get up the next morning.

[2 : 16] But we all live against this framework of time. Now, that's the introduction. Whether the rest of it is as good as the introduction, I don't know.

Let's have a little look. Let's attempt to look at how the Bible speaks to this from the perspective of God who created everything.

It seems to me that the Bible says that God has created time. God has created time. It's not something that has been all the time.

It's very difficult to speak about this. It says, all the time that God has existed, has time also existed? I think the answer is no. That time is something that he has created.

And he's put us within time. And that he punctuates and signifies time for us.

[3 : 18] Perhaps I can explain that a little bit as we go on. But a punctuation is when you have like a full stop here or a comma there or a new paragraph or a new chapter.

Time is punctuated for us. God is a God who, when he creates, works hard till it's finished.

And when it's finished, he rests, enjoying the fruit of his work. And I would say, and I think I might struggle to demonstrate this, but I'll have a go.

But what he is doing is heading his whole cosmos towards rest in Christ, in Jesus Christ.

So there's a lot of thoughts there. And I'll try and organize them a little bit for us this morning. So the God of the Bible, we did this last time. He is the maker of heaven and earth and everything in them.

[4 : 19] And in Genesis chapter 1, we have God's week of creation. Let's turn, please, to Genesis chapter 1. The whole thing read to us last week.

So I didn't ask Jack to read us again the whole thing. But first book of the Bible, right at the very beginning. Many of you are very familiar with this already.

In the beginning, God created the heavens and the earth. Genesis 1 verse 1. And he does this creation. So we're told, through a sequence of days.

When it comes to chapter 2 verse 1, it says, Thus the heavens and the earth were completed with all their host, with all their occupants. And then on the seventh day, it says, God had finished the work he'd been doing.

Which is something we'll come and look at in a moment. But God makes the world, as we're told to think of it, in these six days.

[5 : 23] And the days have a sort of majestic rhythm to them. God said, let there be light. God said, let there be an expanse. There was evening. There was morning. The first day there was evening.

There was morning. The second day. And so on. And God makes everything by speaking. He does it with purpose and order. As we've seen, he divides things up in spaces.

And then puts occupants in the spaces. He does it. He sees it. And he assesses it. Various things. Not everything. But some things. He says it was good.

And he tells us this in a very user-oriented way. He tells it for human beings. For ordinary human beings.

He doesn't even tell it for chemists or physicists. No equations. Nothing like that. It's just words really to tell us how to get to heaven.

[6 : 24] That's the aim of it. Rather than how to construct a heaven. And interestingly, he made it in a way that was not complete without Adam. It is a human-centered universe.

So that's what we've seen before. And I won't stop on that. But I will just point out a couple of features of Genesis chapter 1. And the first feature is that God doesn't make the heavens and the earth at one instantaneous moment.

Which is worth pondering, isn't it? Because God could have just said everything. It's all there like that. But he doesn't.

He does it in stages. And it's quite deliberately told to us. He does this. Then he does this. Evening and morning.

Second day. Then he does this. Evening and morning. Third day. And then he does this. So he takes this sequence of time to do it.

[7 : 24] And that, I think, in itself is instructive. I'm just thinking what happens at night time. Are we to understand that when it comes evening through to the morning, God actually doesn't do anything at night time either.

That he just works, as it were, in the hours of daylight. I think that's what it appears to say. But he uses a complete working week of six days to make everything.

And that reminds us, and I think perhaps there's a word of wisdom, he is not afraid not to do everything at once.

Now, I don't know if you're anything like me. I would like to get everything done at once. I'd like to have it all finished before lunch. And there's a certain sense in which one is anxious until it's all finished.

Will it ever get done? Will it ever get done? But God isn't saying, oh, I only managed to do day and night this morning. I don't know whether I'll ever get it all finished. He's perfectly happy to do one bit.

[8 : 36] Go to bed. Well, I don't know whether to go to bed. I mean, he stops, doesn't he? He seems to stop overnight. Do the next bit the next day. Still haven't finished everything. Don't panic.

That's fine. And the third day, do you see what I mean? He takes time. Somebody once said this to me when I was anxiously saying, oh, I'm not ready for Sunday.

It was Wednesday already. He said, well, God took a whole week to make everything. So why don't you just calm down?

You can't do everything instantaneously. Things take time. Even God took time to make things. So I think that is a useful thought.

