

C & C: The Rest of the Lord

Connections and Comparisons is an ongoing weekly series that deals with many scriptures in the Bible, some of which are not commonly addressed. The purpose of this series is to examine the scriptures at hand comparing what is said and looking at the connections within.

Matthew 11:28-30

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

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

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

We need to enter into the rest of the Lord. The rest of the Lord is the receiving of the Holy Ghost evidenced by the speaking with other tongues as the Spirit gives the utterance as witnessed in the Book of Acts 2:1-4 and throughout the Book of Acts.

John 7:37-39

37 In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

38 He that believeth on me, **as the scripture hath said**, out of his belly shall flow **rivers of living water.**

39 **(But this spake he of the Spirit**, which they that believe on him **should receive**: **for the Holy Ghost was not yet given**; because that Jesus was not yet glorified.)

John 4:5-26

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 **Now Jacob's well was there.** Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

11 The woman saith unto him, Sir, thou hast **nothing to draw with**, and **the well is deep**: from whence then hast thou **that living water**?

12 **Art thou greater than our father Jacob**, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again:**

14 **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

- 15 The woman saith unto him, Sir, give me **this water, that I thirst not**, neither come hither to draw.
- 16 Jesus saith unto her, **Go, call thy husband, and come hither.**
- 17 The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:**
- 18 **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**
- 19 The woman saith unto him, **Sir, I perceive that thou art a prophet.**
- 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- 21 Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**
- 22 **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**
- 23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**
- 24 **God is a Spirit: and they that worship him must worship him in spirit and in truth.**
- 25 The woman saith unto him, **I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.**
- 26 Jesus saith unto her, **I that speak unto thee am he.**

Jesus reveals to this woman of Samaria that he is the Christ. There are those that claim that Jesus never claimed to be the Messiah or the Christ but this is not true as he most definitely claimed to be the Messiah or Christ to the woman of Samaria saying to her statement, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." The living water that Jesus spoke of was the Holy Ghost as Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (Jn 7:37-38)

We must enter into the rest of the Lord.

Hebrews 4:1-16

- 1 **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.**
- 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,** 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.**

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev 13:8) "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" (Isa 46:9-10) "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." (Rm 4:17)

“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.” The faith of the gospel of Jesus Christ, the everlasting gospel, was preached unto Abraham and to his seed. “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” (Gal 3:6-9) “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.” (Rm 4:13-25) “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (Gal 3:11-16) The faith of the gospel of Jesus Christ, that was preached afore to Abraham and to his seed, “saying, In thee shall all nations be blessed” is the everlasting gospel. Jesus Christ is that seed of Abraham of which was prophesied to come throughout the Old Testament first being prophesied in Genesis after the fall of mankind saying to the serpent, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Gen 3:15) That seed was Jesus Christ. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Rev 14:6-7)

Continuing from Hebrews chapter 4.

4 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.**

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

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

“While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 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.” (Heb 3:15-19)

“This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?” (Acts 7:35-50)

Continuing from Hebrews chapter 4.

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, then would he not afterward have spoken of another day.

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

The rest of the Lord. “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Mt 11:28) However, in King David’s time in the Psalms “Nearly five hundred years after the time when the Israelites were going to the promised land, and when the offer of rest was made to them, we hear David speaking” (—Barnes’ Notes on the New Testament) through prophecy of another day, “For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw

my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest.” (Psa 95:7-11) The writer of Hebrews brings this up to the Hebrews and to us who read it today that if Jesus, this being Joshua the son of Nun which is the same name but filtered into our English language from Hebrew in the Old Testament and from the Greek in the New Testament, that if Joshua “had given them rest, then would he not afterward have spoken of another day.” However, God through King David did speak of another day, “There remaineth therefore a rest to the people of God.”

Continuing from Hebrews chapter 4.

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

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

The rest of the Lord which comes by receiving the Holy Ghost evidenced by speaking with other tongues as the Spirit gives the utterance as found in Acts 2:1-4 and throughout the Book of Acts.

“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” (Lk 16:16) “Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” (Lk 13:23-24) “Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, **This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.** But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.” (Isa 28:9-13)

“Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” (Gal 3:7-9) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Gal 3:14)

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened,

that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rm 11:6-15) "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rm 11:22)

Continuing from Hebrews chapter 4.

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 discerner 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.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Mt 11:28)

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The Hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (Jn 10:7-18)

Therefore let us not be of those who did not believe and could not enter in but rather let us labor to enter into the rest of the Lord where we cease from our own works as God did from his. This takes place when we receive the free gift of the Holy Ghost evidenced by the speaking with other tongues as the Spirit gives the utterance as is found in the Book of Acts 2:1-4 and throughout the Book of Acts.