

Rest or Die: The Seriousness of Sabbath

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 13 October 2024

Preacher: Dr. Wes Feltner

[0 : 00] Thank you.

Thank you.

I'm so glad if that's you, even if that's not you, that you're here tonight as we turn our attention to Exodus chapter 20. If you've got a Bible, go to Exodus chapter 20 as we're continuing in our Exodus series.

Now, we've kind of slowed down just a little bit because we've come upon that famous section of the book of Exodus known as the Ten Commandments. And we're slowing down on purpose because unfortunately, this is so well known that a lot of Christians even today really don't know how to relate to the Ten Commandments or these things that still apply to us.

And so we're kind of taking a close look at these. Now, if you remember the context from a few weeks ago, God is entering into a covenant. He's entering into a marriage with the nation of Israel.

[1 : 46] Israel, he's laying out the vows and Israel has said in chapter 19, we will do. And these first three commandments really describe the kind of relationship, the kind of marriage that God desires to have with his people.

First of all, he doesn't want you to have any other gods in your life. He does not want your heart to be worshipping things above him. You are not to love creation more than you love creator.

Amen? So that's the first command. And he wants you to worship him correctly. He doesn't want you to be fashioning an image with your hands or even fashioning an image with your minds.

Well, I think God is like this or I could only worship God if he were like that. No, you are to worship God how he has revealed himself.

Amen? Worship him rightly. And he doesn't want you to do anything in speech or action that would dishonor or profane his name.

[2 : 48] His name is the revelation of his character and that is not to be taken in vain. That is to be honored and praised.

Now it's that last one which is the third command I'm actually not preaching a sermon on. The reason is, is way back about 10 years ago when we were in Exodus chapter 3, it kind of feels that long, I gave an entire message.

Remember when God reveals himself to Moses as the I am? I gave an entire message on the name of God. And so just in short, in terms of how the third command applies to us today, it would be this, when Jesus comes on the scene in the New Testament, he identifies himself with the name Yahweh.

Before Abraham was, I am. He identifies himself with that name. In fact, Jesus is even given a name that is above every name.

So what does it mean for us today to take the Lord's name in vain? It doesn't mean you don't cuss when you hit your finger with a hammer, all right?

[4 : 00] That's not what it's talking about. It is, it's refusing to trust the name Jesus. And here's why. Look at Acts chapter 4 verse 12. There is salvation in no one else, for there is, say it with me, no other name under heaven given among men by which we must be saved.

So, faith family, don't take the Lord's name in vain. That is, don't reject the one who has been given the name above every name. Don't deny Jesus Christ.

So that's the third commandment. Now, what I do want to do is spend an entire week on the fourth command. I'm not going to look at every single one of these, but some of these are all important.

But some of them carry a much greater weight biblically.

And so the fourth command, and I'll explain why in just a few moments, is really, really important.

And so let's turn our attention to verse 8 of Exodus chapter 20.

And we're going to read down through verse 11. If you are able to do so, I'm going to ask you to please stand. As we honor the reading of God's word. Exodus chapter 20 and verse 8 says, Remember the Sabbath day to keep it holy.

[5 : 19] That is, to keep it set apart. Six days you'll labor to do all your work. But on the seventh day, that's the Sabbath to the Lord your God. And on it you shall not do any work.

You or your son or your daughter, male servant or female servant or your livestock or sojourner that's within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day.

Therefore, the Lord, Yahweh, blessed the Sabbath day and set it apart, made it holy. Let's pray. Lord, help me.

I am very well aware there are far more qualified people to preach this passage. And so, Lord, I pray that you would help us understand the essence of Sabbath.

The beauty of it. Your grace in it. I pray that you would help us not think as Americans. Help us think as Christians. Who is in a relationship with a God who wants our rest.

[6 : 32] I pray this in Jesus' name. And God's people said, Amen. Amen. You can be seated. I was seven years old when it happened. And I still remember the day. Like many Americans on that day, I was glued as a seven-year-old boy to the TV.

I was full of excitement. I was full of anticipation. But I was left in devastation. The setting was Cape Canaveral, Florida. The date was January the 28th, 1986.

