

## **They Shall Enter My Rest: A Biblical Theology of Rest**

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### **Abstract**

This article explores the biblical and theological development of the motif of rest from Genesis to Revelation. It argues that rest originates in God's own activity, was disrupted by the fall, was partially realised in Israel's history, and was ultimately fulfilled in Christ and consummated in the new creation. Drawing on key passages across the canon, the study demonstrates that divine rest is not merely cessation from labour but participation in God's completed work and presence. The article also clarifies the distinction between the concept of rest and the Sabbath, while acknowledging their overlap. It concludes that the promise of rest remains both a present spiritual reality and a future eschatological hope for believers.

**Keywords:** Rest, Biblical Theology, Sabbath, Eschatological Rest, Christ

### **INTRODUCTION**

The rest motif, as it relates to what God does and promises, is one of the trans-covenantal themes of the Bible, often neglected. This theme is often taken as equivalent to the Sabbath. In fact, when I told one of my friends that I am writing on "Rest", he understood it as "Sabbath". But as we will see, this is not an article on Sabbath. It is true that the rest motif overlaps with the Sabbath theme, but they are not the same. The purpose of this article is to trace biblically and theologically the motif of rest from Genesis to

Revelation. This could also be understood as “a biblical theology article”. The scope of this article did not allow us to explore many passages or provide proper exegesis for each individual text. However, one of the methods used in this article to reach a theological conclusion was to conduct exegesis of particular texts because of their importance to this theme. In this work, we selected specific passages on every stage of the redemptive story. The English translation used was the English Standard Version. Lastly, this article has shown that God initiated ‘rest’ and invited humans to join him in it. This promise was ultimately fulfilled in Christ Jesus and was consummated in the new creation.

### **REST IN THE CREATION STORY**

Every responsible theological article must take into account Genesis, and particularly the first three chapters. The rest motif is first found in Genesis 2:1-3. The text is about the seventh day. A few ideas stand out in it. First, the author tells us that God finished his work. Second, God rested (from his work) on the seventh day. Third, God blessed and sanctified it. Fourth, there is a repetition of some phrases, namely, the “seventh day” (three times) and “rested from his work” (two times). Fifth, the formula “and there was evening and there was morning” is missing on the seventh day. It is important to comment on this observation in order to grasp the idea of “rest” in the creation story.

To begin with, although this creation story is seemingly similar to other stories, like the Egyptian creation account or the Mesopotamian, it is remarkably different from them (Walton et al., 2000, pp. 29–30). In the biblical account, God does not rest because he was tired, unlike the Egyptian mythology; nor did he create humans to finish the work he had begun (as found in those stories). The language suggests completion and

contemplation (Carson, 1982, p. 29). Among other things, the rest idea on the seventh day is not a day of passive refreshment from exhaustion. The idea of completion means that what God created was perfect, without any flaws. In addition, contemplation means that God is entering “the cosmic temple” as Ruler who is satisfied with his creation. It also suggests stability and equilibrium on God's part. In other words, God’s creation is stable and functional, unlike the chaos and instability portrayed in Mesopotamian creation stories.

The repetition of the phrase “the seventh day” is also significant. First, it implies that God and not man is the focus of the seventh day. Wenham observed that the creation of man can be the climax of the six days of work, but not the seventh day, which instituted “a rest period”. Similarly, Walton argues that “God has been working to achieve rest “ (Walton, 2001, p. 148). This is true in the sense that God set up the cosmos as a temple (Isaiah 66:1; Psalm 78:69). Once creation was complete, God “entered” his resting place—the cosmos (as a temple). Therefore, as others have observed, the goal of creation is not humans, nor are they its crown. Instead, divine creation flows into “a universal rest period” (Carson, 1982, p. 29).

The most important question which has divided scholars in our text is whether “Sabbath rest” is instituted in Genesis 2:1-4 as “a creation ordinance”. Those who see a creation ordinance in our text base their ideas on the verbs used and on the fact that the fourth commandment (keeping the Sabbath in Exodus 20) refers to Genesis 2: 3-4. For instance, Walton suggests that “Divine Sabbath in Genesis 2 is the cause of the human Sabbath; and to observe the human Sabbath is to acknowledge the divine Sabbath (Walton, 2001, p. 153). Granted, he does not imply that prior to Exodus the patriarchs were commanded to keep the Sabbath.

