

Resting Life

Jesus' Rest for the
Busy or Burdened Believer

ERIKA MATHEWS

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To my Creator in Whom I rest

*There remaineth therefore a rest
to the people of God.*

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

Let us labour therefore to
enter into that rest,

lest any man fall after the same example of unbelief.

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 discerner of the thoughts and intents of the heart...

Let us therefore
come boldly unto the throne

of grace, that we may obtain mercy, and find grace to help in time of need.

(Hebrews 4:9-12, 16)

Die.

Lose yourself.
Be a living sacrifice.
Tell your flesh no.
Refuse to stand upon your own two feet.
Be nothing.
Shut your door upon the world.
Welcome loneliness.
Selflessly serve.
Embrace the most menial tasks.
Live a poured-out life for the sake of others.
Lift up the standard of God against the enemy.

Wan.

Pray.
Weep.
Intercede.
Fast.
Mourn.
Meditate.
Suffer.

Devote

yourself to the living Word
of the living God.
Deny yourself.
Take up your cross.
Receive the yoke of Jesus Christ.

Chapter One

Your Call to Embrace Rest

BROTHERS AND SISTERS, we are at war. Life today is as dangerous to a child of God's kingdom as it ever has been. A desperate need swells for men and women of God—those with passionate fervor for Jesus Christ, His word, and His purposes: for real willingness for whatever is necessary—no matter how drastic—to be drawn nearer to Jesus Christ. A need rises for prayer-warriors who will turn from the world and cry truly, "I have one passion: it is HE; it is He alone."¹

Take a moment to reread and seriously ponder the commission on the previous page. How unappealing it sounds to the flesh. These words do not guarantee pleasure or ease. They are not words of compromise, of stagnant spirituality. They are the words of our Lord who spoke with many hard sayings (John 6:60). They are the words of truth and life. They are also words of rest. As these things become our very life and personal experience, we discover our calling from Jesus Christ: His true

rest. Were we to settle for anything less than total abandonment of ourselves to our Lord, we would fall short of rest's fullness.

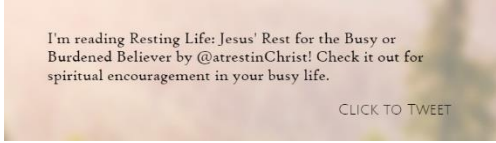
I could not do without Thee,
O Savior of the lost,
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood, must be
My only hope and comfort,
My glory and my plea.

I could not do without Thee;
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own;
But Thou, beloved Savior,
Art all in all to me,
And weakness will be power
If leaning hard on Thee.

I could not do without Thee,
O Jesus, Savior dear;
E'en when my eyes are holden,
I know that Thou art near.
How dreary and how lonely
This changeful life would be
Without the sweet communion—
The secret rest with Thee!

I could not do without Thee,
For years are fleeting fast
And soon in solemn oneness
The river must be passed;

But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me
And whisper, “It is I.”²



I'm reading Resting Life: Jesus' Rest for the Busy or Burdened Believer by @atrestinChrist! Check it out for spiritual encouragement in your busy life.

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Frances Ridley Havergal, the prayer warrior who wrote this hymn, understood these truths. In lyrical form that itself sets a peaceful tone, she describes the joy and rest found in relying solely on our God instead of on ourselves. Rather than laboring to accomplish great or mundane deeds in our own strength, we lose ourselves to Christ's death and abide in His perfection. This is rest.

The concept of rest permeates Scripture from Genesis to Revelation. Buried within Hebrew and Greek definitions as well as written in plain English, rest appears on nearly every page. Over fifty different Hebrew and Greek meanings that carry the concept of rest are found in the Old and New Testaments. Examining the meanings and uses of rest in Scripture gives us a more precise look at what God means by this concept. This, in turn, reveals a beautiful and stunning picture of what God desires life in Him to be.