Many of you will remember this. That's the day that seven astronauts walked onto the space shuttle Challenger for their mission. The mission did not go as planned, and it was never fulfilled.

Many of you, again, remember this. 73 seconds into the launch, the shuttle broke apart and exploded in midair. And it happened on national television.

There were no survivors. And our nation was absolutely heartbroken. Immediately following the explosion, President Reagan appointed an investigation commission to determine what the cause of that explosion was.

[7 : 45] What was it that caused the accident? It was determined that there were two main factors. The first was a mechanical issue. The second was a human error.

The mechanical issue was due to an O-ring, which had never been tested in the cold temperatures of that January morning. What happened is it eventually allowed gas to leak, and that's what ultimately caused the explosion.

But the mechanical error was only symptomatic of a human error. What the commission discovered as they did their research was that the NASA officials responsible for the decision to launch hadn't slept for days.

Here's what the report said. Quote, The NASA employees were working excessive hours, which jeopardized their job performance, particularly when it came to making critical management decisions.

Close quote. Like going ahead with the launch when they'd been warned about the problem with the O-rings. Here's the point, Faith Family. Notice this. Rings were the technical reason for the explosion.

[9 : 05] Rest was the real one. And my guess is, it's why I had you raise your hand earlier, is that every single one of us here this evening and watching online, you have experienced before the negative consequences of not resting.

Amen? You know what that's like and what happens in your life when you don't rest. It's the core reason why you blew up at your spouse. It's the fundamental reason why you failed the exam. It's the reason behind the car accident. It's the reason why you were running late for work. It's the reason why as your pastor was pouring his heart out, preaching to you the very word of God, sharing a message that he has spent hours and hours and hours pouring over because he loves you and you fell asleep in church.

You sinners. Because you're tired. Because you lack rest. Every one of us here tonight, if we're honest, knows that feeling of being tired, of being exhausted, of being so sleepy.

You could fall asleep anywhere. Of being totally drained. You know what that feeling is like. And all God's people said, amen.

[10 : 31] That's right. Now what do we do? What do we do? Most of the time, we just keep going. We just keep moving. I mean, we've got to get to the next thing and we've got to do the next project

and we've got to have the next meeting.

And all the while, listen to me tonight, faith family, from the preacher to the pew. We don't really have pews, but you know what I mean. From me to you, God has commanded and created us for rest.

It's why he gives his people in this marriage, in this covenant union, the fourth command.

Let's look at it again. In verse 8, remember the Sabbath day. Keep it set apart. That is, keep it holy. Six days you can do your work. But on the seventh day, that's the Sabbath to Yahweh your God. And on that day, you shall not do any work, your son, your daughter, your male servant, your female servant, your livestock, or even a sojourner in your gates.

[11:34] Now, be honest. When I was growing up, my understanding of the fourth command and the Sabbath command was essentially why we went to church on Sunday, okay?

Why my dad would never mow the grass on Sunday. Did you have a parent like that? I mean, he would never, he'd mow the grass literally every other day of the week, but he would not mow on Sunday.

And then probably the worst thing for me was no Chick-fil-A. Come on now. That's the worst. Like, why are you closed? That was about the extent of my understanding of the Sabbath.

But there is so much more to the fourth command than just a day off. Let me explain, first of all, the Sabbath command.

You need to know, I mentioned earlier that this was a really, really important one. And it is. I mean, again, they're all important. But this was very significant in the life of Israel.

[12:33] In fact, it was one they were to take very, very serious. First of all, it's the longest command of all Ten Commandments. And it's the command that comes with the, are you listening, say yes, most serious warning.

Look, for example, in Exodus 35 and verse 2. Six days work shall be done. But on the seventh day you shall have a Sabbath of solemn rest, holy to the Lord.

Whoever does any work on it shall be, say it with me, put to death. Okay, that was probably a bit much.

I mean, it feels a little bit too much, right? I mean, why such a stern, serious warning about taking a day of rest? In fact, in Numbers chapter 15, a man is found gathering sticks on the Sabbath and he is stoned for it.

So why is God making such a big deal about resting? I mean, I could probably understand if that warning came with the command of don't murder, right?

[13:50] If you murder, you'll die. Like that seems to kind of be equal. But why is it so serious if I don't take the Sabbath seriously, I could die?

