KATÁPAUSIS IN THE LETTER TO THE HEBREWS

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1. REVIEW AND ORIENTATION.

Several years ago GERHARD VON RAD in his useful essay Es ist noch eine Ruhe vorhanden dem Volke Gottes raised the significant point: “Von den mannigfachen Heilsgütern, die in der biblischen Verkündigung dem Menschen angeboten sind, ist das der Ruhe in den biblischen Theologieen fast ganz übersehen, trotzdem es sich theologisch gesehen um sehr eigenartige Gedanken handelt”.

He refers especially to Deut. 12:9f., and 25:19 and also mentions the “Ruheversprechen” (promise of rest) through which God promised and presented “rest” to his people. God is the Giver and His flock is the receiver of this “rest” which is the “Heilsgut” (fruit of salvation).

The katápausis-theory relating to the letter to the Hebrews has since been widely debated in theological circles. On account of this debate the idea of katápausis has also become an important part of the exegesis of Hebrews, especially as this letter contains many references (citations and paraphrases) to the Old Testament. The references to the O.T. in Heb. 3 and 4 place the “rest” directly within the context of salvation- and revelation-history (Heils- und Offenbarungsgeschichte) of the O.T. Hence the recent remark of FRITZ LAUBACH: “Damals fand Gottes schöpferisches Handeln im Kosmos seinen Abschluss, aber sein schöpferisches Handeln zum Heil der Menschheit ging weiter. Dieses Heil Gottes, das in der Teilhabe der Menschen an der Herrlichkeit Gottes besteht (Hb. 2:9-10), wird in den Worten von Ps. 95 aufs neue verheissen”.

In a recent Dissertation (1968) GERD THIÈSSEN investigates the high-priestly Christology (Melchisedek-tradition), and the cultic and eschatological ideas of Hebrews. He also considers the “religionsgeschichtliche Einordnung” (religio-historical setting) of our letter.

With respect to the latter he draws a descriptive comparison between Hebrews and the relevant aspects of the Gnostic doctrine. He also makes a “traditions-geschichtliche” (traditio-historical) analysis of the so-called gnostic motives, suggesting the possibility that the heavenly katápausis and the Melchisedek-tradition could be gnostic.

The important question, with reference to Hebrews in general and the katápausis-theory in particular, is whether the emphasis of this letter is apocalyptic or gnostic. ERNST KÄSEMANN (of the Form-critical School) sharply demarcates these, and places especially the katápausis- and Melchisedek-notions of our letter within the con-
text of Gnostic-doctrine. According to him the contents and historical dependence of the katápausis- and Melchisedek-notions are closely linked to Gnostic doctrine. He connects our word “religionsgeschichtlich” to the Barnabas-letter (c.15). He infers in the latter a “gleiche, ausführlich vorgetragene Sabbath-katápausis-Anschauung wie im Hebräer”.

Barnabas gives a radically eschatological (i.e. apocalyptical) representation of “rest”. In other words, God himself does not rest, but he brings “rest” to all in the New Creation. The New Creation therefore commences on the eighth day: ἡ ἐστίν άλλου κόσμου αρχή. Hebrews, however, opposes this radical eschatology, according to Kasemann. He argues that the creation continues and concludes that the Sabbath exists in this continuation and not in the ending of the “old” creation. “Ferner unterscheidet sich die katápausis des Hebräer dadurch von der des Barnabasbriefes, dass sie einerseits objektiv präexistent, anderseits das subjektive Zur-Ruhe-Kommen von Gott und Mensch ist. Raum und Verhalten in einem. In Barn. 15 ist sie dagegen nur ein objektiver, rein zukünftiger Zustand”.

Thessen correctly postulates that the katápausis-idea of Barnabas in the context of the history of religion (religionsgeschichtlich) belongs to apocalyptic. Radical and one-sided apocalyptic ideas are absent in Hebrews. On the other hand, the connection between the katápausis and the desert-wandering of the Israelites, which is so characteristic of our letter, is absent from Barnabas.

In a search for related ideas between Hebrews and Philo, Kasemann could find few parallels. Philo regards the seventh day partly philosophically and partly “ausgesprochen ‘mystischen’ Zielen”. Man, according to Philo, links his “rest” to the idea of God considering and admiring his works of creation. Man considers this work of creation philosophically. The “rest” of God’s own people does not consist in the exercising of bios theorēikos, the practice of philosophy” as C. K. Barrett states.

