

End of the Age, Coming of the Messiah, Rest of God (Part 5) - The Rest of God

October 10, 2015

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/ds5dfs5/end-of-the-age-coming-of-the-messiah-rest-of-god-part-5>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Rest of God and the Greater Exodus

This transcript, originating from a message presented by **Pastor Daniel Joseph of Corner Fringe Ministries**, focuses on an **eschatological study** titled "*End of the Age, Coming of the Messiah, Rest of God (Part 5)*." The central theme is the theological concept of the "**Rest of God**," which the apostles anticipated would accompany the restoration of the Kingdom of Israel by the Messiah, Yeshua. The message argues that although the Israelites received a physical "rest" in the land under Joshua and Solomon, as prophesied, the complete **promised rest and inheritance**—a time of **shalom** (peace) and **God's sovereign rule**—has not yet been experienced, supporting this view through passages in **Hebrews, Isaiah, and Psalms**. Furthermore, the text connects the ultimate rest to the **Sabbath millennium** (the 7,000th year) and the **Seventh Trumpet** event, suggesting that the current age is a "**shadow**" of the future, complete rest.

[Daniel Joseph]

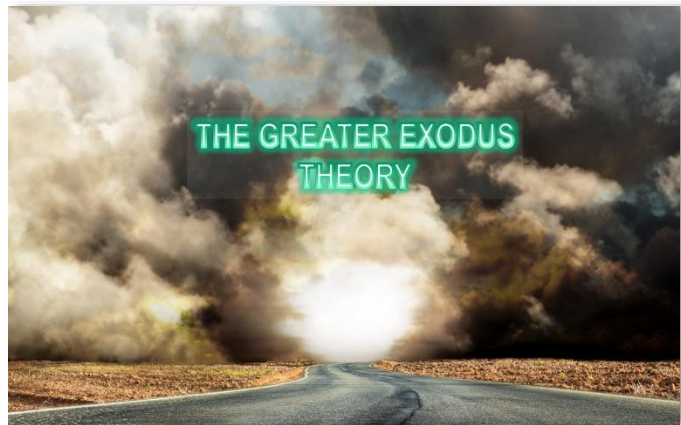
Did anybody catch the Paul Wilbur concert last night? How many of you were there? I've got a few hands. I was there, and that man can rock for the LORD; it was awesome. I was going to tell you, it's just very special, very anointed. It was really good to be able to see him in concert; it was actually my first time, and so that was awesome. Hopefully you were blessed. Amen. Can I get an amen? Just so you

know, that's where we're going in this community. What I experienced last night with the worship, that's what I want in this house. Total pandemonium, giving Yeshua glory, and not being shy, but just being out of your mind, sold out, and radical for Yeshua. That's the vision; I'm casting the vision for you.



Okay, enough about that. We are in part five of this study, and it is "*The End of the Age, the Coming of the Messiah, and the Rest of God!*"

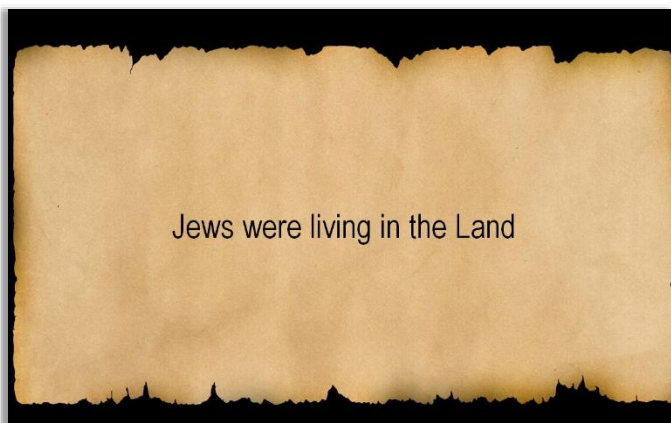
Last week we began to look at a particular eschatological belief system, and what was that? That was the Greater Exodus Theory. The Greater Exodus Theory, which is a theory that believes that God's people are going to be regathered physically. They're going to be physically regathered; all the elect of God are going to physically go back to the land of Israel, the physical land. And it's thought that they're going to be led by a pillar of cloud by day and a pillar of fire by night.