Well, here's what's behind all this. Listen, the Sabbath is the sign of the Mosaic Covenant. In fact, of all the commands that God gives in this covenant, in this marriage, the Sabbath is the most important in terms of what separates Israel from everybody else.

It's what sets them apart from all the other nations. Now, circumcision is the sign of the Abrahamic Covenant, but Sabbath is the sign of the Mosaic Covenant.

And if they break that command, they are breaking the covenant with Yahweh. Are you with me? It's that big a deal. And God has built in some things to this Sabbath day.

It is not just a day off. Like I said, it's the sign of the covenant. And when you talk about a sign, a sign signifies really important things.

[15:01] For example, baptism is an ordinance, and it's a sign of what? It's a sign of the gospel. It's more than just, this is totally free, and I hope worth what you paid for it.

It's more than just seeing somebody go underwater and come back out. It's proclaiming Jesus died and rose again. Are you with me?

It's a sign. And that sign is significant in what it represents. So if the Sabbath is the sign of the Mosaic Covenant, what does it signify?

What is it signing? Look at verse 11. Look at verse 11. So there's the reason, there's the ground of the argument. For in six days Yahweh made heaven and earth and the sea and all that's in them and rested on the seventh day.

Therefore, in light of God's work, the Lord blessed the Sabbath day and set it apart, made it holy. So what's behind all this? First of all is a rhythm of creation.

[16:08] Now that verse, verse 11, is taking us back to Genesis, right? It's taking us back to the very beginning when God created. And what did God do? God labored, God worked for six days, and He rested on the seventh.

So because of that, I want you to image me. That's pretty simple, right? Work six days, rest on the seventh, because the Lord created in six days and rested on the seventh.

So in other words, if you were to say, I don't really want to keep the Sabbath. I don't really want to do this. You're saying, I don't want to image God. I don't, I don't, I mean, that's the very thing I was created to do, right?

In the beginning, Genesis chapter one, He created male and female in His image. And one of the ways that you image God in this rhythm of creation is as God worked six days, rested on the seventh.

You work six days and rest on the seventh. And in doing that, you're reflecting God. And so for Israel to say, nah, I don't want to do that. I'm not going to take that seriously, is to say we don't want to reflect the God we're in marriage with.

[17:17] We're in covenant with. When God finished working, what does God do? He reflects on the glory of His creation.

Notice this here on the screen. The Sabbath was God's way of building into the life of the nation of Israel, not only rest in God, but reflection on God.

Now listen to me, I'm being serious up here. There's a lot more I want to say, and I'm not trying to jump ahead. One of the concerns your busyness causes is you're not spending enough time with God.

Work, work, work, work, work, work, work, work, but no worship. And God is saying, no, no, no, if you're going to be in relationship with me, if you're going to be in marriage with me, you're going to image me as I worked six days and rested on the seventh.

And what did I do on the seventh? I reflected on the glory of my creation. Here's what I'm building into your life. Yes, work, labor, work hard, but build into your life worship.

[18:32] Because if you don't, you'll explode. You will explode. That's how significant this is.

It is built into the very rhythm of creation. Number two. Oh man, this will preach. It's a reminder of redemption. It's not only a rhythm of creation that images God.

It's a reminder of the very redemption we've experienced in God. Notice what Deuteronomy says regarding the Sabbath. Here's Deuteronomy chapter 5 verse 15.

You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm.

So, in light of that, therefore, the Lord your God commanded you to keep the, say it, Sabbath day. In other words, the Sabbath command is a reminder that you used to be a slave, but I brought you up out of Egypt.

[19:44] Listen, what do... Somebody just say preach, preacher. I mean, you talk not just about a message for us, but you talk about a message for American culture.

What do slaves do every day? Work. That's the whole point of being enslaved.

Enslaved to a job. Enslaved to a paycheck. Enslaved by debt. Enslaved to a current lifestyle. And because you're enslaved to those things, what do you do?

You never stop working. Even when you're not working, you're working. Even when you're on vacation, you're working. Even when your body is resting, your mind is working.

And what is that a sign of? You're a slave. You're a slave. You're a slave to something. That's why it has you working like that.