Philo is closer to the truth when he sees anápausis en Theo as a mystical communion with God and the True Being. This means a “rest” from exhausting labour, for man therefore the “rest” from sinful activities. It is remarkable “dass die Werke, von denen der Mensch in Gott Ruhe findet, als θνητά εργα ‘ausserst negativ bewertet werden’. The “Ausruhen” of God (katápausis or anápausis) is thus not the idleness or inertia (Untätigkeit) of God, because God is always active. The meaning of “rest of God” must therefore be, as Philo describes it, “die mühelose Tätigkeit ohne Beschwerde und in vollster Leichtigkeit”.

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According to Käsemann the fundamental tradition of katápausis stands nearer to Gnostic notions than to Philo, in spite of important parallels between the latter and the thoughts expressed in our letter (biblical context). This is so because the "rest"-idea in Hebrews is truly an indication of the cessation of activity, while Philo conceptualises it as a sublime activity of God. God creates an immaterial world and in doing so He is "mühllos tätig", according to Käsemann.

PH. VIELHAUER strongly supports this viewpoint of Käsemann. He draws many parallels in his essay "Anápausis" between our letter and the Gnostic writings. His interpretations are also in line with this tendency of thought.

In recent times the theories of Käsemann have been strongly disputed by O. F. HOFIUS in his dissertation. This author maintains the viewpoint that the fundamental idea of katápausis in our letter definitely does not originate in Gnostic doctrine, but is grounded in the eschatological-apocalyptic idea. He attempts to present a series of convincing proofs and supplies a collection of parallels between the Apocalypse IV ESRA and Hebrews. On the basis of these facts he postulates that "Gnosis und Hb durch das jeweilige Gesamtverständnis der 'anápausis' hier und der 'katápausis' dort abgrundtief voneinander geschieden sind". He further stipulates that our letter, like IV Esra, expects the pre-existent city from heaven at the consummation. This also applies to the "rest" of God for his people. Furthermore, the katápausis is closely connected to God's works of creation. In fact it is identical to the celestial Holy of Holies.

Rightly Thilissen presents a critical analysis of Hofius' standpoint and its motivation. He states that Hofius does not pay adequate attention to the remarkable parallels between the divine and human "rest". There are definite objections to a one-sided and simplistic identification (i.e. strictly eschatological) of the "rest" with the Holy of Holies (i.e. Celestial City). It is also incorrect to profess: "Auf keinen Fall ist die Vorstellung apokalyptisch, dass die Erlösung des Menschen parallel zu einem innergöttlichen Geschehen vor sich geht".

Hofius exaggerates one-sidedly when he rejects traces of Gnostic ideas and restricts the thoughts of our letter to apocalyptic. From a formal, scholarly point of view it is valid and correct to postulate, as Thilissen does: "Wenn man gegenüber der pauschalen Ablehnung der gnostischen Interpretation Vorbehalte machen möchte, so darf man gewiss nicht dem entgegengesetzten Fehler verfallen, Ableitungen aus der Apokalyptik pauschal abzulehnen. Eine aus der Apokalyptik stammende Vorstellung kann in gnostischen Zusammenhängen neu interpretiert werden". Actually Hofius has already done this with respect to the anápausis-notion.
In concluding this section I maintain that from an exegetical point of view the above-quoted and other related viewpoints are not entirely correct. The convictions of Kasemann c.s. are based on the basic presupposition of the Form-critical School that the New Testament’s contents lean heavily on Gnostic ideas. Formal parallels and correlations which may exist are emphasized too heavily. Consequently material contents are derived from Gnosticism. Gnostic ideas are for this reason usually not specifically quoted. Materially the N.T. would therefore be Gnostic! Thus the intrinsic worth of the “religionsgeschichtliche” and “traditionsgeschichtliche” references are a priori overemphasized at the cost of the “Sondergut” (particular characteristic) of the New Testament.

After all, the basic context of the N.T. and its Gospel message is to be found in the thoughts and practice as prescribed in the Old Testament in accordance with Rabbinical convictions. It is historically and principally correct to maintain that Greek words in their functional meaning and idiomatic expression have been used and interpreted by the biblical authors in the context of their own time. As far as the history of language and culture is concerned, the Greek tongue in its contemporary and classical context has proven itself a very useful and a rich medium to convey and transmit the Christian tradition and truth. However, we are forbidden to identify the formal similarity of profane Greek words and thoughts with the material content of the N.T. Indeed the traditional and imaginative power of speech of the Greek language often acquired new and unique meaning through the introduction of the Gospel message as Revelation of God.