Nevertheless, Von Rad warns against speaking about “an institution of the Sabbath” in Genesis 2 (1973, p. 62). Similarly, Dressler rightly argues that in Genesis 2 there is no mention of the word “Sabbath” (although some would infer it from the etymological root of the verb translated to rest) (Carson, 1982, p. 28). In addition, according to Dressler, the sanctification and the blessing of the seventh day are synonymous, conveying the idea of “election and separation” of the day and not necessarily in the sense of God blessing the seventh day for its observance as a day of rest (Carson, 1982, pp. 28–29). We need to note that the seventh day in this account does not end (that is, “there was evening and there was morning”), unlike the other days, possibly suggesting an Eschatological Rest that believers and creation will enjoy (Hebrews 4:1-13).

In brief, Genesis 2:3-4 shows that the seventh day is not a Sabbath for humans. The focus is on God as the sovereign creator who rested from his works (though he was not tired) in the sense of completion and contemplation. The seventh day can also be understood in an eschatological way as “a day of rest” which God offers for those who believe in him (this will be developed later in this article).

### **REST AFTER THE FALL**

If the creation account (Genesis 1 and 2) speaks of order of creation, peace, equilibrium, and satisfaction on behalf of God and mankind, after the fall, there is “chaos”. The sin of Adam and Eve disordered what God had created. It created chaos and conflict within the cosmos (Genesis 2:17-19). While man enjoyed God’s presence and intimacy, after he sinned, he ran away from him (2:15-17; 3:8-11). While the earth was to produce fruits for humankind, after sin entered the world, the ground was cursed (3:17-19). There would be enmity between the serpent and the woman, his offspring and her offspring

(3:15). What is more, death entered the story (Genesis 3-4:11), and human rebellion against the maker is endemic (6; 11). As for Adam and Eve (God's image-bearers), instead of having God's presence walking with them and enjoying "rest" (Exodus 33:14), they are chased out of the garden; God's presence and rest are far from the picture (3: 22-24).

### **Rest in the Pentateuch**

As we move forward tracing the rest motif in the remaining of Pentateuch, we can realise that it is first connected with the idea of "Sabbath" (Exodus 16:22-30; 20:8-11; 23:12; 31:12-17; 34:21; 35:2-3; Leviticus 16:31; 19:3,30; 23:3,11,32; 24:8; 25:2,4,6; 26:2; Numbers 15:32; 28:9; Deuteronomy 5:12-15; 20: 4; 23:12). The scope of this article does not permit us to explore and do proper exegesis on all the passages related to the topic of Sabbath. The first mention of the word Sabbath in Scripture is found in Exodus 16:23. This is before the commandment for keeping the Sabbath at Sinai was given. What we see here is that the Sabbath is called "a day of solemn rest" and a holy Sabbath to the Lord". There is no cultic motivation attached to it; instead, a humanitarian aspect (Carson, 1982, p. 24). Some have suggested that in the Sabbath day described in Exodus 16, God also rested in the sense of not providing food for his people. In other words, the Israelites rested because God had rested as well. According to them, this Sabbath is then rooted in creation (Enns, 2000, p. 325). But the text here is not clear that this Sabbath is rooted in Genesis. In fact, Exodus 16 does not allude to Genesis 2 as it does in chapter 20.

Furthermore, there are reasons for the commandment of keeping the Sabbath. The reasons are generally theological and social. First, the Sabbath was a sign of the Sinai covenant (Ex 31:13,17), thus reminding the Israelites of God's grace in redeeming them from slavery (Dt 5:15). Breaking the Sabbath was a serious sin requiring the death penalty

(Num 15:32-36). Second, keeping the Sabbath had a social aspect. Every person (including slaves) and animals as well needed a day of rest (Dt 5:12-14).

In the Pentateuch, there is another aspect of rest connected with the idea of Sabbath, namely, “the Sabbath year” (Ex 23:10-11; Lev25: 2;26:34). Similar to six days of work and then the seventh day as a Sabbath, the Israelites were commanded to leave the land fallow every seventh year (once they were in the promised land). This had at least three purposes. According to Exodus 23:10, we can detect a humanitarian purpose. The poor and even the beasts of the field could eat during the sabbatical year. The second purpose was religious, or rather, theological. From the concept of the Sabbath year as connected to the Jubilee year (which is the Sabbath year of the Sabbath years), Yahweh was saying, “I am the ultimate owner of the land.” He had the right to decide what to do with his land (Wright, 1990, p. 10). Others have detected an environmental purpose in this law. This commandment forbade Israel from ravaging the land and reducing it to dry wasteland (Tidball, 2005, p. 293). Suffice to say that the Sabbath year and, in particular, the Jubilee year in the Old Testament function also as a type of Christ in the New Testament (Luke 4:18-19 // Isaiah 61:1-2). Christ is the Master of the Sabbath because he is the one who ushers God’s people into the ultimate Sabbath.