[20:46] But the Sabbath is a reminder, oh man, the Sabbath is a reminder of I'm not a slave anymore. I'm a child of God. I've been set free from Egypt.

Listen, the boss doesn't own me. The paycheck doesn't own me. The lifestyle doesn't own me. God owns me. I'm in relationship with Him.

I am free. And that's why I Sabbath. Are you following? You see why this is a big deal. It's the very rhythm of creation. It's the very reminder of redemption.

Notice this on the screen. Rest is a reminder you're not in slavery anymore. Nobody owns you. Oh, but pastor, you don't understand.

I mean, if I stop for even a moment, I've got a business that won't be successful. And I won't have as much money. And I might lose control. And the sermon won't be as good. Exactly. Maybe that's

the very thing you need to happen.

[21 : 48] So that you would remember what the Sabbath is intended to remind you. You are not God. And you are not in Egypt anymore. Man, I tremble to even say this because I know the weaknesses in my own life.

Look at this on the screen. Workaholics are almost always idol worshipers. Workaholics are almost always idol worshipers. That is, their idol is work or a lifestyle or money or achievement or the respect they get from looking at how much they work all the time.

That feeling of accomplishment. Here's the point. Listen, faith family. Slaves never rest. Slaves never rest. So to reject the Sabbath, listen, is to say to God who brought you out of Egypt, I'd rather go back.

Rather than living in the freedom that you have given me, I'd rather be in Egypt. And you can replace Egypt with whatever you want. I'd rather serve the American culture.

I'd rather make mom and dad proud. I'd rather fill in the blank. I don't want to be in relationship with you. I want to be in relationship to something that enslaves me.

[23 : 11] This is serious. This is important. In fact, faith family, when you don't rest, the people around you can't rest. Look at verse 10 again. Verse 10 says, It's not just you that's not to do any work, but not your son or daughter or male servant or female servant or livestock, or even the sojourner within your gates.

Here's the point, faith family. When you don't stop, other people around you don't stop. Your son, your daughter, your servants, everybody that is a part of your network has to keep the machine going.

And we do this in many ways. Paul Tripp, I think, beautifully applies this to parenting when he writes this. Quote, Look at my son.

He's an honor student. I mean, I put him through all kinds of labor. I drove him in the ground. But look at my trophy. Look at my daughter.

She won all state. And by the way, there's nothing wrong with those things ultimately, except what might be behind that is a willingness to never let them stop.

[24 : 45] Always keep working. This will preach. Faith family, look at it here. Parents, don't be the Egypt your kids long to be free from because you never let them rest.

Bosses, don't let your employees be the Egypt they can't wait to be free from because you never let them rest. Pastor, don't let the church be the Egypt.

People can't wait to get out of because you never let them rest. This is a rhythm of creation. This is a reminder that we are free.

We are not slaves anymore. And thirdly, this is a reflection of future restoration. It's a sign. It's pointing you to something bigger. And what is that bigger?

That bigger is the reminder that one day, Israel, there is a rest coming when you no longer have to work. Look at Joshua 1, verse 13.

[25 : 48] Remember the word that Moses, the servant of the Lord, commands you, saying, The Lord your God is providing you a place of rest and will give you this land.

Oh, there is coming a land where there will be a beautiful balance of work in the Lord and worship to the Lord. And your one day a week now, Israel, is pointing you to that future day.

It is pointing you to the promised land when you will finally be able to rest. Faith family, Sabbath for us points us to a day when there will be no wars, there will be no sickness, there will be no conflict. All the wrongs will be made right, for we will be under the kingdom of our Messiah, the Lord Jesus Christ. And your rest now is pointing you to an ultimate day of rest then.

Does everybody see how important this command is? This is so much bigger than, I wish Chick-fil-A was open and I can't mow the grass. Man, it's so much bigger than that.

[26 : 56] It is pointing us to the very image of God in creation. It is reminding you that you are not a slave. You are free in Christ. You are free in God. And one day there is coming an ultimate rest in Him and He wants you to get ready for that.

It is that constant reminder. Now, how do you think Israel did at keeping the Sabbath command? Well, like all the other commands, they did good for a little while and then they totally wiped out. But they are repeatedly throughout the rest of the Old Testament violating the fourth command of not keeping the Sabbath. In fact, oh man, oh man, if you've zoned out, what do you do?