In our exegesis we must avoid academic preconceptions. It is better to ask the question: What does God especially want to say to his people and the world through specific and well-known Greek words and thoughts? In other words, what is the revelation-message of a part of Scripture, of a text or word, seen in the light of salvation history?

We attempt therefore a lexicographical and comprehensive analysis of the concept katápausis.

II. REFERENCES TO THE RELEVANT PARTS OF SCRIPTURE

The Concordance lists the following references to our word in the Letter to the Hebrews: 3:11; 3:18; 4:1, 3, 5, 6, 8-11. As the citations and references in our letter are based on the LXX, it is obvious that this must be the source of our search for the meanings of our word in its biblical context.
In their concordance Hatch-Redpath state that *katapauein* is the translation of 16 different Hebrew words. These words appear 60 times in the Canon and 16 times in the Apocrypha and Pseudepigrapha. The majority of these words, however, appear only once in the LXX as a specific translation of *katapausis* — *katapauein*. These Hebrew words are: *lîn* (Judg. 18:2); *'asaph* (Ps. 84(85):4); *tâkat* (Josh. 11:23); *nâhal-pîl* (2 Chr. 32:22); *šekâbâh* (Ex. 16:13); *šâkēn* (Ps. 54(55):7); *šâraph* (Ps. 73(74):8).

The word *kâlāh* - Pi'l is used 5 times with the following meanings:

1. Let his words "rest" upon them (i.e. giving charges to his sons).
2. The ending (i.e. resting) of God's communion with Moses on Mount Sinai.
3. Defeat of enemies (i.e. bring to "rest" a dispute).
4. Destroy the bars of the gates of the enemies of Israel (i.e. bring to subjection).

The emphasis of meaning of our word in its Old Testament use lies in the words *nūāh* (Qal and Hiphil) and *šābat* (Qal and Hiphil). These words are used 19 and 13 times respectively.

This brings us to the use of the noun *katapausis* in the LXX. According to Hatch-Redpath the word is used 13 times in the Canon and only once in the Apocrypha. This Greek word is the translation of three Hebrew words. The details are:

1. *'ăhuzāh* in Lev. 25:28 in the meaning of the return of expropriated ground (land) to the rightful owner in the Year of Jubilee.
2. *šābat* in Ex. 34:21 twice, and also Ex. 20. It is a technical term for the "rest" on the Sabbath (seventh) day.
3. *nūāh* appears in its variants and declensions in the remainder of Scripture as the translation of *katapausis*. Its variants are: *nōāh, mânōāh* and *menūhāh*.

In the eight verses in which the stem *nūāh* is used, the declension *menūhāh* appears 6 times.

In his lexicon, B. DAVIDSON gives the following nuances of meaning: "rest"; "settle down"; "to be at rest"; "to repose"; "to abide"; "to cease". The Hiphil of the stem gives the causative meaning of "put or let down", "to let fall, rest, abide, et cetera".

W. GESENIUS in his extensive study of our word deduces the same meanings. LIDDELL-SCOTT translates *katapausis* with "putting to rest", "deposing", "cessation". This author maintains that in Classical Greek the word in all its modes (substantive, verb, adjective,
adverb) has the primary meaning of “rest”, to “bring to rest” (verbal adjective katápaeión, as used by Clement of Alexandria). He especially refers to the classical Iliad.

In the course of time the “coming to rest” or “cessation of labour” developed a deeper meaning. A transitive and symbolical meaning is already evident in the Old Testament. This is most evident in as far as the concept is closely related to the “rest of God” after the six days of creation, as found in Gen. 2:2. This does not signify that God has ceased to create or became completely inactive. The “rest” has the meaning that God ceased one activity in order to continue in another. God is never idle. His “rest” consists of the satisfying review of his accomplished works.

In various MIDRASHIM this is especially the way Rabbinism too interpreted the “rest of God”. Philo also declares that God’s creative endeavours and his eternal activity are the basis of all our labours and actions. As fire must burn, and snow must cool, so God must create and remain active.