Let us journey together into the pages of this book as we examine five key elements of knowing the rest of Jesus Christ:

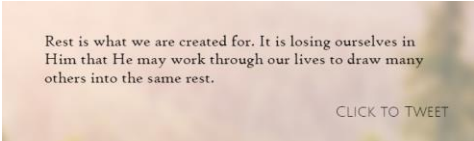
- † Recognizing God's rest
- † Defining God's rest
- † Entering into God's rest
- † Persevering in God's rest

† Sharing God's rest with others

This book will reveal how these vital elements of life in Christ are connected both in Scripture and in our lives through rest. Each of these elements are directly involved in the Hebrew and Greek definitions of various words translated or meaning rest.

Some of the concepts we will explore in these areas include submission, God's completion, trust, joy, contentment, cessation from all activity and striving, putting off the flesh, the Word of God, death to self, perseverance, our true identity, God's keeping, ministry, responsibility, spiritual warfare, intercession, prayer, and intimacy with Him. This book is not in any way meant to exhaust any of the subjects covered but rather reveal how each aspect sheds its own light on rest that provides a beautiful and thrilling picture of resting in the Lord. Furthermore, this book seeks to demonstrate that these elements of rest are all practical and possible in our daily lives as we seek Father's face.

Before delving into these five areas, a primary question must be addressed: why rest? What is the importance of rest? Why write—and especially why read—a book on the topic of rest?



Rest is what we are created for. It is losing ourselves in Him that He may work through our lives to draw many others into the same rest.

[CLICK TO TWEET](#)

Besides the sheer number of times the concept is mentioned in Scripture, rest is the heart of life itself and of relationship with Father. Rest is God's design for each person—rest in perfect oneness with Him for eternity. Rest is what we are created for. It is losing ourselves in Him that He may work through our lives to draw many others into the same rest. Without rest, we walk in a liv-

ing death. Every section within Scripture continually proclaims and echoes a key concept that can be summed up concisely as *rest*. This truth and power will become progressively more evident throughout this book.

In short, if you desire to move forward in relationship with God and bring others into relationship with Him, you will receive and enter into His rest. God is very serious about this—and we must also be serious.

Although portions of *Resting Life: Jesus' Rest for the Busy or Burdened Believer* follow an academic vein due to the nature of language, grammar, and writing, please do not approach this work with your mental faculties alone. Do not read it intellectually but from your heart. If you seek intellectual understanding and answers, I ask that you not read further.

Instead, seek to hear the voice of God. No great is revealed through the words that follow—and yet fullness of wisdom rests here, for these are the words of God spoken by an oracle of God (I Peter 4:11). Ask God to reveal to you not only His rest but also His own life and His life for and within you—for neither the words of men nor the efforts of flesh and blood can avail to bring rest. Beg Him to declare His words to you through this book—not any of the words of the author. Through reading this book, may you hear from God alone.

The author's prayer is that this work will carry the message of God and accomplish this portion of His eternal purposes for His kingdom. May it plant seeds, provoke new meditations on rest, and ultimately encourage you to seek Father's face more nearly.

Foundational to the subject of rest is a lengthy passage in Hebrews that quite clearly declares this topic. Throughout this book, this passage will continue to shed light upon different aspects and angles of rest. Please carefully read and consider what God is saying in this

passage:

And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

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

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

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 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. For if Jesus had given them rest, then would he not afterward have spoken of another day.

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

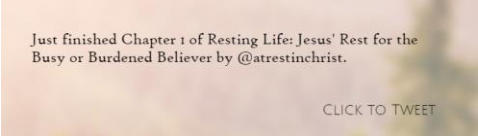
Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 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.

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. 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.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 3:18-4:16)

Keep reading



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More about the book/author

Endnotes

Chapter One: Your Call to Embrace Rest

¹Count Nicolas von Zinzendorf, Moravian leader and mentor to John Wesley

²Havergal, Frances Ridley. "I Could Not Do Without Thee." Hymn. Public Domain.