Today we're going to continue to look at this theory and mainly just build upon what we did last week. In other words, we still have some foundational truths, some foundational information that needs to be covered so that we have the ability; it will enable us to have some clarity as to exactly what the Greater Exodus is because I can tell you right off the bat, I believe in the Greater Exodus, just unfortunately, not the way that it is being sold today.

With that said, I want to begin today by taking you back to a particular statement. This is something we covered in week one, if you remember. It wasn't a statement as much as it was a question. The apostles, after the resurrection of Yeshua, Yeshua comes back to them, and we know He appeared before His disciples several times. One time was very special in the sense of the information that we were given regarding eschatology. So, let's go back to Acts 1:4-6—⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." ⁶ Therefore, when they had come together, they asked Him, Yeshua, the disciples asking Yeshua, saying, "LORD, will You at this time restore the kingdom to Israel?"

Now, as I mentioned in week one, if you want to feel the weight and gravity of this statement, you need to understand the historical context behind it. In other words, what was the environment? What were the Jewish people experiencing? What were the apostles experiencing in the first century? When they proposed this question, what was going on?



Well, let me share with you what was going on. Some very important points to make that relate to the question. Number one, the Jews were living in the land. Do you understand? They possessed the land, and they were eating of the good of the land. This is monumental because what did God promise His people? This promise goes all the way back to Abraham. What did He promise? That He would bring the children of Israel into the land and they would possess it.

Let's look at this in Genesis 17:7-8—⁷ And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. ⁸ Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." This is the promise. This was the promise to live in the land, to dwell and occupy the land, and to eat of the good of the land. They're experiencing this.

Let me take you to Psalm Chapter 69, and we could do this for quite a while. I'll just give you one more example in Psalms 69:35— For God will save Zion and build the cities of Judah, that they may dwell there and possess it.

So, understand what the disciples of Yeshua asked when they asked Him, "Are you going to restore the kingdom of Israel?" You have to remember; they're in the land. They're eating of the land; they're living it. If that weren't enough, what else do we know about the historical context of what was going on at that time? We know this. There was a functioning temple. It is monumental to understand the historical context, okay?

There was a functioning temple. Do you know how important that is? What is the temple of God to Israel? I mean honestly, what is the temple of God? It is the glory of Israel. That is the throne of the Living God; their God is dwelling among them. It's the proof of their power. It's the proof that the God, the One True God, the God of heaven and earth, is their God.



You think about the Holy of Holies. What is in the Holy of Holies? The throne of God. It's the Mercy Seat and the cherubim coming over Him. This is where we know the throne of God is. You think about the power and the glory that was in there. The high priest was only allowed in there once a year, and it could only be the *Kohen Gadol*; it could only be the high priest. Anyone else who would come in there would die. The glory, the *Shekinah*—the power of God—was in the place.

Think about Exodus 25:8—Have them make Me a sanctuary, a *Mikdash* (מִקְדָּשׁ), that I may dwell among them. Do you understand the importance and the power of having the temple? And not just having the temple, it was functioning. It had functioning *Kohanim*. The priests were doing their duties; they were serving the LORD. The temple was filled with the praises of the *Kohanim*. People flocked in to give their prayers, to petition the God of Abraham, Isaac, and Jacob. This is where atonement was made for the sins of Israel—a significant component.

When looking at the historical context, when asking the question, "How is it that they could ask Yeshua, Will you at this time restore the Kingdom of Israel?" They're living in the land, they're possessing the land, and they have a functioning temple. What is going on? What more do they want? I mean, think about it: what more do you want? I'm going to tell you this: They wanted a lot more. Do you know what they wanted? They wanted what was promised to them. Something they knew they had not experienced yet. They wanted what the prophets promised them. They wanted what the Torah

prophesied would happen to them, and they were very clear on one thing: they were not experiencing that. They had not experienced that.



So, what was it that the Apostles were looking for? What were they waiting for beyond that? Simply put, "the Rest of God." And we could pun that all day long. They only got God in a portion; they wanted the rest of Him. They want to see Him as He is. In the New Testament, the *Brit Chadashah* (בְּרִית הַחֲדָשָׁה) talks about that in 1 Corinthians 15:54—"when this corruptible has put on incorruption, and this mortal has put on immortality"—and 1 John 3:2—"... we shall be like Him, for we shall see Him as He is." They wanted the rest of God, they

wanted peace, and they wanted *shalom*; this is what they craved.