It is obvious that the concept of the katápausis in the Letter to the Hebrews has also undergone similar changes of meaning and nuance. The instances of katápausis in our letter (3:11 and 18) refer directly to Num. 14:19 and 22. Here a parallel between the word “rest” and the rest (i.e. remainder) in the promised land, and also the promise to Israel of their release from their enemies is drawn. The references in Numbers and other parts of the O.T. are only indirectly related to the Sabbath. The emphasis in the meaning tends strongly in favour of the fact that God promised to his people peace and “rest” after slavery and affliction in Egypt and the Desert-wandering.

In the development of this train of thought, the “rest” thus acquires the meaning: the endeavours of God for his people and the righteous (his true nation) and against his enemies and the enemies of his people (the ungodly people). The “rest” of the people by and through the active and sustained presence of God (as emphasized in the Sabbath) prophesies the victory of his people. The people will thus be crowned “und sich laben an dem Glanz der Sch'k'nah”.

It is becoming evident how clearly our letter interprets and develops the symbolised deep meaning and variations of meaning of katápausis as a logical and natural growth from the O.T. and the history of Israel. The “rest” of God and his people must be seen in the light of the history of revelation (i.e. Offenbarungsgeschichtlich) and interpreted in terms of salvation history (Heilsgeschichtlich). The essential part of the salvation of God’s people lies in the developing
and deepening concept of “rest” for the believing people. The obedient people shall receive from God the “rest”/release from God’s holy wrath and from privations, enemy attacks and sinful activities. Thereby they will enter a life of “rest”, being the pleasurable activity of complete and devoted service to God.

This glorious and prophetic prospect, in which Israel shared only partially in their exodus from Egypt and afterwards in Canaan, is re-emphasized in our letter. The true message of the New Testament regarding the “rest” emerges clearly from Heb. 4:6 (with reference to Gen. 2:2 and Ps. 95:11) where the disobedient (i.e. un-“rest”-ful) people are rebuked and summoned to the “rest” of God. In summoning them the author of our letter gives an excellent exposition of the Old Testament history of revelation. This is by no means an invalid allegory, but true salvation-historical (heilsgeschichtliche) exegesis, inspired by the Holy Spirit.

Of fundamental significance for the deeper meaning of the New Testament concept of kátopaúsis is the “today” (semeron) of Heb. 4:7. This is a direct reference to the Exodus. The nucleus of this idea is the promise “to enter into the ‘rest’ of Canaan.” Actually the people, through their disobedience, stubbornness of heart, and reproachful quarrels with God did not experience a fulfillment of this promise. This is why, according to Hebrews, David refers warningly to this part of Israel’s history (comp. Ps. (94)95:9, 11).

The continuity of God’s gracious promise of “rest” and the prophecy of this is presented by the author of our letter through his full salvation-historical exegesis in the text (Heb. 4:7) and other relevant parts of Holy Scripture in Hebrews. The “selected few” of Israel who entered Canaan did not receive the complete fulfillment of the prophecy of the “rest”. The unfulfilled remainder of this “rest” still exists. The “rest” of the people is yet in a process of continual realization whenever “to-day” (i.e. each day, time) the people hear the urgent call of God. This incessantly moves to the eschatological time of salvation.

In this way “rest” is in fact the reception of the fruit of salvation (Heils Gut) by the obedient people of God. That is why the prophesied promise of the katápaúsis is not historically grounded, but is truly history of salvation and revelation. The climax of the deep-rooted aspects and perspective of the “rest” is given in this sēmeron. Gerhard von Rad justly places great and decisive emphasis on this concept. He declares that it is this “today” which presents itself as a new offer in the place of the salvation which the desert-generation failed to obtain. He continues: “Subjekt dieser Bewegung von Unruhe zu Ruhe ist wohl das Volk; aber der Ort sozusagen ist nun doch anders verstanden: es ist Gottes Ruhe! Damit ist gewiss kein jenseitiges
Gut gemeint, aber doch eine Gabe, die Israel nur in der allerpersönlichsten Einkehr bei seiner Gott finden wird. Und in dieser Gestalt ist das alttestamentliche Zeugnis ins Neue Testament übergegangen”45.

Von Rad further stresses that the author of Hebrews gives an exposition of these deeper aspects and concepts of the notions of “rest” (3:7f.). The Hebrews author wishes to apply the words of Ps. 94(95) and 131(132) to the situation of his readers. “Das ‘Heute’ jenes zweiten Anerbietens, von dem Ps. 94(95) spricht, ist mit Christus angebrochen”46.