Zone back in because this will preach. It's the very, think about this, put your brains, make sure your brains are working, right? It's the very reason why they go into exile.

Think about that. The very thing that was to remind them they aren't slaves is what sent them into slavery.

[28 : 00] Here's how Nehemiah puts it for the Babylonian captivity and the exile days. Nehemiah 13 verse 15. In those days I saw in Judah people treading wine presses on the Sabbath, bringing in heaps of grain and loading them on donkeys.

And also wine, grapes, figs, and all kinds of loads they were brought into Jerusalem on the Sabbath day. Then I confronted the nobles of Judah and said to them, What is this evil thing that is the breaking of the Sabbath that they're doing?

Profaning the Sabbath day. Did not your fathers act in this way? Did not our God bring all this disaster on us and this city?

Now you're bringing more wrath on Israel by profaning the Sabbath. In other words, the very command I gave you to remind you you aren't slaves.

You didn't take serious. And what did you do? You became slaves. You were sent into exile into other lands. And of all the commands for us that I think we think, maybe not now, but we might have thought, well, I've never violated this one.

[29 : 13] And here's one of the reasons why I've never violated this one. Did you know? Did you know? I'm just curious. Did you know? This is the only commandment not mentioned in the New Testament?

How could I violate a command I'm not even under anymore? I'm not under the Mosaic Law. I'm not under the Ten Commandments. This was a covenant with God in Israel.

I'm not under it. It's not even mentioned in the New Testament. So, whoo! I feel good that I have never violated the Sabbath command. And you'd be wrong.

You and I have violated the heart of the Sabbath, the core of the Sabbath, so many ways. Amen? Would we not acknowledge that?

We are not a restful people. Laziness is a whole different story. I'm talking about people who actually truly rest. And here's why I know that we're Sabbath breakers. And I know I certainly am.

[30 : 15] Here's a few reasons. First of all, oh my goodness. We are a people that look to our work for significance. Our work, our vocation, the jobs that we do, is often the very thing we look to to be our identity.

Look at how successful I am. Look at how much I've accomplished. Look how much I got done today. In a New York Times article entitled, The Busy Trap, author Tim Crider writes this, quote, If you live in America in the 21st century, you've probably had to listen to people tell you how busy they are.

That's why I set you up earlier when I asked you that question. It's become the default response when you ask anyone, How you doing? Busy? So busy. Crazy busy.

It's like a boast disguised as a complaint. And the stock response is a kind of congratulation. Well, hey, that's a good problem to have. Better to be that than the opposite.

Wink, wink. Notice it isn't generally people pulling back-to-back shifts in the ICU or commuting by bus to three minimum wage jobs who tell you how busy they are.

[31 : 26] It's almost always people who've lamented busyness as self-imposed. Work and obligations they've taken on voluntarily, classes and activities they've been encouraged, they've encouraged their kids to participate in.

They're busy because their own ambition or drive or anxiety. They are addicted to busyness, and they dread what they might have to face in its absence.

Busyness. Busyness serves as a kind of existential reassurance, a hedge against emptiness.

Listen, that's really insightful, and I hope you're paying attention.

Listen, busyness serves as a kind of reassurance, a hedge against emptiness. Obviously, your life can't possibly be trivial or meaningless if you're so busy, completely booked, and in demand every hour of the day.

If we are not careful, we will look to how busy we are to be the very thing that lets us know I matter. Because look at how in demand I am.

[32 : 43] Look at how much I've done, and that becomes our God. Here's the second thing, as we look to work for our satisfaction. Oh man, I'm this way.

Anybody else like me? Okay, three of you, that's good. Okay, it's good to know at least I'm not alone, right? And it goes like this. I did it. I built it. I made it.

I finished the manuscript. It's finished. It's done. Don't you love that feeling? Aren't there some of you this morning, or this evening, it's not Sunday yet, you create a to-do list just for the joy of marking something off?