Let's again go back to historical context, and this plays in here: who was in charge when the Apostles asked Yeshua this question? Now ultimately we can all say, "Well, God's in charge of everything." Agreed, but who was physically in authority? Rome. Not Israel, Rome. Israel was allowed to have a temple. Israel was allowed to live in the land because of the authority of Rome because they allowed it. They were subject to them. Read the New Testament. Read the Book of Acts very carefully, and you will see just how, when you get into the later chapters, like Chapter 24, you start to see, "Whoa, Rome is in charge. Rome is in power." Even Paul himself gave accolades to the governor, Felix, for allowing them to dwell in safety. They commended him. Talk about putting this in historical context. This is what they wanted, and they didn't have it. They did not have it.

Because of this, I want to investigate what the "Rest of God" really is, what that entails, and how understanding this concept is going to affect the way that we approach Bible prophecy. It'll affect your ability to understand eschatology.

I want to begin by taking you to the Book of Isaiah, and this is what it said, very prominently: — Isaiah 9:6— **For unto us a Child is born, unto us a Son is given;** this is referring to the Messiah, Yeshua; that's what this is. This is actually piggybacking on Isaiah 7:14, where it says, **"Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."** This is on the heels of that, and so here we come. There is no doubt about Yeshua: "For unto us a child is born, unto us his son is given." Now listen to this, **and the government will be upon His shoulder. And His name**—this is where you want to pay close attention. His name. What is his name? His name **will be called** in Hebrew, "*Pele Yo'etz, El Gibbor, Avi'ad, Sar Shalom* (פֶּלֶא יוֹעֵץ אֱלֹהִים גִּבּוֹר אֲבִי'אֵד שָׂר שְׁלֹמֹם)," **Wonderful, Counselor, Mighty God, El Gibbor, Everlasting Father.** I want you to think about that term. He is called "Everlasting Father," *Avi'ad*, and then *Sar Shalom*, **Prince of Peace.**

Can I ask you a question? Is there anyone else in scripture—Moses, David, Samuel, Solomon, Elijah, Elisha, all these prominent men, righteous and holy men of God, and the apostles—any of them called *El Gibbor*? Are any of them called *Avi'ad*? Are they called *Sar Shalom*? Nobody bears this title. It is reserved for only one. You think about being able to be called "Everlasting Father." This is literally His name, and

this is the setup because the writer here is revealing His name, and you're going to see the power of this name as we continue.

Isaiah 9:7—**Of the increase of His government and peace.** This one, who bears the names *El Gibbor*, *Avi'ad*, and *Sar Shalom*, is the one that has a government. It's His government, right? And look at it: of the increase of His government and peace, **there will be no end.** Well, what was He called? So important. He was called *Sar Shalom*, Prince of Peace. If in fact He has His own government, and He implements His government, and He is actually like one of His names, Prince of Peace, what is He going to do? He's going to implement peace, shalom, or what we would call the "Rest of God." This is what he's going to do. There will be no end **upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.**

So, if you want to understand what the disciples of Yeshua were really asking for, it's right here. That's what they're looking for. They're looking for their King to come and impose His government. It's the linchpin. You think about the question that they asked in Acts. Nobody would debate, okay, the apostles believed Yeshua was the Messiah. What is equally, if not more important, is understanding what that meant to them. What did that mean?

Well, as we get to Acts 1:6, we know exactly what that means because they looked up at Yeshua and asked, **"LORD, will You at this time restore the kingdom to Israel?"** Think about this: *El Gibbor*, *Avi'ad*, *Sar Shalom*—will You at this time restore the kingdom to Israel? That really puts it into context. Now you start feeling the weight of who the disciples really thought Yeshua was and what He could do and what He would do.

Let me take you to Daniel Chapter 7 again. We looked at part of this passage in weeks past. — Daniel 7:13-14—¹³ **"I was watching in the night visions, and behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days; in other words, Yeshua comes to the Father, and they brought Him near before Him. ¹⁴ Then to Him was given dominion and glory and a kingdom, now listen, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.**

It's extremely important to understand what the Jewish apostles understood regarding their King and what He would do. In other words, there's only going to be one kingdom left. It is going to be the Kingdom of Israel, and there will only be one king; everything else will be gone. One kingdom with one king.