The promise to enter into the “rest” of God therefore still stands. It now in fact becomes eschatological expectation of salvation. Our letter presents it as a “jenseitige” salvation which will only fully be received by the believer in the life hereafter47. By means of the “Heute” in the N.T., especially in Hebrews, the katάpausis-idea is transferred from the Old Testament to the New Testament and also describes the complete purpose of God with mankind. By the power of the grace of God in Jesus Christ, this reality of “rest” converges at the Eschaton (End time) and is solely realizable in the closest communion with God here and also hereafter (i.e. the present and the future-present). The “rest” which has always existed in God since the beginning of time, exists in part in this un-“rest”-ful life and is perfected in the Hereafter as a possession of the people of God. That is why it is also a fruit of salvation (Heilsgut)48.

Significantly and correctly OTTO BAUERNFEIND stipulates: “Ruhe Gottes=Gegenwart Gottes bei dem Volk”49. The people enter into the realm of the salvatory “rest” of God which has always existed in Him from all eternity. Thus God’s salvatory “rest” is fulfilled and realised in ourselves through God’s grace in Jesus Christ. “In dieser Erfüllung . . . fallen Schöpfungsratschluss und Heilsratschluss wieder zusammen”50.

In the context of salvation history it can be seen therefore that Solomon is in a special sense Ish Menucha (man of “rest”)51, and Jesus Christ is in a very special sense, that of perfection, the foundation, archetype and giver of the “rest” of God, aiming at the “rest” of complete salvation and salvatory well-being on The Day.

III. RESUMÉ

From the moment of creation (Gen. 2:2) and thereafter continuously in the various historical situations in the Old Testament the reality of “rest” is apparent. It has been a psychological and religious yearning in man ever since his fall and his un-“rest”-ful life outside Paradise amongst thorns, thistles, satanic attacks and adversities of the evil
world. This has all the more been the case through the revelation to man of God as the eternal Worker, a Worker who has no problems and is never tired. Indeed, God's "rest" and work exist in an unceasing activity of his works of creation and re-creation.

A deeper meaning of the concept of "rest" in the O.T. gradually becomes apparent through the connection between the "rest" after the creation and the yearning for "rest" and service to God in Canaan. The promise of God's "rest" in Canaan and the Temple was not fulfilled, even during the period of the restoration and reformation of Ezra-Nehemia (5th Century B.C.).

An un-"rest" has remained in the heart of the people, due to their incorrect relationship towards God and their fellow-men.

The reference of Heb. 3:11, 18 is a case in favour of katápausis in the context of the "rest" and security in Canaan in the presence (Sh'kinah) of Jahweh. This reference is to Deut. 6:10, 11; Num. 14:19, 22 etc. The more intransitive, spiritual and permanent notion of katápausis is apparent in Heb. 4:1, 3, 5, 6-11. It is interpreted here as a more universal feature of all God's people. The reference to Ps. 94(95):7, 8, 11 is significant. The "rest" of the people in the revelation-historical and historical context is applied to the "rest" of the people in Canaan and the cultic renewal and devotion in the Temple on the Sabbath. This "coming to 'rest'" of a tired and beleaguered people played a decisive role in the religious and theological thought of Israel.

Our letter has the merit of having drawn mankind's attention to the fact that this promise of "rest" from enemies and tiresome labour cannot be completely fulfilled by the Jewish Sabbath and the entrance and annexation of the earthly Canaan. It is essential to realise that at every stage of this terrestrial period there is and has been too much un-"rest" and lack of peace. The more ultimate aspect of the "rest" of the people of God should be re-established and interpreted. This is the major contribution of the Letter to the Hebrews.

Our letter emphasises the fact that mankind participates in this salvation and "rest" (primarily a situation of the heart) through God (who is both "rest" and "eternal activity"). The promise and confrontation of the "Sabbath-rest" (Sabbatismós) and "katápausis" constitute a constant challenge for every one everywhere at all times of salvation for the world in the person, labour and sacrifice of the universal Jesus. This "rest", which is a saving well-being, is therefore the promise and reality of salvation of the Pentecostal Church (Mt. 28:19; Acts 1:8; John 3:16). Hence our letter points to the "rest" of God and mankind as eschatologically salvatory.
In the context of salvation history the promise of "rest" (from Gen. 2:2) throughout the O.T. and the history of revelation is established soteriologically by Jesus Christ. For the obedient people of God it is a temporary possession as well as a definite expectation.

