



THE
MENTORING
PROJECT

REST WITHOUT GUILT: EMBRACING SABBATH IN A BUSY LIFE



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Introduction: Rediscovering Biblical Rest in an Exhausted Age

“Busy.” How many times has this been your answer to the question, “How are you doing?” More often than you would like it to be, I’m sure.

Let’s face it—in an age of constant productivity, digital distractions, and never-ending to-do lists, the idea of true rest can feel foreign, even irresponsible. Even as I write this, I am reminded of yesterday’s unfinished tasks and the many duties of the day ahead. Most people feel like there’s always something to do because, for responsible adults, there probably is. That reality can lead us to believe that rest is a misuse of time or even a waste.

But what if rest is something that helps us accomplish all that God requires of us? The wise Charles Spurgeon once said, “Rest time is not wasted time. It is economy to gather fresh strength.” In other words, according to Spurgeon, rest provides the strength needed to work hard and well; it helps us go after the things we love and become the people we aspire to be while accomplishing the things God calls us to do.

I agree with Spurgeon and have created an in-house mantra related to rest: we do the things we have to do so we can do the things we want to do, and we do it all with joy. I categorize rest as a “have to” because God tells us that we must rest. Interestingly, rest is both a command and a gift. Insofar as that’s the case, we should pursue it with joy.

But before we can learn to rest well with joy, we need to look at how the Bible speaks of rest. It may surprise you to learn that rest is not an afterthought or a concession to human weakness in the Bible. Rather, rest is a rich and necessary component of the Christian life. It is woven into the created order and fulfilled in the redemptive work of Christ. Rest, according to Scripture, is both a gift and a command, a spiritual discipline and a taste of our eternal hope.

If we are to recover genuine rest in an age of exhaustion, we must start where God starts—not with human strategies or cultural remedies, but with His Word. Scripture lays the foundation for understanding why rest matters and how it is woven into the very fabric of creation.

Part One: What Is Biblical Rest?

“For God alone my soul waits in silence; from him comes my salvation.

He alone is my rock and my salvation, my fortress; I shall not be greatly shaken.” — Psalm 62:1-2

“The soul that trusts in Christ shall find rest to itself in Him.” ~ Richard Sibbes

When you hear the word 'rest,' what comes to mind? For some, it's sleeping in, a weekend off work, or time away from the kids. For others, it might be a long vacation or a quiet moment during a busy day with a good book or your favorite show. However, it might surprise you that the biblical concept of rest is much deeper and more complex than just taking a break or relaxing.

Theologians and Christians throughout history have wrestled with this term because rest means different things in Scripture depending on context. The English word rest appears over 300 times in the English Standard Version (ESV) of the Bible, but it captures several distinct nuances that enrich our understanding.

The multi-faceted meaning of rest in Scripture

Biblical rest includes:

- **Physical rest** — ceasing from bodily labor, like the Sabbath day's cessation from work (Exodus 20:8-11).
- **Spiritual rest** — peace and assurance that come from trusting God (Psalm 62:1; Matthew 11:28-30).
- **Rest from enemies** — relief from external threats or oppression (Psalm 4:8; 2 Samuel 7:1).
- **Eschatological rest** — ultimate rest and peace in God's eternal kingdom (Hebrews 4:9-11; Revelation 14:13).

Thus, biblical rest is not a one-dimensional concept but a rich, layered reality that spans the physical, spiritual, and eternal realms.

A working definition of biblical rest

To navigate the richness of rest, let me try my hand at a definition:

The God-given gift of ceasing from our ordinary labor to delight in God's present blessings while joyfully anticipating our eternal rest secured through Christ.

This definition highlights several vital truths:

- **Gift:** Rest is not something we earn but receive as a benefit of God's grace.
- **Ceasing from ordinary labor:** It involves intentionally stopping our everyday work.
- **Delighting in God's blessings:** True rest is not mere inactivity but joyful engagement with God's good gifts.
- **Eternal anticipation:** Our rest in this life points forward to perfect rest in eternity.

Rest as Gift and Command

Biblical rest is a profound and paradoxical concept: it is both an incredibly gracious gift bestowed upon us by God's infinite mercy and, simultaneously, a sacred, holy command that calls believers to pause and find renewal. Rather than being an optional luxury, rest is an essential and intentional part of God's divine blueprint for His people, highlighting its importance in spiritual fulfillment and well-being.