I guess I'm the only one. Okay, well, clearly no one struggles with this. It's only me. But there are other people outside these walls who clearly didn't come to church tonight who feel that way. And they are driven by, oh my goodness, I closed the deal. I got to the end. I harvested the crops. I got the kids to school. I feel so satisfied. The essence of my satisfaction in life is my work.

[33 : 52] Thirdly, is we look to work for our salvation. We look to work for our salvation. There are so many Christians, and this is why I preach the way I preach every single week, because many of us are still struggling with this.

Even people that would consider themselves gospel-centered Christians have to fight. Come on, we have to fight the tendency to think that God doesn't somehow love us more the more we do for Him.

Like, that's a mentality that's tough to break. Look at everything I've done to sacrifice. Look at all my years in ministry. Look at how many hours I gave at the church. Look at how many on and on and on and on and on.

He must love me more. What are you doing? You're looking to your status with God as your work rather than His. And you feel a sense of, hey, I kind of feel salvation because of what I've done. Brian Chappell writes this, quote, after initially trusting in Christ to make them right with God, many Christians embark on an endless pursuit of trying to satisfy God with good works that will keep Him loving them.

[35 : 07] This belief makes the Christian life a perpetual race on a performance treadmill to keep winning God's affection. And some of you are on that treadmill tonight.

If I keep working for God, if I keep doing what He wants me to do, He will love me more. You need, you need Sabbath, brother. You need Sabbath, preacher.

We need Sabbath. Or here's one last one, the way we break this command, this will preach, is we may rest our schedule, but we don't rest our soul.

I'm sure some of you take vacations. You may even have a day off each week. You might even take a nap on Sunday. I hope not at church.

But you don't know shalom. You don't know that deep rest that comes in God.

[36 : 20] You rest your schedule. But your soul is restless. And you have violated the Sabbath command.

Would we acknowledge tonight, I will be the first one, I am a Sabbath breaker. I am a Sabbath breaker. I have spit in the face of the fourth command repeatedly.

Not because I am under the specific structure of Exodus 20 as Israel was, but God wants Sabbath for His people. And we have violated the heart of that.

Most of us would far rather enjoy being a productive slave in Egypt than having a day off in God. So what's the solution?

Here's the solution. And it won't surprise any of you if you know me, but I hope you'll listen. Are you listening? Here's what you need. First of all, I'm going to tell you what you don't need, and then I'll tell you what you need.

[37 : 26] Here's what I don't need, and then what I need. Ready? You do not need a day. Exodus 20 is a day.

Work six days, Sabbath on the seventh day. You do not need a day. Here's what you need. A deliverer.

You do not, a day won't, because the day was only a sign that pointed to a deliverer. The day was never intended to give you the Sabbath that only the deliverer can.

The day wasn't enough. It was a picture. It was preparation. It was foreshadowing of a deliverer. And who is that deliverer?

You know, it is Jesus Christ. Mark chapter 3, verse 1. And he entered the synagogue, and there was a man with a withered hand.

[38 : 28] And they watched Jesus to see whether he would heal him on the, say it, so that they might accuse him. And they said to the man with a withered hand, come here.

And he said to them, is it lawful on the Sabbath to do good or to do harm, to save life or to kill? But they were silent.

And they looked around at them with anger, grieved at their hardness of heart, and said to the man, stretch out your hand. And he stretched it out, and Jesus restored the man's withered hand on the Sabbath.

The Pharisees went out, immediately held counsel. We've got to have a deacon's meeting with the Herodians against him so they could destroy him. Now, what does all that mean?

Jesus performs a miracle on the Sabbath. You're with that? And when he performs the miracle on the Sabbath, shocker, the Pharisees get angry.

[39 : 34] And they're mad. They're mad because they think Jesus broke the Sabbath. Come on, don't you know your Old Testament? You of all people, Jesus, should know the book of Exodus.

You're not supposed to do that on the Sabbath. Listen, listen. The problem was they were so consumed by their traditions, they missed the truth.

Do you know what they did not see? Here's what they did not see. Look at it on the screen. Jesus wasn't breaking Sabbath. Jesus was bringing Sabbath.

Jesus wasn't breaking Sabbath. He was bringing Sabbath. Listen, everything the Sabbath was intended to do, Jesus did in that miracle.