Let's look at another feature. God uses the first day to invent recognizable time.

[9 : 36] That's what I think is being said. Day one, which is in Genesis chapter 1, verse 3, God said, let there be light and there was light. God saw that the light was good. He separated the light from the darkness.

Okay, we've got light separated from darkness. And he called the light. Now, you would think he's going to say he called the light light.

But it doesn't say that. He called the light day. And the darkness he called night. Now, day and night are not expressions of luminous intensity.

They're expressions of time. Aren't they? So the first thing he does, it seems, we're always cautious about what we say here because it's such majestic description.

But it seems to me that when the first thing he does is set up a time framework. He uses the first day to invent recognizable time. He calls the light day.

[10:44] And the darkness he calls night. And that's a time frame. And corresponding to the first day is the fourth day, which says in verse 14, God said, There's a lot of repetition and emphasis on that.

But please notice what's said. Verse 14, These lights separate day from night.

So they separate time, day from night. And they serve, it says, For signs, for seasons, for days and years.

And I would like to ponder those, that description in a moment. But see what it says. He's made these, they're called lights.

So sun and the moon. To us, they seem as lights. We know that the moon doesn't generate its own light. Sun does. And they're all sort of things moving around.

[12:40] As we see it. The sun goes across the sky. The moon goes across the sky. And he says, These are there deliberately for seasons.

For days. For years. To govern the day and govern the night. It also says they're to give light.

So there is that function. But it's also emphasized that they mark periods of time. I'd like to pick up on those thoughts. Let's look at the word signs.

Let them be for signs. Just stop and think about that. They're signs. What does a sign mean?

In chapter 4 verse 15 of Genesis. It's a mark. You know, Cain has a mark on him to distinguish him.

[13:43] Mark him out. Well, that's the same word. He has a mark on him. The word for sign is used in chapter 9.

Of the rainbow. Which in chapter 9 verse 12. Is a sign of the covenant. And it said in chapter 9 verse 13.

I've set my rainbow in the clouds. It will be the sign of the covenant. And chapter 17. It said this is the sign of the covenant. So a sign. Can just be a mark.

It can link. With something else. So the rainbow. Is a sign in the sky. But it links to. A covenant. That God has made.

Regarding. Well, it's regarding the flood. Wasn't it? And the same thing in 1711. Is that circumcision. Is the sign. Of the covenant. So a sign.

[14:45] Can link you to something else. And the. Moon and the. Sun. Are signs. In Exodus 4 verse 9.

When. When Moses. Was. Querying. Whether he would have authority. In the eyes.

Of his. Fellow citizens. He was given a sign. He could. Throw a stick on the ground. And it would become a snake. And it was. That too. Is a sign. To believe.

The voice. Of the sign. There's a few examples. Of this word. But. Sun. And moon. Are for signs. That's interesting.

Isn't it? They're not to be worshipped. But they're not just. Random. Astronomical. Events. They. They show us something. God has put.

[15:46] Put them there. To indicate. Something. More than just. Astronomy. More than just. Momentum. And physics. They. They're for signs. For us.

And he says. For seasons. And I'd like to ponder that word. Season. Now you. You're thinking. Autumn. Summer. Winter. There are four seasons.

Aren't you? Autumn. That wasn't four. Spring. Summer. Autumn. Winter. Seasons. That's not. Usually the way this word is used. It means.

A set time. So. In. 1721. God. Says. That he will come. And. Visit. Sarah.

Because. She will become. Pregnant. And. She will have her child. At. A set time. Same word.

[16:44] Next year. A set time. The sun and the moon are there. For signs. And for seasons. The. The.

The thought. Of. The. The pregnancy. Resulting. In a birth. At a set time. Time. It's rather interesting.

Wasn't it? This means that. What carries with it. That the idea. That time. Has potential.

In it. That. If. Sarah. Is impregnated. There will be the fruit. At a set time. She will become pregnant.

And there will be a child. At the end of that. That's a thought. Isn't it? That. Time. Is the medium. Through which this happens. So. An investment is made. If we can put it in that way.

[17:40] And the fruit of it. Comes later. At the set time. It takes time. It's worth time. It's worth investing. The sun and the moon.

Are. For signs. And for seasons. For this. This word. Translated. Set time. The word. Surprisingly. Is. Comes from the word. To meet. And of the. Many uses of it. According to my computer.