Rest as a gift reminds us that it comes from God's character and covenant faithfulness. He offers rest to the weary (Matthew 11:28). Rest as a command reminds us that it is a moral duty reflecting our trust in God and obedience to His law (Exodus 20:8-11).

This dual nature signifies that rest is attained through both faith, as it is received, and through obedience, as it is actively practiced. In other words, it embodies a balance between trusting and adhering to certain principles or commands to truly experience rest.

Rest and the whole person

We've all heard the saying, "You are what you eat," and largely, the saying is true. What we eat affects our whole person. But what about rest? Does it have the same effect? The Bible reveals that rest is holistic, involving the entire person—body, mind, and soul. The body needs physical rest to restore strength, while the mind requires rest from anxious thoughts and worries. The soul, on the other hand, finds rest in drawing near to God, where it is freed from guilt and striving. When one part is neglected, the others suffer. For example, spiritual unrest can often show up as physical fatigue or mental anxiety, highlighting the interconnectedness of our persons and the need for holistic rest.

But we must learn to understand rest properly and see it as the gift that it truly is because biblical rest is filled with joy, worship, and spiritual refreshment. It is an active delight in God's goodness, not just inactivity. What this means is that when we stay in for a night, take a day off, or go on vacation, which are all good things, we are only resting in the physical or mental sense. To rest fully, we must not only pursue physical and mental rest but also spiritual rest.

I often find myself restless and uneasy when I focus on my ideas of rest or when influenced by the world's suggestions about what will truly satisfy my deepest needs. During these times, I am constantly reminded that God's ways are right, proper, and ultimately best for my well-being and growth. This

reminder helps me realign my thoughts and find peace by trusting His plan. Only then do I experience true biblical rest, and I am always grateful for it.

Reflection Questions:

1. How do you tend to define “rest” in your own life? How does this compare with the biblical definition?
2. What are some common cultural misunderstandings about rest that you’ve noticed?
3. Reflect on a time when you experienced true rest—what made it different from ordinary relaxation?

Part Two: The God Who Rests — Rest Rooted in Creation

“And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.” — Genesis 2:2

“God did not rest because He was weary, but because He had finished His work; and He would have us keep a sabbath in imitation of Him.” — Thomas Watson

In Part 1, we saw that rest is multi-dimensional and central to God’s design for His people. But the story of rest does not begin with us—it begins with God Himself. After speaking the universe into existence, God rested. This act was more than a pause or break. Since God is almighty and never tires, His rest must mean something more. He rested to declare that His creative work was complete and to establish a pattern for His image-bearers.

Understanding what it means that God rested is foundational because it shapes how we think about our own rhythms of work and rest. If God has spoken through His rest, then we must listen and follow. But why did God rest in the first place?

God’s rest is not exhaustion

It is easy to assume God rested because He was tired, but Scripture makes it clear that is not the case. *“Behold, he who keeps Israel will neither slumber nor sleep”* (Psalm 121:4). God does not grow weary. His rest was not recovery but completion.

God’s rest declares several truths:

- **Completion** — His creative work was finished, and everything He made was “very good” (Genesis 1:31).
- **Sovereignty** — By resting, He set the rhythm for time itself, showing His authority over all creation, including labor and rest.
- **Blessing** — He sanctified the seventh day and made it holy (Genesis 2:3), teaching us that rest is not only practical but sacred.

Rest as a model for humanity

Since we are made in God’s image (Genesis 1:27), His rest is our pattern. To live in harmony with His design is to embrace a rhythm of labor and renewal. Neglecting rest is not only unwise but a denial of what it means to bear God’s image.

Before sin entered the world, work was good, purposeful, and joyful. But even in paradise, rest was part of the rhythm. If humanity needed rest in Eden, how much more do we need it now that work is toilsome under the curse (Genesis 3:17-19)?

Rest is therefore not escape but participation in God's design. It allows us to celebrate His goodness, trust His provision, and remember that we are creatures, not the Creator.

Theological significance of rest

After establishing rest in creation, God graciously confirmed it in His law. Like children who ask their parents, "Why?" when given a command, we may also wonder why God insists on rest. While He owes us no explanation, Scripture gives us glimpses into the beauty and wisdom of His design.