The "rest" extends to the Parousia, when the complete Sabbath-"rest" and "katapausis" will commence\(^5\).

Consequently the "rest" is primarily soteriological regarding its reality and eschatological in respect of its fulfilment. An exclusive realisation of faith becomes definite when man existentially and totally comes to "rest", peace and security in Jesus Christ through rebirth and repentance. In the process of continual sanctification everyone (i.e. corporatively the entire nation of God) enjoys an increasing measure of the "rest" of God and thus finds peace for his soul.

In the "Interim" between Ascension/Pentecost and Parousia Satan still exists causing the disturbance of "rest". Indeed, as a roaring lion, trouble-maker and false king of the jungle of sin and evil (1 Peter 5:8) he incessantly disturbs and sabotages the "rest" of the people of God. It is only in the New Paradise (on the New Earth) where evil, Satan and death will be non-existent and where there will be complete "rest" for God's own true people. There we shall enjoy and experience the Eternal Sabbath, which will be even greater and fuller compared with the original Paradise. The latter will, as a promise of God, be restored on the New Earth, especially with regard to the "rest" of God's people\(^5\).

We must therefore consider the "rest" of God and his people in a strictly existential-personal and primary-soteriological perspective and context. The "katapausis"-notion develops within the context of the history of revelation and salvation. It is precisely this promising and praise-worthy perspective which the Letter to the Hebrews, in faith and complete confidence in God, conveys and presents to every readers.

The "rest" of God which He graciously grants man through Jesus Christ is exclusively perceptible and appropriable through faith alone. In this respect the history of the untrue and disobedient Old Israel continually warns us. At the same time, however, the perfect obedience of the representative Son of Man, Jesus of Nazareth is portrayed as a perpetual example, inspiration and promise-in-reality.

"Let us then do our best to go in and "rest" with God!"

In the true rest of our souls we thus may and must watchfully work and in working watch with our eyes fixed on the Eternal "Rest".
REFERENCES (FOOTNOTES)

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4. UNTERSUCHUNGEN ZUM HEBRAERBRIEF, Gutersloher Verlagshaus, Gerd Mohn, Gutersloh, 1969, Vol. II.
8. Das wandernde Gottesvolk, (FRLANT NF 37), Göttingen, 1939.
25. Loc. cit.
30. C.f. respectively Gen. 49:33; Ex. 31:18; Ex. 34:33; Josh. 10:20; Hos. 11:6.
31. 2 Macc. 15:1.
32. Ex. 35:2, where the LXX translates with katápausis", is not considered because of textcritical variants.
36. C.f. 6:67; 5:38.
38. C.f. LEG. ALLEG. I.3 by Gen. 2:2; GnR (Midrash); et.al.
39. See also Deut. 6:10, 11; 25:19; Josh. 1:13, 15; 21:44; 23:1; I Sam. 15:2, 3; Ex. 33:14; et.al; c.f. Sirach 24:11.
43. Strack-Billerbeck, op.cit., II, p. 685. This source refers to the wrath of God which He has brought to an end to secure his "rest"; c.f. commentary on Heb. 3:11; c.f. TSanh. 13:10f by 1 Cor. 10:5 (p. 409) and Heb. 4:9.
44. Refer to the prophecies of Isaiah and Jeremiah. The latter describes this issue in terms of the "New" Covenant, Law (Torah) and people of God; c.f. Thiessen, op.cit., pp. 128f; Thomas Hewitt, THE EPISTLE TO THE HEBREWS, Wm. Eerdmans Publishing Co., Grand Rapids, Michigan, 1960, pp. 88ff.
46. Loc. cit.
49. ThW III, p. 630.
52. Note the historical line in Genesis, Exodus, Numbers, Deuteronomy, Joshua and also Kings (including Samuel and Chronicles); c.f. Thomas Hewitt, op. cit., pp. 88f. He mentions and maintains the following successive stadia of the “rest”: "Rest" of creation (Gen. 2:2 — Heb. 4:3, 4), Canaan-"rest" (Deut. 1:34-36; 12:9; Josh. 23:1; Ps. 94(95):11 — Heb. 3:7-11), Sabbath-"rest" (Ex. 20:8-11 — Heb. 4:9). All these will, through communion with Christ, accumulate in the complete Sabbath in the heavenly "Rest" of Rev. 14:13 ct. al.