130 of them. It's translated. That's just by far the most. It's actually translated. Congregation. Like. You go to the tabernacle.

Of the congregation. That'd be translated. Like that in our bible. The tabernacle. Of the. Set time. Of the. Well what would we say. Like appointment.

[18:42] A set time. To. Get together. A set time. To. Celebrate. That's.

So the congregation. The assembling. Was called this. Indicating. I think like. An appointment. The Israelite. Calendar.

Was. A calendar. Of appointments. Not appointments. With the doctor. But appointments. To meet together. In the life. Of the people. Of God. And it says. The sun and the moon.

Are for signs. And they're for. Appointments. When the moon. Reaches a certain. Part of its rotation.

That sets an appointment. For the people of Israel. And they would. Gather together. At that appointment. So.

[19:37] Maybe we should. Think of that. That. The sun and the moon. Are for. This sort of thing. Appointments. Time to meet together. Or time for something.

To happen. And we live in a world. Then. Which is not just. Flat. You know. Beginning of the axis here. End of the axis there.

But. A world. In which God. Has put. Punctuation. Of. Things. Connected. Things that happen. Things that come to fruition. Things where we meet together. Appointments. Set times. So time you see. Seems to me. This suggests to us.

That time has meaning. It's not just. An amount. You know. Calculate the number of milliseconds. Da da da. It's.

[20:32] It's something that has a sort of richness to it. Time has possibilities. There can be set times. At which. A woman who has become pregnant. Gives birth.

At a set time. There can be actions that take place. At set times. And there can be meetings. At set times. And God. It seems to me.

Has embedded this in creation. And he's telling us that. The sun and the moon. The lights. Are for. Signs. And seasons.

Setting time. The New Testament would take that up. In a similar sort of way. It would say. Time. Is not just something that you should waste. Time is not just something you should endure.

Time is something with a certain richness to it. Be careful how you live. Says the Apostle Paul. Not as unwise. But as wise.

[21:32] Understanding this. Making the most of every opportunity. In other words. Using time well. Understanding.

That time can be impregnated. To bear a fruit. Later on. Time can be invested in. Because there's a certain productivity about time.

That will produce fruit later. Time can be wasted. And it isn't as though time will do this all by itself. Because in a fallen world. There's a pressure against that.

The days are evil. He says. Unless you deliberately. Use time well. This won't happen.

So. Some thoughts then. About. Signs. And seasons. And days.

[22:30] And years. Now. You may not know the. Astronomy of it. When I used to. Teach kids. A lot of them had no idea.

About the moon. They knew what the sun was. Knew it went up. And across the sky. But what happened to the moon. Etc. The moon. Changes its phases.

Over a 28 day period. It waxes and wanes. It becomes. Sort of invisible. And then it's illuminated in. Around.

One edge. Then fully. And then round to the other edge. Takes 28 days to do that. Always does. The sun goes.

Round in the sky. As we see it. It also goes. Up and down. So. It's along. Near the horizon. And then it goes. Up. And that's what happens.

[23 : 26] In summer. And that's what happens. In winter. And even in the. Even in Sri Lanka. Near the equator. Although we don't. They don't have the same.

Exact seasons. As we do. There are still. Different times. Of the year. The rainy season. The monsoon season. The hot season. And so on. And.

Ecclesiastes. Although it doesn't use. The Genesis word. For season. Or time. See if I can find it. And read it to you. Has this memorable.

Piece of wisdom. There is a time. For everything. And a season. For every activity. Under heaven. A time to be born. And a time to die. A time to plant.

And a time to uproot. A time to kill. And a time to heal. A time to tear down. And a time to build. A time to weep.

[24 : 34] And a time to laugh. A time to mourn. A time to dance. A time to scatter stones. And a time to gather them.

A time to embrace. And a time to refrain. A time to search. And a time to give up. A time to keep. And a time to throw away. There is a time to tear. And a time to mend. A time to be silent. And a time to speak.

A time to love. A time to hate. A time for war. And a time for peace. To everything. There is.

A time. A season. It's interesting isn't it. That the Bible tells us. There is this richness. And variety. In time. And we learn.

[25 : 33] That time. And seasons. And rhythm. Are part of God's richness. And goodness. Even in this fallen world. Where some of the times. Are times we wouldn't have chosen.