Rest as a sign of trust

Rest is a profound act of trust. By resting, we confess that God holds the world together, not us. Our worth and security do not come from endless striving but from His faithful providence. Israel was reminded of this in the wilderness, when manna could not be gathered on the Sabbath because God Himself provided for their needs (Exodus 16:23–30). To rest is to say, with the psalmist, *"It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep"* (Psalm 127:2).

Think about it like this: what if you decided to leave your inbox unopened for a whole day? The emails would still be there, but in that act, you'd be saying, "God, I believe You are in control, not me." Rest reminds us that peace and provision come from His hand, not our productivity.

Rest as a sign of worship

Rest also functions as a sign of worship. By setting aside time, we declare that our days belong to Him. Rest is not simply recovery—it's reverence. In worship, we step away from our labor to delight in God's goodness and give Him glory. *"It is good to give thanks to the Lord, to sing praises to your name, O Most High"* (Psalm 92:1). Fittingly, Psalm 92 is titled *"A Song for the Sabbath."*

Have you ever noticed how even your best work leaves you wanting more? Worshipful rest redirects that longing, filling it with God Himself. As Romans 14:8 reminds us, *"If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's."*

Rest as a sign of redemption

Rest points us to redemption. The Sabbath rest foreshadowed the greater rest found in Christ's finished work on the cross and His victorious resurrection. Hebrews 4:9–10 teaches, *"So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as*

God did from his.” Each time we rest in obedience to God’s command, we are declaring that Jesus has secured the ultimate rest for our souls—peace with God and hope of eternal life.

Rest and our frailty

Even our frailty preaches this truth. God does not tire, but we quickly wear down without sleep and Sabbath rhythms. Every yawn and every weary sigh is a built-in sermon reminding us that we are not God. Psalm 121:4 tells us, *“Behold, he who keeps Israel will neither slumber nor sleep.”* To resist rest is to live as if we were sovereign; to receive rest is to embrace our dependence on Him.

Neglecting rest carries consequences. It leads to exhaustion, anxiety, and spiritual dryness. In our culture’s idolization of productivity, the temptation is to live as if rest were optional. But Scripture warns us otherwise. When we ignore God’s rhythm, we unravel physically, mentally, and spiritually.

The call to rest is therefore not a suggestion but a necessity. It is God’s loving wisdom for our flourishing.

Reflection Questions:

1. Why do you think God chose to rest after creation if He never grows tired?
2. How does understanding rest as rooted in creation change your view of the Sabbath?
3. How can you practically align your weekly schedule with the rhythm of work and rest God established?

Part Three: The Command to Rest — The Fourth Commandment

“Remember the Sabbath day, to keep it holy.” — Exodus 20:8

“The Sabbath is a most wise appointment of heaven for our spiritual advantage; it is a day wherein God’s people may have communion with Him in a special manner, and be fitting for eternal rest.” — Thomas Boston

If God, who never tires, set a pattern of work and rest, how much more do His creatures require it? God's rest in creation not only shows His sovereignty but also serves as a model for His people. What starts as a divine example quickly turns into a divine command. At Sinai, the God who rested on the seventh day commands His covenant people to follow suit—not as a burden, but as a blessing that grounds them in His provision and presence.

Rest as gift and command

From creation, God established a rhythm of work and rest. In the law, He gave that rhythm formal expression. The Fourth Commandment charges God’s people to “remember the Sabbath day, to keep it holy.” Far from being a legalistic burden, it was a gracious provision. God called His people to set apart one day out of seven to cease from ordinary labor, gather for worship, and delight in Him. In doing so, Sabbath rest was not mere recovery—it was reorientation, a reminder that life itself centers on God’s presence and promises.

Grounded in creation and redemption

The Sabbath command shows that rest is not a cultural custom but a divine design. It is rooted in creation itself: *“For in six days the LORD made heaven and earth... and rested on the seventh day”* (Exodus 20:11). It is also tied to redemption: *“You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out”* (Deuteronomy 5:15). These anchors remind us that we rest because God rested and we rest because God redeems.

Imagine a dedicated farmer who works the land tirelessly every single day, without taking a break. Initially, this relentless effort yields a reliable and steady harvest, allowing him to sustain himself and others. However, over time, the relentless strain begins to take its toll. The soil becomes depleted of its nutrients, the crops start to weaken, and the fertile ground loses its vitality. This gradual decline serves as a powerful metaphor for our own souls; just as the land cannot endure continuous labor without rest, we also become exhausted and diminished without intentional periods of Sabbath rest. God, in His wisdom, established a divine rhythm — one that involves stopping and resting — which serves to

restore His people. This rhythm of rest is not just a suggestion but a vital part of sustaining life, health, and vitality, reflecting His perfect design for our well-being and spiritual renewal.

