

SABBATH REST







Genesis
2:1-3

Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day **he rested** from all his work. Then God blessed the seventh day and made it holy, because on it **he rested** from all the work of creating that he had done.

By bringing his creation out of chaos into a state of peace and order under his authority, God was establishing the conditions under which he could rest and rule over his creation.

Psalm
132:7-14

“Let us go to his **dwelling place**, let us worship at his footstool, saying, ‘Arise, LORD, and come to **your resting place**, you and the ark of your might. ... For the LORD has chosen Zion, he has desired it for his dwelling, saying, “This is **my resting place** for ever and ever; here I will **sit enthroned**, for I have desired it.

Psalm
132:15-16

I will bless her with abundant provisions; her poor I will satisfy with food. I will clothe her priests with salvation, and her faithful people will ever sing for joy.

Unlike the other six days which had a discrete beginning and ending, God's intention was that we would live in **a perpetual seventh day rest**, enjoying his presence and rule over our lives.

As a result of our rebellion and sin the human condition became one of **restlessness**—all of us struggling to find happiness and meaning in this life on our own terms, apart from God.



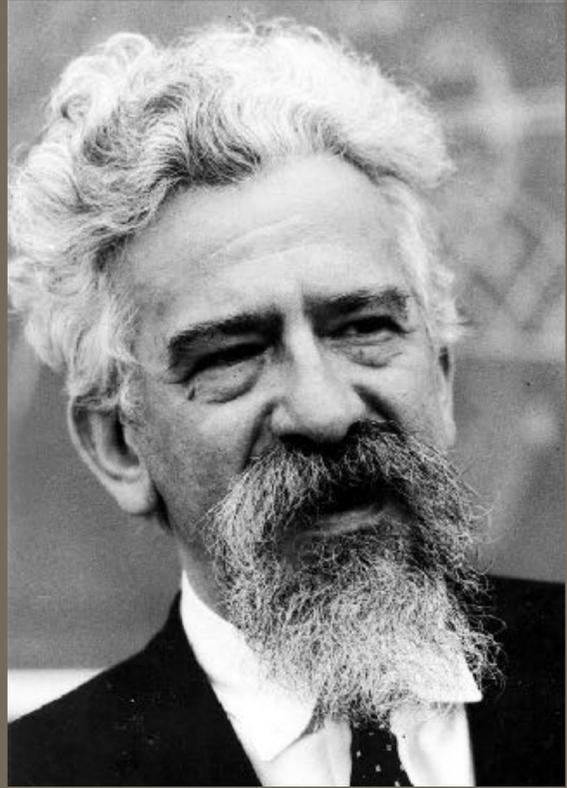
God is on mission to return
us to the Sabbath world of
the garden where we can
experience true rest for
our souls.

Exodus
20:8-11

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Deut
5:15

Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.

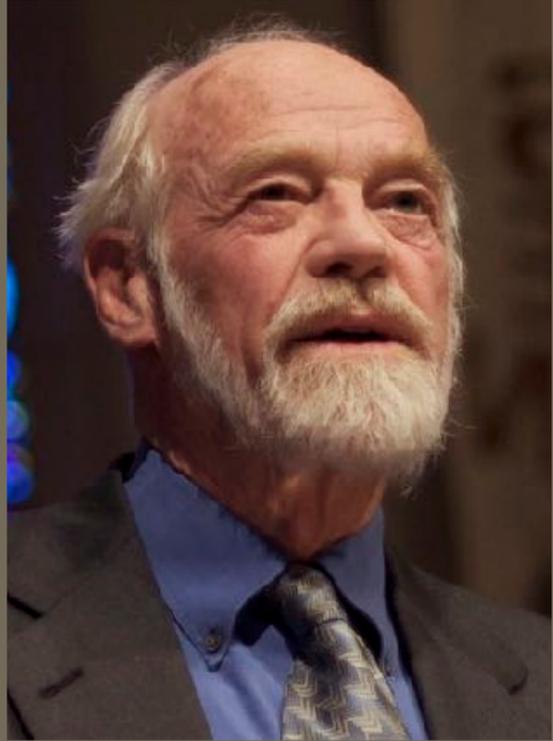


Abraham
Heschel

(The Sabbath)

The sabbath is to time what the temple and tabernacle are to space. The sabbath is a cathedral in time. On the seventh day we experience in time what the tabernacle and temple represented as spaces which is eternal life, God in the complete creation.