It is death. That is the enemy. Not time. Death is the enemy.

Time is not our enemy. Time is part of the richness. Of what God has given. And the way he has made the world. And he has given us each time.

Hasn't he? He has given us each. Weeks. And months. And years. And days. And moments. And minutes. And seconds.

And each of them. Is important. Each of them is given by God. Each of them is under God. Just worth thinking.

[26 : 36] And here is a little. Thought. Music. Music. Music. Music. Music. Music. And time. Have you ever thought.

That at any given moment. In time. Music. Music. Is just. One set of.

Motions. Of. Frequency. Music. But in order to. Appreciate music. Music. Music. You have to remember. What went before. Don't you? Because it's moving.

And. Memory. And time. Are what make music possible. Is that right? Because if we.

If we didn't remember. How it begun. We wouldn't. Realize the beauty. Of how it ended. Or if we didn't realize. What had happened. The line before. Then what's happening. At this particular line. Wouldn't make any sense.

[27 : 34] It all exists. In time. With memory. And. Well. There we are. It's just a thought. I think. Make of it. Something. If you possibly can. But.

I think. It tells us something. About life. Doesn't it? That. The value. Of the moment. But also. The value. Of what's led up to it. What God has done.

Before. Where it's heading. And so on. Okay. Well. That was a bit of a meditation. On the. Days. One. And four.

In creation. And. Now. We're going to have a go. At. The seventh day. And. We'll look at the text. So. If you. If you've got. Genesis. Chapter two.

Verse. Two. We'll just. Look at the text. And that. We'll do what we can. With it. It says. Chapter two.

[28 : 33] Verse two. By the seventh day. God had finished the work he had been doing. So on the seventh day. He rested. From all his work.

And God blessed the seventh day. And made it holy. Because on it. He rested. From all the work of creating. That he had done.

And. So I put that up on the screen. By the seventh day. God had finished the work he had been doing. So on the seventh day. He rested. From all his work. Which he had been doing.

It says in Hebrew. And God blessed the seventh day. And made it holy. Because on it. He rested. From all the work. Of creating. That he had done.

And interestingly. There is no. There was evening. There was morning. Day seven. We are not told. That the seventh day finished. There is a sense in which.

[29 : 31] When God had finished making the world. He did not. Have a rest. And then get up. And start making the world again. He made the world. And then. There is a rest.

Which follows it. What does that text actually say? It says. It emphasizes. It emphasizes. It emphasizes. Completeness.

That's the heavens and the earth. Were completed. And then that word is repeated. By the seventh day. God had completed. The work he had been doing. So there is an emphasis on. Completion. There is an emphasis on. Seven. It is used three times. Which I have. Underlined. But in the wrong order. By the seventh day.

God had finished the work. He had been doing. So on the seventh day. He rested. From all his work. Which he had been doing. God blessed the seventh day. Three times. It says seventh day. And there is an emphasis.

[30 : 26] On the work. Because God had finished. The work he had been doing. And then it says. He rested from the work. Which he had been doing.

And then it goes on. He rested from all the work. Of creating. That he had. Been doing. Or he had done. So that line. So that line. Has got a bit out of place.

And then we have. This. This statement. About the seventh day. He rested. On the seventh day. He blessed.

The seventh day. And he holified. The seventh day. He made it holy. So what's being said. What's being said. Here. There's lots of questions.

About this text. A number of which. I've got no satisfactory answer for. Why did God need to rest? Because we're told.

[31 : 33] God does not. Get tired. So I'm thinking. That this. This tells us. That the rest. Must be something. Other than just being.

As we would say. Fagged out. Just. You know. Completely. You fill in the vocabulary. Yourself. God doesn't get tired. So I think.

He's showing us. That there is a mode of being. That is not work. You don't have to work. All the time. To be somebody. God is the creator.

That doesn't mean. That he's non-stop. Creating things. The rest. Is the creator. Having created. Appreciating.

What he's done. Enjoying. What he's done. And being enriched. In having done it. That I think. Is what's happening. On that seventh day.

[32 : 28] That God. Is not. Oh dear. You know. Got to get up tomorrow. And. Make light. All over again. Or. He's done that. And he can see the things.

That are good. And he ceases. From working. And appreciates. What he's done. Have you ever done that? You made something. And stopped.