The Lord's Day and the new creation

In the Old Testament, the Sabbath was kept on the seventh day. But after the resurrection of Christ, God's people began gathering on the first day—the Lord's Day. This was not an arbitrary change but a gospel celebration. The resurrection marked the dawn of the new creation, and the church recognized Sunday as the fulfillment of Sabbath, not its cancellation. The Puritans called it the “Market Day of the Soul,” a day to come to Christ and be refreshed. To neglect this rhythm is not simply to skip worship; it is to starve the soul of God's appointed refreshment.

What it means to keep the day holy

To “remember the Sabbath” is more than refraining from physical labor. To make something holy is to set it apart for God. On this day, ordinary tasks give way to extraordinary devotion. It is a day for worship, prayer, Scripture meditation, fellowship, and acts of mercy. Isaiah 58:13–14 says that when we turn away from our own pursuits and call the Sabbath a delight, God Himself becomes our joy.

What if you treated Sunday not as just another weekend day but as a weekly holiday with God Himself? Instead of thinking about what you can't do, think about what you get to do—lay down your burdens, step out of the rat race, and find rest for your soul in the presence of your Savior.

Obstacles and opportunities

Keeping the day holy is not without challenge. Our culture prizes busyness, technology clamors for attention, and our own hearts resist God's design. But these challenges make the Sabbath more necessary, not less. To keep the day requires intentionality: planning ahead, prioritizing gathered worship, guarding against distractions, and delighting in works of mercy. When we do, the Sabbath becomes not a burden but a blessing, training our hearts for eternity.

Reflection Questions:

1. How do you personally observe the Sabbath or Lord's Day? What challenges do you face?
2. In what ways can you deepen your understanding of Sabbath as both a gift and a command?
3. How might the Lord's Day become a more joyful and meaningful experience for you and your family?

Part Four: Rest as Trust

“In returning and rest you shall be saved; in quietness and in trust shall be your strength.” — Isaiah 30:15

“To trust God when we cannot trace Him is the very essence of faith; to rest in Him amid the storm is the triumph of faith.” — Charles Spurgeon

If it is clear that we are commanded to rest, what happens when we don't feel like resting? Or what about when other pressing matters demand our attention, making it even more difficult to fulfill this command? Trust plays a crucial role here — trusting that taking time to rest is essential, even when it feels inconvenient or less urgent than other tasks.

Resting in God's sovereignty

If rhythm reminds us that rest belongs in the order of life, trust reminds us that rest belongs in the posture of the heart. Rest is not merely ceasing from labor; it is yielding to God's sovereignty. It acknowledges that the world does not rest on our shoulders but on His. When we pause, we are not losing control—we are confessing that control was never ours to begin with.

The struggle of self-reliance

Why do we resist rest? Often, it is because we fear that if we stop, everything will unravel. When God promised Israel daily provision, some gathered extra out of unbelief—and it spoiled in their hands (Exodus 16:20). We do the same when we cling anxiously to our work, as if God's promises are insufficient.

Have you ever stayed awake at night, mind racing with “what ifs”? What if the bills don't get paid? What if I fail at work? What if I can't hold everything together? In those moments, our lack of sleep reveals our lack of trust. But Psalm 127:2 reminds us, *“He gives to His beloved sleep.”* Rest becomes an act of faith, declaring: “Lord, You are awake, so I don't have to be.”

Rest as active faith

Trust transforms mere rest into a form of worship. For the people of Israel, observing the Sabbath meant abandoning work in fields and caring for flocks for an entire day, fully trusting that God would provide for their needs. This act was not an indication of laziness; rather, it was a powerful demonstration of faith in action. In our modern lives, rest continues to beckon us to place our unfinished tasks and impending deadlines into God's hands. We choose to rest not because all our work has been completed, but because we recognize that His work is sufficient and complete, and we can rely on him to provide what we need.