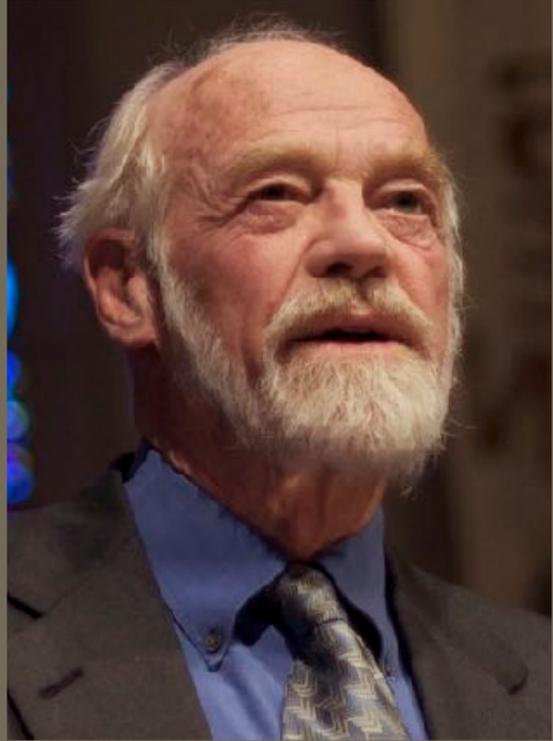
“And there was **evening**,
and there was **morning**—
the first day ... the second
day ... the third day ...”



Eugene
Peterson

*(Working the
Angles)*

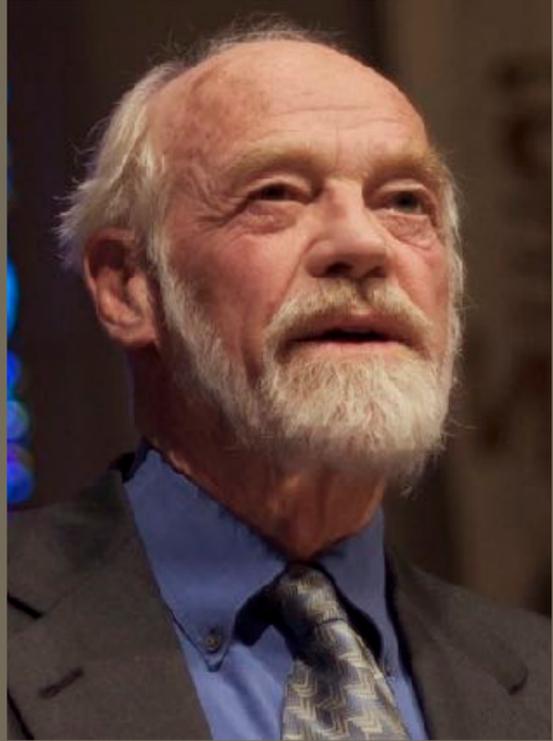
Day is the basic unit of God's creative work; evening is the beginning of that day. ... it is the time when we quit our activity and go to sleep. When it is evening "I lay me down to sleep and pray the Lord my soul to keep" and drift off into unconsciousness for the next six or eight or ten hours, a state in which I am absolutely nonproductive and have no cash value.



Eugene
Peterson

*(Working the
Angles)*

Then I wake up, rested, jump out of bed full of energy, grab a cup of coffee, and rush out the door to get things started. The first thing I discover (a great blow to the ego) is that everything was started hours ago. All the important things got underway while I was fast asleep. When I dash into the workday, I walk into an operation that is half over already. I enter into work in which the basic plan is already established, the assignments



Eugene
Peterson

*(Working the
Angles)*

given, the operations in motion.

... The Hebrew evening/morning sequence conditions us to the rhythms of grace. We go to sleep, and God begins his work. ... We wake and are called out to participate in God's creative action. We respond in faith, in work. But always grace is previous. Grace is primary. We wake into a world we didn't make, into a salvation we didn't earn.

Observing the Sabbath was a weekly reminder to the Jews that even though this present world is filled with pain and toil, the day was coming when God would provide true, lasting rest for his people.



Luke
4:16-21

He went to Nazareth, where he had been brought up, and **on the Sabbath day** he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He



Luke
4:16-21

has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor."

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing."

Jesus is the fulfillment of
the Year of Jubilee—the
answer to all of their hopes
of true Sabbath rest.

Luke
13:14-16

Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."

The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

Matt
12:1-8

At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the Sabbath."

He answered, "Haven't you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the

Matt
12:1-8

consecrated bread—which was not lawful for them to do, but only for the priests. Or haven't you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent? I tell you that something greater than the temple is here. If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath."

Romans

14:5-8

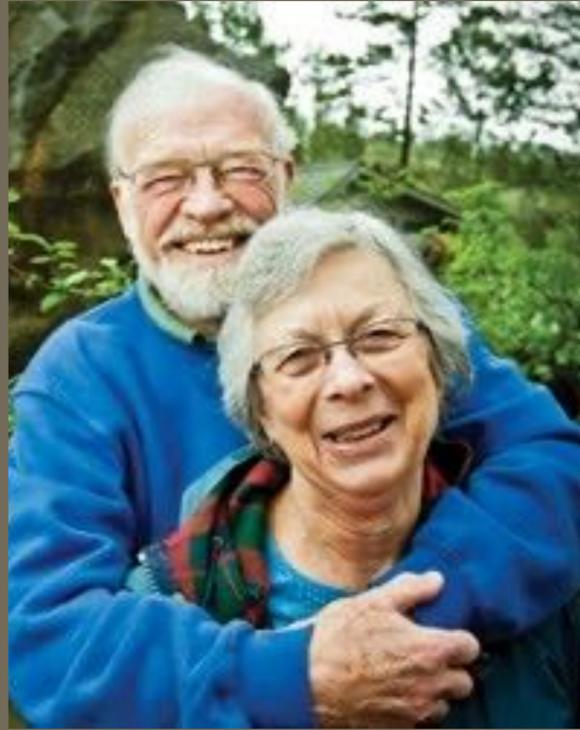
One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. For none of us lives for ourselves alone, and none of us dies for ourselves alone. If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord.