To look at it. And thought. That's not bad actually. You know. I've done that. Needle work. Quite nicely. Or I clean that floor. Quite well. Or I've done that picture.

That's worth hanging up. And looking at. You know. More than once. That mode of being. I don't know. Do Christians have that mode of being.

At all. Or are we always so busy. That we can never stop. And say. Actually that's nice. I like that. I appreciate that. God has that mode of being.

[33 : 26] He shows us. What it is to work hard. In order to enjoy its fruits. I think that's what it's saying. It emphasized three times.

Wasn't it? Three times. That God. Worked. The work that he had done. The work that he had done. The work that he had done. So God. Doesn't mind working. No.

God is a manual worker. He makes things with his hands. In some cultures. Manual work is despised. In some cultures. The only work.

Worth doing. Is being an accountant. A solicitor. Or a doctor. And if you can't be an accountant. A solicitor. Or a doctor. Then. You're no good. Well that would rule God out. Because God.

Isn't an accountant. A solicitor. Or a doctor. He. But he's. He is all those things. Of course. But he's a manual worker. He does stuff. With his hands. And he makes it. And then he enjoys it.

[34 : 22] And so I ask. How did he bless. And make holy. The seventh day. Because that. Is a bit of a conundrum itself. Because. If you look.

Into Genesis. The blessing. Is usually reserved. For things. That can reproduce. So I think Matt and I. Were talking about this. The other day. When he blesses.

When he blesses. Humanity. In chapter 1. Verse 28. He says. He blessed them. And says. Be fruitful. And increase in number.

Fill the earth. And subdue it. And the blessing. Seems very closely linked. To multiplication. To the capacity. Of the creature. To reproduce. And I think you'll find.

There's a blessing. Verse 22. God blessed. This is the fish. And the. Birds.

[35 : 17] He blessed them. And said. Be fruitful. And increase in number. So that. That's how blessing. Has been used thus far. So how can God bless a day? He.

It does say that. Doesn't it? God blessed. The seventh day. And how can he make it holy? Because there was no sin. For it not to be holy.

You know. In our sense. Of becoming. The opposite of sinful. So what is. What is he doing. In this rest. So you can see why I.

Can see my own limitations in this. I think what he's doing. Is imparting. To this rest. Something of. The potential. And goodness. Of himself. To this. Time. Time of refreshment. And enjoyment.

[36 : 14] I think that's. What he's doing. With this. This. Time of not working. But enjoying. The completeness. Of what.

He has made. There's a sort of. Potential. And possibility. And life. In that. That he gives to it. That's the sort of thing.

I think. That this. Is talking about. And at this point. I feel. That I've run out of. Not only competence. But also confidence. And I'm going to. Woosh on. Past some of the things. That I've said. Because the question. Is. How does this. How does this.

How does this. How does this. Relate to. Christ and Christians. And how does it. Relate to the Jewish Sabbath. And I think. Rather than embark. On.

[37 : 06] On that. I'll just. Leave you. With those questions. And. I want to. Woosh on. So watch this. Woosh. Um.

Let's. Let's. Let's. I did a little bit here. About the. The Sabbath law. And the way that Jesus. Had a big controversy. With the Jews.

About their understanding. Of Sabbath law. And that's. That's fairly deep water. So I think I will. Skate on. Over the deep water. If that's. It's actually a mixed metaphor.

I've got. Some. Things. I think. Are reasonable conclusions. So let's. Go to these reasonable conclusions. Number one. God is the God. Who both works. And rests. So work.

Is good. And that's a whole subject. On its own. The goodness of work. But rest. Is good. As well. We're allowed. To rest. We should allow ourselves.

[38 : 11] To rest. Our employers. Should allow us. To rest. Rest. In the Bible. Rest. Is not only a time.

But it's time. In a place. As well. As we shall see. In a moment. Well. We shall see now. Psalm 95. Would you please. Turn to Psalm 95. This is where we began.

And this is what was. Referred to. In. In the reading. In Hebrews. We began with Psalm 95. Come let us sing.

For joy. To the Lord. Let us shout aloud. To the rock. Of our salvation. And Psalm 95. And Psalm 95. Ends. With this. Sort of threat. Or warning.

Which says. To the people. Through. David. Today. If you hear his hearts.

[39 : 07] Verse 8. Do not harden your hearts. In the past. Those people. Did not. Enter. My rest.