### **REST IN THE BOOK OF JOSHUA**

The theme of rest in the book of Joshua and the Kings basically takes a military sense. Joshua and the Israelites were promised by God to inherit the land, to settle there and have peace from their enemies (Deuteronomy 12:10). The book of Joshua emphasises that God was faithful in giving them the land he promised (Joshua 21:43-45; 23:1). And so was Joshua who fought and gave them the land (Jos 11:23). The language used is “the land

had rest from war” (Jos 14:15) and that “the Lord had given rest to Israel from all their surrounding enemies” (23:1).

However, there are at least three issues that need our attention regarding the theme of rest in the book of Joshua. First, some have identified a chain of thought from Deuteronomy 12:9-10, including the land, the king and the temple. According to Laansma, “Deuteronomy 12 is programmatic while 2 Samuel 7 is pivotal and then 1 Kings 8 climactic” (1997, p. 30). He rightly argues that the rest promised in Deuteronomy 12 is fulfilled under Solomon and not Joshua (1 Kings 8). In fact, one Chronicle 22: 9 calls Solomon ‘a man of rest’. We also know that under Joshua, the whole land as promised by God was not captured (Joshua 13:1). The second issue is brought to us by Psalm 95:7b-11, where the writer informs us that God made an oath that the disobedient generation should not enter his rest. One of the questions is what “my rest” (in Psalm 95:11) refers to? The third issue is built on the same Psalm 95, but it is the author of the epistle to the Hebrews who argues that there is still a promise to enter God’s rest since Joshua did not usher in (completely) God’s people into God’s rest (Hebrews 4). The second and third issues identified here will be covered below under “ Rest in Hebrews 3”. But for the moment, we can just conclude that rest in the book of Joshua suggests inheritance of the land, peace, and cessation of war. While under Solomon, it takes another dimension, including the chosen king (a man of rest) and the temple as God’s resting place (Psalm 132). Again, as we will see the land, the king and the temple are shadows of the reality which is in Christ.

### **REST IN THE PROPHETIC AND POETIC BOOKS**

We have seen that under Solomon, the Israelites enjoyed the rest of God like never before (2 Sam 7:8-17; 1 Kgs 8:56). We also saw that the temple was an image of God’s

resting place (Psalm 132). But what follows in the books of Kings and Chronicles is that the Israelites failed to obey God. Thus, God's anger burned against them. The preexilic prophets capture (not all of them) how the Israelites were unfaithful to God and how the rest they were to enjoy was taken from them because of their disobedience (1 Kgs 17:7-23//Jer 44).

Nevertheless, we can observe that one of the meanings of rest (in the prophetic and poetic books) is quiet trust and reliance upon God (Is 7:4; 28: 12; 30:15; Jer 6:16; Ps 62:1,5). Isaiah 30 for instance shows how the people of Israel sought help and relied on Egypt. The tone is a rebuke and a declaration of judgment ("woe to those who go down to Egypt for help."). In verse 15, God tells them who they should have trusted, namely the LORD GOD, but they refused. The idea of "returning" implies "repentance" (Motyer, 1993, p. 249) or, rather, conversion (Young, 1965, p. 351). Additionally, "rest" is an attitude of quiet trust in the Lord, free from anxiety. But God was waiting to do them good because he is gracious (v18), although they refuse to wait on him.

The second and most important meaning of the rest motif, especially in prophetic literature, is the "Eschatological Rest". Here are key passages helpful for exploring this concept (Is 11:10; 14:3; 32:18; Jer 31:2). For instance, Isaiah 11 speaks of the reign of a Davidic King, though he is not simply a descendant of David but rather a "new David" (Motyer, 1993, p. 121). The Spirit of the Lord will be upon him, he shall delight in the fear of the Lord and in righteousness. But his reign will include other nations (Is 11: 10, 12) and the whole creation (vv 6-8). What is more, the whole earth shall be full of the knowledge of the LORD (v 9). Laansma observes that in this context, it is obvious that the rest theme refers to the overall state of society under this ruler, rather than just the cessation of travel or relief from war" (1997, p. 48). In addition, Motyer comments that the

phrase “his resting place” in verse 10 means that “... the Messiah ‘comes home’, and where he dwells there is ‘glory’ for God’s ‘rest’ for his people, where they are ‘at home’ with him”( 1993, p. 124). All these promises looked forward to a Messianic age.