Our practice of Sabbath
should always lift up Jesus
as the source of true rest.

Matt
11:28-30

"Come to me, all you who are weary and burdened, 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. For my yoke is easy and my burden is light."

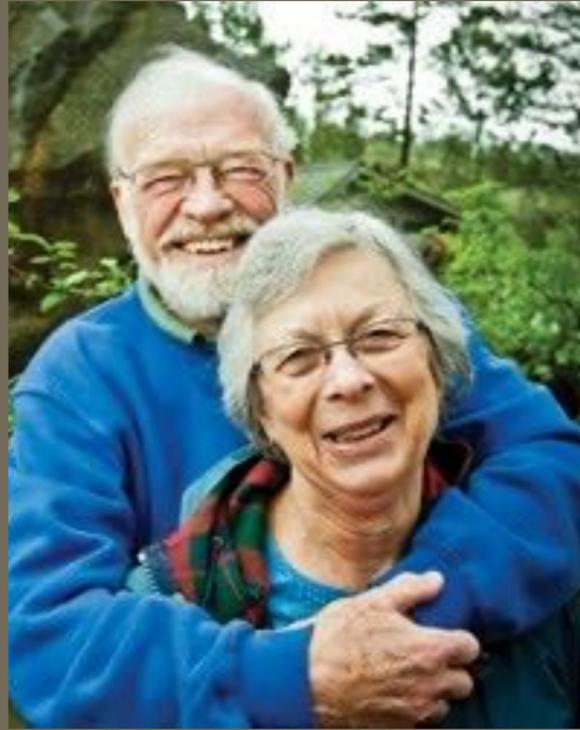
Discipleship and training
are needed to experience
the soul rest that Jesus
offers.



Eugene
Peterson

*(Working the
Angles)*

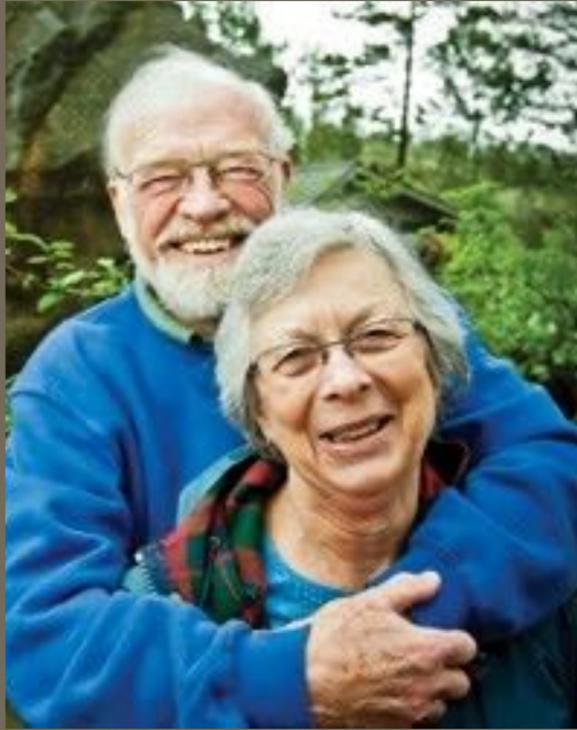
Monday is my sabbath. Nothing is scheduled for Mondays. If there are emergencies I respond, but there are surprisingly few. My wife joins me in observing the day. We make a lunch, put it in a daypack, take our binoculars, and drive anywhere from fifteen minutes to an hour away, to a trailhead along a river or into the mountains. Before we begin our hike my wife reads a psalm and prays. After that prayer there is no more talking – we enter into a silence that will continue for the next two or three hours, until we stop for lunch.



Eugene Peterson

*(Working the
Angles)*

We walk leisurely, emptying ourselves, opening ourselves to what is there: fern shapes, flower fragrance, birdsong, granite outcropping, oaks and sycamores, rain, snow, sleet, wind. ... When the sun or our stomachs tell us it is lunchtime, we break the silence with a prayer of blessing for the sandwiches and fruit, the river and the forest. We are free to talk now, sharing bird sightings, thoughts, observations, ideas – however much or little we are inclined. We return home in the middle or late afternoon, putter, do odd jobs,



Eugene Peterson

*(Working the
Angles)*

read. After supper I usually write family letters. That's it. ... A day set apart for solitude and silence. Not-doing. Being-there. The sanctification of time.

We don't have any rules for preserving the sanctity of the day, only the commitment that it be set apart for being, not using. Not a day to get anything done but a day to watch and be responsive to what God has done.

SUMMARY:

When we put our trust in Jesus we can experience the true Sabbath rest of knowing that God loves us and will take care of us.