Quietness of soul

Let's look deeper into the idea that biblical rest is not only physical but spiritual. Isaiah speaks of "quietness and trust"—a settled heart anchored in God's care. Jesus modeled this on the Sea of Galilee, sleeping in the boat while a storm raged. On this occasion, the disciples panicked, but Jesus rested in His Father's hand. To rest is to trust and to know that no storm, however fierce, lies outside of God's control.

Rest as witness

When we truly rest in God, it sends a profound message to the world about a different way to live—a way rooted in trust and divine provision. In a culture that relentlessly glorifies busyness, achievement, and constant activity, our chosen act of rest becomes a powerful testimony, demonstrating that our core identity is not defined by our performance, productivity, or outward success, but rather by our relationship with Christ. A life characterized by trust-filled, restful dependence on God transforms how we navigate daily life and becomes a quiet yet compelling witness that profoundly proclaims: "Our God is enough." Through our intentional rest, we reflect the sufficiency and suffusing peace of God, offering hope and a tangible reminder that true fulfillment and security come from Him alone.

When rest is difficult, consider whether there's a deeper issue of not trusting that God is who He says He is. Maybe there's something at the core of your restlessness that says, I'm unable to fully trust God.

Reflection Questions :

1. What fears or anxieties tempt you to resist resting in God's care?
2. How could practicing rest become a way of deepening your faith?
3. How might your rhythms of rest serve as a testimony to those who do not yet know Christ?

Part Five: Rest as Delight

“If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the LORD, and I will make you ride on the heights of the earth.” — Isaiah 58:13–14

“When God sanctifies a day, He does not mean it for weariness but for refreshment, not for bondage but for blessing.” — Richard Sibbes

Having learned to rest by trusting God, we now discover the joy that flows from such trust. True rest is not merely the absence of labor or worry—it is the presence of delight in God. The Sabbath was never intended as a burden but as a blessing. In Isaiah 58, God invites His people to call the Sabbath a *delight*, reminding us that rest is a gift meant to stir our affections for Him.

Rest as celebration

Almost everyone I know enjoys a good celebration; even my most introverted friends enjoy it, even if just for a short time. Rest is more than just relief from labor; it is a profound celebration of God’s goodness and grace. Israel’s Sabbaths and festivals were vibrant times, filled with worship, joyful feasting, and fellowship. These rhythms served as powerful reminders of God’s mighty works in creation and redemption, fostering a deep sense of gratitude and awe. Similarly, our rest is designed to reorient our hearts, cultivating gratitude and a deeper connection to God’s grace and sovereignty.

Have you ever been so caught up in busyness that you forgot to enjoy the blessings right in front of you? Maybe you worked so hard to prepare a family meal that you barely tasted it yourself. Rest forces us to slow down and savor—not just the food, but the Giver of every good gift—God himself.

God’s presence as our delight

The essence of Sabbath delight is not merely about resting from work, but about cultivating a profound intimacy with God. To truly rest in Him means to find joy and fulfillment in His presence, recognizing that such communion offers either momentary refreshment or eternal satisfaction. David says as much when he says to God, *“In your presence there is fullness of joy; at your right hand are pleasures forevermore”* (Ps. 16:11).

When we intentionally step away from the distractions and demands of daily life, we create space to engage deeply with God, tasting a glimpse of the joy and pleasure that will ultimately be ours in eternity.

A good gift now

That's the beauty of rest in the here and now. The rest presented to us in scripture is a preview of the eternal Sabbath yet to come. Every Lord's Day worship service, every quiet hour of Scripture and prayer, every shared meal of fellowship with another Christian is a small taste of heaven. We rest not only from work but in joy, experiencing in part what will one day be ours in full.

I love going to the beach. I enjoy fishing, swimming, lounging, and eating. There's not much I enjoy more than spending time at the beach with my family. But that's the key. The beach wouldn't be as enjoyable if I weren't with the people I love. Their presence turns a place I like into a place I love. Similarly, we experience God's presence in profound ways when we rest according to His design, and it's His presence that makes rest a delight.

Reflection Questions:

1. Do you view rest as a burden to endure or a delight to embrace?
2. What practices help you experience joy in God's presence during times of rest?
3. How can you reframe Sabbath rest as a celebration rather than a restriction?