### **REST IN THE NEW TESTAMENT**

As we reach the New Testament, we recall that the rest motif in the Old Testament as it is related to what God does and promises; has basically three senses: The Divine rest (Gen 2), Rest as inheritance (Dt12, Jos23), and the Eschatological Rest (Ps95). The main question we must address now is whether there is continuity or discontinuity between the OT and NT. Although there are several passages we can explore in the NT (that is, Luke 4; John 5:17; Rom 8:18-25), for the sake of the scope of this article, we will only focus on three key passages: Matthew 11:25-30; Hebrews 3:4; Revelation 21:22.

#### **Rest In Matthew 11:25-30**

The immediate context of this passage is that Jesus testified that John the Baptist was the greatest among those born of a woman (vv1-19) and denounced cities that did not repent despite the many miracles he had performed in them (vv20-24). The text in view can be divided into three parts.

#### ***The Thanksgiving prayer (vv25-26)***

Despite the rejection he received from the Pharisees and from some cities (Chorazim and Bethsaida), Jesus thanked God his father. One reason is that God hid the message of the kingdom from the “wise and understanding” and chose to reveal it not to the intellectual and noble class but to the simple, humble, metaphorical “little children” (1Cor 1:18; Isa 29:14).

***The relationship between Jesus and his father (27)***

According to France this verse is the most explicit verse in all the synoptic gospels about Jesus's relationship with his father. Here Jesus shows his eternal intimate relationship with his father (notice the past tense in 'All things have been handed ...'). We can also see that knowing the Father or the Son is a sovereign and gracious gift from God. Lastly, there are no secrets between the Father and the Son.

***The invitation for rest (vv28-30)***

Having said this, Jesus then extends his invitation for rest to the 'heavy-laden' (v28). The first question is, who are these? Previously in this gospel, Matthew had begun to highlight the opposition of the Pharisees and scribes to Jesus 'identity and mission (8:3; 9:11,34). On the other hand, Jesus was busy teaching and healing many who were sick and demon-possessed. In fact, he saw the crowds who followed him as 'harassed and helpless' in need of 'a Shepherd' (9:36). The question is, " Who are these heavy-laden people"? France(France, 2008, p. 204)and Gundry(Gundry Robert H, 1982, p. 220) suggest that the scribes and the Pharisees in their legalistic teachings laid "a heavy burden" on people (23: 4). Therefore, the heavy-laden in this context can refer to those under the legalistic teachings of Pharisees and scribes during Jesus's time. Possibly also those who were under the power of the evil one.

In addition, many scholars have observed similarities between Matthew and the sayings of Ben Sira (Sir:51:23-27; 6:24-31). The scope of this article does not allow us to go into details about these theories. But for the matter of reference, it is appropriate to mention that other scholars have done extensive studies and concluded that there is a big difference between Matthew and the sayings of Ben Sira. For instance, Laansma argues

that grammatically speaking, there is a big difference between Matthew and Ben Sira's texts to suggest any reworking on behalf of Matthew (1997, pp. 195–199). Similarly, Gundry also contends that “the passage in Sirach exercised an indirect and vague influence on Matthew”(Gundry Robert H, 1982, p. 220). What is possible, however, is that Matthew is using different passages in the OT (from Isa 9:4; 42: 2-3; 53: 1-2; 58: 6; Jer 6:16; 27-28; 2:20; Zech 9: 9).

In offering his rest, Jesus invites people to take up ‘his yoke and learn from him. The ease of his yoke, as others have observed, does not lie in the lighter demands since the sermon on the Mount shows otherwise. The lightness or easiness lies in who Jesus is (gentle and lowly, echoing the God’s servant in Isaiah) and in the discipleship relationship with him [learn from me] (France, 2008, pp. 204–205). Lastly, “the rest for your souls,” though it has an eschatological meaning, is an immediate effect on the souls of those who truly follow Jesus’s demands, since they learn from him.