That is, he brought restoration and salvation to the man, which was the very thing the Sabbath was a picture of. This is why in Mark chapter 2, Jesus says this, he said to them, the Sabbath was made for man, not man for the Sabbath.

[40 : 43] So the Son of Man is Lord even of the Sabbath. Here's what Jesus is saying. Notice it on the screen. True Sabbath is not a day.

True Sabbath is a deliverer. Faith family, you could take a day off the rest of your life, but without Jesus, you will never rest.

Say that again. You can take a day off. You can take a vacation for six months. You said that'd be awesome. But you won't have Sabbath rest without Jesus.

Because in Jesus, and only Jesus, there is spiritual rest. You remember Hebrews 4, there remains a Sabbath rest for the people of God.

Whoever has entered God's rest has rested from His works as God did from His. So strive to enter that rest. Here's what the author is saying. Salvation is the ultimate Sabbath.

[41 : 46] Salvation in Jesus Christ is the ultimate Sabbath. Notice this on the screen. Now instead of trying to justify your rest, you know, I really shouldn't be resting now. You can actually rest because you're justified.

I have salvation in God. In the person of Jesus Christ. I don't have to work to justify my existence. His work already has. And that will make you work unlike anybody else works. Because you not only work, but you worship Christ by resting in the gospel.

You woke up today already accepted before you did anything for God. And that will change the way you work today.

Amen? Jesus and only Jesus will give you vocational rest. Come to me all you who labor, who are heavy laden. I will give you rest. When Jesus becomes your true Sabbath, you will work hard as unto the Lord, and you will rest well because you are not a slave.

[43 : 02] Notice this on the screen. Oh man. Jesus is the difference between working like a slave in Egypt and working like a child of the king.

I mean, if we just get this, we would, as God would in His people to be, set apart from the world. That Jesus is the difference between working like a slave in Egypt and working like a child of the king.

It would change the way we approach our jobs. And here's the last one. Only Jesus can give us eternal rest. Jesus tells the disciples, you remember this in John 14, let not your hearts be troubled, anxious, restless.

Why? Because in my Father's house are many rooms. If it were not so, I would have told you that I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will take you to myself that where I am, you may also be.

That is, don't let your hearts be restless because Jesus is preparing a place of eternal rest. Do you get it, faith family? Do you see why Sabbath is so important and why Sabbath is not found in a day?

[44 : 26] It is found in a deliverer who spiritually, vocationally, and eternally allows us to ultimately rest.

On January the 28th, 1986, seven people lost their life because a group of people refused to take rest seriously.

And as tragic as that was, it is not the greatest tragedy that has ever happened due to restlessness. Because just like those NASA officials, it was our refusal to rest in God that led to the very death of the Son of God.

But here's the good news of the Gospel that I leave you with tonight. It's this. The good news of the Gospel is that in all of our restlessness, Jesus said three words from the cross that changed everything.

It is finished. The work has already been accomplished.

[45 : 42] The work is already done. And so today, you can have real Sabbath.

And all God's people said, Amen. Amen. Let's pray. Lord, even if I am the only one in this room that struggles with this, I needed it.

But I doubt I am. Amen. We live in a restless world. Where even when we take a day off, we don't really know shalom.

That's a problem. It's a real problem. And it's a problem you don't want for your people. The beauty and grace of this from Exodus 20 is that God is saying, I want to have a kind of relationship with you where you're not a slave.

I love you. I want to be in marriage. I want to be in relationship. I want to be in covenant with you. So much so, I don't want you to settle for other gods.

[47 : 06] Or worshiping me falsely. Or not taking seriously my name. Or being a people that live like slaves.

And God, you want that for us so much. You sent your son to complete the work.

It's finished. Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, Jesus said, and that we would not just see the cross as something that forgives our sins, which is absolutely true, but it is a place where it was finished, and we can lay our deadly doing down along with our resume and whatever's hanging on the wall and experience the shalom of God.

And that won't happen, God, if You don't lead us by Your Spirit to that place. And so I pray that these will be some beautiful, sweet moments now where as we, in a moment, partake of communion, that we will come into Your presence as we focus our mind on the cross and just realize how much that means for our rest.

And I pray this in Jesus' name. And God's people said, Amen.