Part Six: Rest and Vocation

*“Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God.”
— Exodus 20:9-10*

“Every creature is God's servant, and hath his work to do wherein to glorify God; some in one calling, some in another.”— Thomas Manton

We are told to rest but also to work. The joy and delight of resting in God does not remove us from our callings to work; instead, it equips us for them. In this sense, work and rest are not enemies but partners. God gave both as good gifts: six days of labor and one day of Sabbath. Together, they create a rhythm intended to glorify Him and protect our hearts from idolatry.

The dignity of work

From the very beginning, as described in Genesis 1:28, God entrusted humanity with meaningful and purposeful labor. It is important to understand that work itself is not a curse; rather, it is sin that brings about the curse and suffering. Work was before the fall as a gift from God. When we pursue our vocations with integrity, gratitude, and a sincere heart, our work transforms into an act of worship and devotion, whether we are working in the office, managing household responsibilities, or serving in the church—work is worship. However, it is crucial to recognize that without proper rest and sabbath, our work can become distorted, leading to unhealthy patterns such as idolatry, relentless drivenness, or deep despair, all of which can undermine the very purpose and joy that work is meant to bring.

Rest as the companion of vocation

Rest reminds us that our value does not come from our productivity but from God's love. It keeps us humble, confessing our limits and exalting His sovereignty. Neglecting rest often leads to burnout and abusing rest leads to slothfulness. But rightly received, rest restores us for labor, and labor gives meaning to rest.

We've all heard enjoyable music whatever genre you may prefer. But no matter your taste, we can agree that good music needs cadence and melody to be truly enjoyable. What if your life were a song with no pauses? Music without rests quickly turns to from beautiful melody to annoying noise. Similarly, work without rest becomes chaos. Pauses make the melody beautiful and rest makes our work productive.

Work and rest as worship

Both work and rest glorify God when rightly ordered. Work honors Him through diligence, service, and stewardship. Rest honors Him by ceasing from labor in obedience, delighting in His goodness, and anticipating eternal rest. Together they testify to a life lived under God's lordship.

Trusting God with our labor

Overwork often uncovers a deep-seated unbelief. That is, we tend to live as if every outcome and achievement hinges solely on our efforts and strength. In truth, rest is not merely a pause from activity but a profound act of faith—it publicly declares our trust in God's sustaining power and His blessing over our endeavors. By choosing to rest, we willingly relinquish the false illusion of self-sufficiency and independence, acknowledging instead that all provision, success, and stability ultimately originate from God. This act of surrender reinforces our reliance on God's grace and aligns our lives with His divine sovereignty.

I mentioned my love for family time at the beach earlier. What I didn't say is that after a certain amount of time at the beach, I feel the urge to get back to work. There's something about that feeling that signals I have rested well and am ready to return to my vocation. While most people take yearly vacations to help us rest and reset so we can get back to work, it's important to maintain daily, weekly, and monthly rhythms of rest to stay prepared for all that God would have us do in our work.

Reflection Questions:

1. How does your view of work reflect God's calling and glory?
2. In what ways does rest enhance your effectiveness in your vocation?
3. Where might overwork in your life reveal a lack of trust in God's provision?

Part Seven: Rhythms of Rest

“So teach us to number our days that we may get a heart of wisdom.” — Psalm 90:12

“The Sabbath is the golden clasp which uniteth the end of one week and the beginning of another, that both our labor and our rest may be sanctified to the Lord.” — Samuel Rutherford

Rest is not accidental; it is intentional. God did not leave us to guess when and how to rest—He gave us rhythms to shape our days, weeks, and seasons. By practicing these rhythms, we not only guard against exhaustion but also cultivate a life that delights in God’s presence and honors His design.

Daily rest: abiding in Christ

Every day offers opportunities to practice small but meaningful rhythms of rest. Morning prayer and Scripture reading remind us that we do not begin the day in our own strength. Brief pauses throughout the day—stepping away from screens, walking in creation, or praying during a lunch break all serve to recalibrate our hearts toward God.

Evenings, too, are invitations to rest. Lying down to sleep is itself an act of trust, for we acknowledge God’s watchful care while we are most vulnerable. Think of how Jesus himself withdrew from the crowds to pray and be renewed (*Mark 1:35*). Our daily rest mirrors his example.

Families should also participate in daily family worship practices. Whether there are two of you or twelve, a short time of scripture reading accompanied by a brief explanation, song, and prayer is essential for families as they develop healthy rhythms of biblical rest.