### **Rest in Hebrews 3:7-4:11**

The passage in view is without any doubt the most NT passage which deals directly and explicitly with the rest motif in the Bible. This means that the author of the letter to the Hebrews is the only one in the New Testament who offers an extensive discussion of the concept of rest as found in the Old Testament, particularly in the book of Joshua. Before looking at this passage (Heb 3: 7- 4:11) in detail, it is important to clarify some preliminaries. First, the author of the Hebrews is mainly arguing in the whole letter that Jesus and his ministry are far better than what we have in the Old Covenant. Jesus is better than the prophets (1:1-2), better than the angels (1:4-9), better than Moses (3:1-6), better than Joshua (4:8), better than Aaron, his ministry better than the OT sacrificial and

Priestly ministry (chap 7-8). Second, Hebrews 3:7-19 quotes Psalm 95: 7-11 and records the unbelief and disobedience of the Israelites in the wilderness under Moses (Ex 17:1-7 & Num 20:1-13). Lastly, the author is using “rest” (Gk., *katapausis*) with different meanings.

To begin with the latter, although some scholars have suggested that our writer uses “rest” in at least three senses (Barclay, 1957, p. 35), it is, however, possible that he has a unified concept of rest (Laansma, 1997, p. 305). At the risk of oversimplification, his arguments can be summarised like this: God entered his rest after creation on the seventh day with an intention to include the whole creation in it (4:3b-4); but in the same way Adam disobeyed and was chased out from his presence, so also the first generation of Israelites did not enter his rest (the promised land— 4:6b). Joshua as well (4:8) did not usher the people of God into (divine) rest. Therefore, since God through David (Ps 95) said that the promise still stands to enter his rest— as long as it is today, (you “Hebrews”) believe and obey (the gospel of Christ {4:2}) and enter God’s rest (4:10). Before one concludes then that the rest in view here is “redemptive rest” found already in Jesus (Matt 11:28-30); it is crucial to note that the use of Psalm 95 and Genesis 2 in this context suggest an “already and not yet” understanding of the rest motif. Again, Laansma is very helpful in synthesising this idea and deserves to be quoted at length.

The linking of ...[95] with Gen 2 permits several inferences, namely: that the resting place is where God hold his own Sabbath celebration; that this resting place was always intended for humans entrance; that this is the same resting place promised to the “fathers,” ...that the wilderness generation’s failure to enter was due to its disobedience, and thus the entrance can only come with obedience; that this promise was not realised by Joshua, and is still unrealised...that the OT Scriptures speak directly to believers “today”, that God’s promise is unified and inviolable, that salvation could not be realised for God’s people prior to the work of the Son at the end of the ages, and that the Son, the heir of all things, is also the one through whom God created all things; his work has a once-for-all quality which embraced the whole sweep of history (Laansma, 1997, p. 305).

In short, Hebrews 3:7-4:11 is a warning against apostasy. It is a call to heed God's message –the gospel of Jesus Christ, in order to enter God's rest promised from long, "already and not yet" fulfilled.

### **Rest in the Book of Revelation**

This brings us to the book of revelation, namely Revelation 14: 13 and 21: 1-5. In Hebrews 4:10, we saw that those who enter God's rest also rest from their works. But this does not mean that they become inactive until they die or Jesus returns. Otherwise, Revelation 14: 3 and many other passages will have no sense. What we see in the first passage is that those who died in the Lord truly laboured for him. Therefore, a rest is reserved for them. Interestingly enough, Grant R. Osborne, in his commentary on Revelation, links this verse with Hebrews 4: 10. He comments that the rest in view here is the final rest in eternity for those who are labouring for Christ through their faithful witness and perseverance under persecution (Osborne, 2002, p. 545). It is clear from this passage that there is an Eschatological Rest for those who labour for Christ.

The last two chapters of Revelation tell us about the end of the redemptive story. We can recall that in Genesis 1 and 2, everything that God had created was good and beautiful. Here in Revelation, the picture is more spectacular. First, God at last dwells with his people (Revelation 21:3). What began in Genesis 2, failed in Genesis 3 and with Israel (Leviticus 26:11-12), and was promised in Psalm 132:13-14 is now fully fulfilled. Second, the chaos, pain, death, and mourning that entered the cosmos from Genesis 3 are now reversed. No more pain, tears, death, mourning or crying (v4). Third, while in Genesis 2 we have the marriage of Adam and Eve, here we have the marriage of the Lamb (second Adam) and his bride (the church). Lastly, John did not see a temple in the city because

God and the lamb are the temple. The significance of the earthly and physical temple was that God 's presence dwelt there. But here, God dwells with his people, God's presence is not confined in one room. Again, it is possible to see a parallelism between the cosmos in Genesis 2 as God's temple (Is 66:1) and the New Jerusalem (without a night), having no physical temple.