And the rest. That he meant. Was. A place. It was the promised land. Wasn't it? And. They. Were not allowed. To enter. God's rest. This place. Of. Ceasing. From. Work.

And enjoying. The fruit. Of the work. That's been accomplished. They wouldn't. Enter that. God is a God. Who both works. And rests.

So we're made. In God's image. We're not machines. Working. 24-7. Is not part. Of being human. And. It's an increasing. Problem. Nowadays.

[40 : 01] That employers. Particularly. In a. Sort of. His. Hospitality. Industry. That we have. In Brighton. Demand.

24-7. Work. Or. Every waking. Hour. That's. Slavery. That's not. What God. Came to bring us. Don't. Let yourself. Be enslaved. If your employer. Tries to. Enslave you. In prayer. And in politeness.

And in firmness. Please resist. God. Did not. Set us. Free. So that we. Could become. Slaves. We were made.

To smell the roses. We were not. Made. To wash. Dishes. All day. Washing dishes. Is good. But we weren't. Made. To wash. This is all day.

[40 : 57] We were made. To go out. And smell the roses. God. Is the God. Who has in mind. Our good. And well being. So the.

The. The one day. In seven. Which is specified. In. The law of Moses. Is not a punishment. It's not trying to make life difficult for us.

It's linked with a holy blessing. And it's one of those appointment times. Now Christians. The early Christians were not. Well after a while.

They were not in a Jewish environment. They were in a pagan environment. Where. The. The public holidays. Did not coincide. With.

The first day of the week. Christians nevertheless met on the first day of the week. They would meet after work. We presume. Marking. The day of resurrection. A day.

[41 : 54] For Christians to be together. In our society. Our. Day to be together. Is coming under more and more pressure. I think we should try and resist that pressure. But we have a day when we can be together.

And that. Is. A precious thing. Let's. Let's keep that appointment. And that set time of being together. Hebrews. 10. 25. Says. Do not forsake.

The assembling of yourselves together. As the manner of some is. It's a precious thing. It helps us. To survive as Christians. To meet together. So let's continue to do that.

I've got the six. The six plus one pattern. Which I've more or less. Talked about already. Basically. I'm moving on.

God sets before us rest as the desirable outcome. So that psalm says there's still a rest. There's still a sense in which there's going to be a time and place to enjoy the fruits of the work that God has done. And we know that the work that God has done is now not simply creation because of our sin. God has done another work of redemption.

[43 : 16] And there's still a rest up ahead. And he says make sure you enter that rest. Make sure you get to that place where the completed work can be enjoyed, reflected on, reveled in, relished.

Make sure you get to that place. And that's the place that Jesus himself gives. There's a significant little sentence which I'm quoting there in Matthew 11 which I'll read to you which says come to me all you who are weary and burdened says Jesus and I will give you rest.

Jesus says I personally give you rest. Rest for your souls. I'm the giver of that. I'm the one who enters you into the rest which God has, blesses, makes holy, sets apart. That time of not just working, working, working in a frantic way but appreciating a work that's been finished.

And I'm thinking of the work on the cross. He completed that work. And there's a fruit that comes from it. So let's remind ourselves of what was said in Hebrews 4 which Jack read to us. With which we'll come to a conclusion.

A promise still stands of entering God's rest. There is still a Sabbath rest for the people of God.

[45 : 15] We haven't got there yet but let's get on the track for that Sabbath rest. It begins by stopping from our works of trying to achieve salvation and resting in what Jesus Christ has done for us.

That's what we're called to do in order to enter that rest. If Joshua had given them rest God wouldn't have spoken later about another day. There remains then a Sabbath rest for the people of God.

For anyone who enters God's rest, rests from his own work just as God did from his. Let us therefore make every effort to enter that rest so that no one will fall by following their example of disobedience.

He says there is a rest. And he says there is a rest. Make sure you get there. There is a rest.

There is a blessed, holy, ceasing from striving. There is a rest. There is a rest. There is a rest. Make sure you get there.

[46 : 26] Make sure you trust Jesus Christ. Make sure you're believing what he said. Make sure you're using the time that he has given to know him and to walk with him.

People say, oh, I haven't got time for Jesus. I haven't got time for church. I haven't got time to read my Bible. But God says, that's what I gave you time for.