Weekly rest: The Lord’s Day

At the heart of God’s rhythm for His people stands the Lord’s Day. From creation to the resurrection of Christ, the weekly pattern of six days of labor and one day of rest is woven into the fabric of life.

Sunday morning worship is not merely a duty but the pinnacle of Christian rest. Gathering with the church reminds us that we are not sustained by our own efforts but by Christ’s finished work. When we sing, pray, and sit under the Word, we are tasting something of the eternal rest that will be ours in heaven when we are with Christ. It is a weekly reminder that our identity is not in what we produce but in whose we are.

Practically, preparing for Sunday can also be an act of rest. Setting aside Saturday evening to quiet the heart, limit distractions, and prepare for worship allows us to enter the Lord’s Day with joy. Families might pray together for the upcoming service, discuss the sermon text, or simply go to bed early—small acts that bear great fruit in worship.

Monthly rest: renewal and reflection

Beyond daily and weekly practices, it is wise to consider monthly rhythms of rest. These may look different for each household, but they often include intentional reflection, extended time in prayer, or special family traditions.

For example, some families take one Saturday a month for a technology fast—turning off devices to enjoy Scripture reading, fellowship, or time in nature. Others may set aside an extended family worship night to sing hymns, pray, and share testimonies of God’s faithfulness. These practices help us slow down and remember the bigger picture of God’s work in our lives.

Think of it as spiritual maintenance. Just as a car runs better with regular oil changes and routine maintenance, so too does the soul flourish when we build intentional pauses for rest and reflection.

Each of these rhythms—daily, weekly, and monthly—serves a larger purpose. They prepare us to return to our vocational callings with renewed strength and perspective. By honoring these patterns, we align our lives with God’s wisdom, resisting the constant pressure of the world to always be busy and always be producing. Instead, we live as those who trust in the God who neither slumbers nor sleeps.

By now, you may feel the weight of restlessness. Even when we try to balance work and rest, we fall short. Our schedules overflow, our hearts grow weary, and our consciences condemn us for never doing enough. All we have looked at so far reminds us that work and rest belong together under God, yet who among us has truly kept that rhythm perfectly? Not me!

This is why the gospel shines so brightly: in Christ, we find the rest our souls have always longed for. What God designed in creation and commanded in the law is fulfilled in Jesus Christ. He offers not partial relief but complete and lasting rest.

The nature of gospel rest

The rest Jesus gives is not simply physical refreshment but deep, spiritual peace. It addresses the unrest of guilt by bringing forgiveness. It heals the brokenness of sin by reconciling us to God. It sustains us in trials with joy and perseverance.

Paul reminds us, *“Since we have been justified by faith, we have peace with God through our Lord Jesus Christ”* (Romans 5:1). Rest comes not from finished to-do lists but from Christ’s finished work. Believers rest when they trust that His perfect obedience and sacrificial death are enough for them.

Have you ever had a night where you lay in bed, exhausted, but your mind refused to stop running? Maybe you replayed the mistakes of the day, worried about tomorrow’s tasks, or carried the burden of guilt. Physical rest was available, but proper rest escaped you.

That is a picture of life without Christ. The body may pause, but the soul never rests. Only when we come to Him do we find the relief of laying down every burden—our shame, our striving, our fears—at His feet. His yoke is easy because he has already carried the weight we could not bear.

Union with Christ: the center of rest

At the heart of biblical rest is our union with Christ. In Him, we are adopted into God's family, sealed with His Spirit, and freed from condemnation. Our worth is no longer tied to performance but anchored in God's unchanging love.

This perspective fundamentally changes our understanding of both work and rest. We do not rest because we have finally achieved enough or met certain standards; rather, our rest is rooted in the truth that Christ has accomplished everything necessary for our salvation. As His Spirit continually renews us from within, rest does not breed laziness or complacency, but instead fuels us with strength and vitality for living a life dedicated to holiness. Genuine sanctification and spiritual growth emerge from a heart that rests confidently in Christ's finished work, rather than from anxious efforts to earn God's favor or achieve righteousness through our own efforts.

Reflection Questions :

1. What does it mean to you personally to "come to Jesus" for rest?
2. How does your union with Christ reshape your daily rhythms of work and rest?
3. How does the promise of Christ's easy yoke sustain you when life feels heavy?