All in all, we can say that God's resting place is with his people. Earlier, Walton argued that in Genesis 2, God was working to achieve rest; we can make the same conclusion here. God did not stop "working to achieve rest". He worked through his Son to invite and include the elect into his rest.

### **CONCLUSION**

This article explored the rest motif in the whole Bible. The first mention of this idea appears in Genesis 2, where God rested from his work, not because he was tired or dissatisfied. Instead, the concept suggests completion, contemplation, satisfaction and equilibrium. We argued that this divine rest was intended to include humans if sin did not enter the scene. After the fall, God still promises and invites his people to enter his rest (Psalm 95). Although this promise had temporary fulfilments under Joshua and Solomon, these were just shadows of the reality found in Christ. The Old Testament speaks of rest also in connection with a Davidic king and the temple. This Eschatological Rest is already and not yet fulfilled in Christ as it awaits the new creation. The book of Revelation concludes the redemptive story with a full picture of this promise of rest: God dwells with his people, there is no death, pain or chaos. And there is no need for a temple because God and the Lamb are the temple. So, the bride today cries, "Come, Lord Jesus" (Rev 22:17;

20) and usher your people into the eternal rest.

### APPLICATION

First, it is Saint Augustine who said: “You have made us for yourself, O Lord, and our heart is restless until it rests in you”(Chadwick, 1991, p. 3). Many people do not come to this conclusion. They seek rest and peace in different deceptive places. Some in drugs and pleasure, others in knowledge and power, still others in possessions and achievements. But deep down the human heart there is a turmoil and chaos which can only be quenched by the only “man of rest” namely Jesus Christ the son of David. This theme of rest can be approached evangelistically, to invite people to find rest for their restless souls in Christ Jesus. This is not only an invitation for the unbelievers, but it is also true for the believers who are consistently tempted to find rest elsewhere but Christ.

Second, the rest motif can function apologetically in teaching that only Christianity calls man to stop from his (legalistic) works to earn God’s favour and salvation. In all other religions, it is man who achieves his own salvation by his works. In contrast, only in Christianity does God himself achieve salvation for human beings and invite them to receive it by faith and repentance. This does not imply that those who are saved become idle and inactive. Instead, the grace that saves them also enables them to be zealous for good works as a response to what God has done for them (Titus 2:11-14). While many “Christian” churches still preach a mixture of grace and legalism, it is paramount to emphasise this theme.

Third, since the theme of rest overlaps with other themes like the sabbatical year (in ancient Israel), it is fair for Christians to have an environmental care attitude.

Christians should not abuse the creation or be indifferent to the pollution we spread in one way or another. Knowing that God will also redeem the whole creation should motivate us to treat creation with care and deep concern, as long as it depends on us.

Fourth, in some developing nations (like my home country, Burundi), some people speak of the West as the “promised land” or the “land of rest”. No wonder immigration is now not only a political issue but also a theological one. For those who seek a “land of rest” here on earth, they have missed the message of the Bible, and particularly the concept of rest. This world (on this side of New Earth and New Heaven) is not ours. No matter where a Christian lives, he or she should constantly feel that we are pilgrims and sojourners awaiting the heavenly home (Psalm 39:12// Hebrews 11:13). Yet, this is not a suggestion to be indifferent to earthly matters.

Lastly, the rest motif does not imply that Christians should obey the Sabbath day. It is common to hear Christians confusing the Sabbath motif and the rest motif. It is also common to hear sermons arguing that the Sabbath is a creation ordinance from Genesis 2. Although this article was not on the Sabbath theme, we have, however, proved that Genesis 2 does not establish a Sabbath day that cuts across all biblical covenants. Christians can still discuss and even debate about whether we should have a Sabbath day and what to do on it, but Genesis 2 is not prescriptive with regard to the Sabbath as “a creation ordinance”. Therefore, no one should read this article and understand that the application is to have a Sabbath day.

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