

THE CHRISTIAN'S REST



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A Study guide for Leaders in the Body of Christ

BY TIMOTHY II

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INTRODUCTION:

There are Five kinds of "Rest" that we are concerned with in this "Study Guide". Each of the Five words for "Rest" has a distinctive meaning in the Greek. By studying these words, we will have a better understanding about "The Christian's Rest".

1. The First (373) is the "Rest" that is temporary. It is a break from the work or labor that we are doing.

As Christians, we need to take a break from our work, whether it is in full time ministry or work in the world. It is very important to take a break once in a while in order to keep our family relationships in tact and our marriages secure.

Everyone needs a "Rest" from our labors at times.

IN THE GREEK:

REST (NOUN AND VERB)

anapauo ^373^, in the active voice, signifies "to give intermission from labor, to give rest, to refresh,"

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Jesus told His Disciples they needed a break from their labors and to "Rest".

Mark 6:30-32

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest (373) a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

2. The Second (372) "Rest" we are concerned with is not a "Rest" from work. This kind of "Rest" has to do with our ability as Christians to be at "Rest" in our work (particularly our work for the Lord), because of our relationship with Jesus Christ.

IN THE GREEK:

REST (NOUN AND VERB)

anapausis ^372^, "cessation, refreshment, rest" (ana, "up," pauo, "to make to cease"), the constant word in the Sept. for the Sabbath "rest," is used in <Matt. 11:29>; here the contrast

seems to be to the burdens imposed by the Pharisees. Christ's "rest" is not a "rest" from work, but in work, "not the rest of inactivity but of the harmonious working of all the faculties and affections-- of will, heart, imagination, conscience-- because each has found in God the ideal sphere for its satisfaction and development".

(from Vine's Expository Dictionary of Biblical Words)

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Matt 11:28-30

28 Come unto me, all ye that labour and are heavy laden, and **I will give you rest** (373).

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: **and ye shall find rest** (372) **unto your souls.**

30 For my yoke is easy, and my burden is light.

3. The Third (2663) kind of "Rest" we are concerned with is "God's Rest". This kind of "Rest" is dealing with our Salvation. The following Scriptures reveal why some enter into "God's Rest" (Salvation) and some do not!

IN THE GREEK:

REST (NOUN AND VERB)

katapausis ^2663^, in classical Greek, denotes "a causing to cease" or "putting to rest"; in the NT, "rest, repose"; it is used of God's "rest,"

(from Vine's Expository Dictionary of Biblical Words)

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Heb 3:7-19

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I swear in my wrath, **They shall not enter into my rest** (2663).

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom swore he that **they should not enter into his rest** (2663), but to them that believed not?

19 So we see that they could not enter in because of unbelief.

4. The Fourth (2664) kind of “Rest” we are concerned with is “to cause to Rest”.

IN THE GREEK:

REST (NOUN AND VERB)

katapauro ^2664^, used transitively, signifies "to cause to cease, restrain," to cause to rest, intransitively, "to rest,"

(from Vine's Expository Dictionary of Biblical Words)

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Heb 4:1-16

1 Let us therefore fear, lest, a promise being left us of entering into his rest (2663), any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest (2663), as he said, As I have sworn in my wrath, if they shall **enter into my rest** (2663): although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And **God did rest** (2664) the seventh day from all his works.

5 And in this place again, If they shall **enter into my rest** (2663).

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, **harden not your hearts.**

8 **For if Jesus had given them rest** (2664), then would he not afterward have spoken of another day.

10 For he that is entered into his rest (2663), he also hath ceased from his own works, as God did from his.

11 Let us labour (be diligent) therefore to enter into that rest (2663), lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5. The Fifth (4520) kind of “Rest” is a “Sabbath kind of Rest”. As Christians, every day is the Sabbath for us. Therefore, we have a constant “Rest” with God the Father, God the Son and God the Holy Spirit.

IN THE GREEK:

REST (NOUN AND VERB)

sabbatismos ^4520^, "a Sabbath-keeping," is used in <Heb. 4:9>, RV, "a sabbath rest," KJV marg., "a keeping of a sabbath" (akin to sabbatizo, "to keep the Sabbath," used, e. g., in <Exod. 16:30>, not in the NT); here the sabbath-keeping is the perpetual sabbath "rest" to be enjoyed uninterruptedly by believers in their fellowship with the Father and the Son, in contrast to the weekly Sabbath under the Law. Because this sabbath "rest" is the "rest" of God Himself, <4:10>, its full fruition is yet future, though believers now enter into it. In whatever way they enter into divine "rest," that which they enjoy is involved in an indissoluble relation with God. (from Vine's Expository Dictionary of Biblical Words)
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This is a promise from God to all “Believers” in Jesus Christ!

Heb 4:9

9 **There remaineth therefore a rest (4520) to the people of God.**

AMEN!

TIMOTHY II

BIBLIOGRAPHY

ACKNOWLEDGMENT:

Text :

The Holy Bible

Authorized (King James) Version

Produced By:

The National Bible Press - Philadelphia

Copyright 1944, National Publishing Company

Comments:

This text has been used as the source for all scriptures.

Some verses of scripture have been shortened or used in partial form.

This is to strengthen their importance to the subject matter; not to change their meaning nor meant to be taken out of the context in which they are written.

Text:

Webster's New American Dictionary

Produced By:

Books, Inc., Publishers - New York & Washington, D.C.

Copyright 1965, By Books, Inc.

Comments:

The Dictionary is used to help clarify our understanding of what certain words mean in today's English language.

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