Part Eight: Eternal Rest

“There remains a Sabbath rest for the people of God.” — Hebrews 4:9

“Heaven is a place of perfect rest... There the saints shall have rest from sin, a blessed tranquility, and a calm in the conscience; there shall be nothing to disquiet, afflict, or grieve them. The wicked have their labor now, the godly their rest then.” — Thomas Watson

The rest we experience in Christ now is real, but it is not yet complete. Our bodies still grow weary, our minds still wrestle with anxieties, and our souls still fight against sin. But the gospel assures us that a greater rest is coming—a rest without end. What Christ has secured for us will one day be fully realized when we see Him face to face.

The promise of eternal rest

Hebrews 4 points us to a rest that surpasses every earthly Sabbath. Revelation paints glimpses of this eternal Sabbath: “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore” (Revelation 21:4). In that place, there will be no more restless nights, no more guilty consciences, no more burdens to carry. Only unbroken fellowship with God, full joy, and lasting peace.

Have you ever taken a vacation that promised rest but left you returning more tired than before? Heaven is the opposite of that. It is perfect rest—no disappointment, no letdown, no need for “another break.” It is the final fulfillment of every longing of the soul.

Heaven: the ultimate Sabbath

This eternal rest is not inactivity or boredom but worship and joy in the presence of God. Revelation tells us the saints will reign with Christ (Revelation 5:10). Our rest will be filled with holy activity—serving, praising, rejoicing—without exhaustion, frustration, or sin. The rhythm of weekly rest here on earth is but a foretaste of the endless Sabbath we will one day enter.

Living in light of eternity

The hope of eternal rest offers us a profound source of strength and comfort in our daily lives. It serves as a steadfast anchor during times of trials and tribulations, providing a sense of stability and reassurance. This hope shapes our perspective on suffering, helping us to endure with patience and faith, knowing that our pain is temporary in the grand scheme of eternity. It also fills our present moments with joy and peace, because we trust in a future where all things are made right. Understanding that the struggles and hardships of this worldly existence are fleeting transforms our approach to life and its challenges. It encourages us to hold loosely to the possessions, ambitions, and concerns of this world, recognizing their temporary nature, and to focus instead on what is eternal—

values and truths that will never fade or perish. This perspective not only sustains us through difficult times but also guides us in living with purpose and hope, anchored in the promise of everlasting life.

As Paul reminds us, *“This light momentary affliction is preparing for us an eternal weight of glory beyond all comparison”* (2 Corinthians 4:17). To rest in eternity is to live now with eyes fixed on Christ, trusting that this world is not our final home.

Reflection Questions :

1. How does the promise of eternal rest sustain you in your present struggles?
2. In what ways can Sabbath rest now prepare your heart for heaven?
3. What daily practices help you live with an eternal perspective?

Conclusion: Rest Without Guilt

“Return, O my soul, to your rest; for the Lord has dealt bountifully with you.” — Psalm 116:7

A Journey through rest

As we close, let us reflect on the journey we’ve walked together. Rest is not an afterthought in God’s design but a central theme woven into creation, redemption, and eternity. God Himself rested after His creative work (Genesis 2:2–3), setting a pattern for all humanity. He commanded His people to honor the Sabbath, reminding them that they were no longer slaves but beloved children delivered by His hand (Deuteronomy 5:12–15). And ultimately, all rest finds its fulfillment in Jesus Christ, who invites the weary to come to Him for peace (Matthew 11:28–30).

We have seen how rest touches every part of life. It shapes our bodies, our minds, our vocations, and our worship. It protects us from idolatry and burnout. It teaches us to trust God instead of clinging to self-sufficiency. And it prepares us for the eternal Sabbath, where we will dwell with Christ forever (*Hebrews 4:9–10*).

This is the story of rest. But it is not merely doctrine for the mind—it is balm for the soul. God offers rest in the pressures of work, the chaos of family life, the loneliness of grief, the weariness of ministry, and the weight of sin. Rest is His answer for all of it.

True rest is relational. It is not found in schedules or vacations, but in communion with God through Christ. Sin steals rest by separating us from Him; the gospel restores rest by reconciling us to Him.

So what if Christians were known not only for hard work but for holy rest? What if our homes reflected peace, and our churches modeled rhythms of worship that testified Christ is enough? The world is exhausted and restless. What a testimony it would be if the church embodied true biblical rest—rest found in Christ alone.

So, will you work hard to rest well?