The question is getting into our eschatological timeline and understanding this. The question is "When does this happen?" We go to Revelation 11:15—**Then the seventh angel sounded:** this is the seventh and final trumpet blast. Remember, there are only seven trumpets, with the seventh one being the "last trumpet," as Paul called it in 1 Corinthians 15:52. You go to Isaiah 27:13, where he calls it "the great trumpet." There's nothing after this. The seventh angel sounded, **and there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our LORD and of His Christ, and He shall reign forever and ever!"**

There's nothing left. It is only His government and His kingdom; everything else is gone. One kingdom and one king, and when is this going to happen? Put it all together not until the seventh trump. What happens at the seventh trump? What do we know? Yeshua comes back, right, and what happens? The

dead are raised. Everything is set in order after the seventh trump at the end of the age, at that hand where Jacob grabbed Esau's heel. That's where it all comes down. This is when it's going to happen. So, it's interesting; it answers the question to a degree when the apostles looked to Yeshua and said, "Will you at this time restore the kingdom of Israel?" We know that isn't going to happen until after the seventh trumpet; we know that.

The Apostle Paul, speaking to the Thessalonians, confirms the very thing in 2 Thessalonians 1:6-7—⁶ **since it is a righteous thing with God to repay with tribulation those who trouble you**; this is interesting. We have a Jew speaking to Gentile believers. Paul is a Jew speaking to Gentile believers, ⁷ **and to give you who are troubled rest**, this is the rest the apostles were looking for **with us**. What is Paul talking about? Gentiles who believe in the Jewish Messiah, you are going to receive rest with us, the Jewish believers with Israel, **when the LORD Jesus is revealed from heaven with His mighty angels**. When do we get that rest? Not until the coming of the Messiah.

So, we're starting to build this eschatological timetable. This is what we should be calling "the Greater Exodus." This is how we should begin to start defining it. Now, what is amazing about all of this is when you have this understanding, then all of a sudden we find the Scriptures really begin to come to life—all those prophetic passages that we've read, these prophecies that we think we're reading, and even the stories and undertones—they start to fly off the pages.

Let me give you an example. I want to take you to Psalm Chapter 47. You know when you have all this information, watch what happens. — Psalms 47:1-4—¹ **To the Chief Musician. A Psalm of the sons of Korah. Oh, clap your hands, all you peoples! Shout to God with the voice of triumph!** ² **For the LORD Most High is awesome; He is a great King over all the earth.** Listen to this: ³ **He will subdue the peoples under us, and the nations under our feet.** We have a complete understanding of what is being said here because we know from biblical prophecy that the King is going to come and there will be no more kingdoms left. This puts this passage into context for us; it is extremely prophetic. It's extremely prophetic. It's talking about how the nations are going to be subdued under Israel. The kingdom of Israel is going to rise, and all the kingdoms are going to fall; this is how it's going to go down. ⁴ **He will choose our inheritance for us ...**—critical.

Something I want you to associate. When we talk about "the Rest of God," we are talking about the inheritance of the LORD. And this will become more and more apparent as we continue on in the weeks to come, but you're going to see how important it is to have that inheritance; this is what they wanted. This is what the Jewish people equated with the rest, the peace, and the shalom. They equated it to, "Where's my inheritance? I'm going to be given an inheritance." — Psalms 47:4—**... the excellence of Jacob whom He loves. Selah.**

Now moving on to Psalms 47:5-8—⁵ **God has gone up with a shout, the LORD with the sound of a trumpet.** Does this sound familiar? We covered this. Of course it does. This is talking about the seventh trumpet, the great trumpet. And then it says, ⁶ **Sing praises to God, sing praises! Sing praises to our King, sing praises!** ⁷ **For God is the King of all the earth; Sing praises with understanding.** ⁸ **God reigns over the nations; God sits on His holy throne.**

Isn't that interesting? Because one of the things we covered in Isaiah Chapter 26 was when the graves are ripped open and the resurrection of the dead happens, what are the righteous doing? They're singing. This passage—and I mean, you can comb through the Psalms, and you're going to start to realize how prophetic they really are, that they're speaking of an end-time event—is absolutely incredible.

Let me take you to the Book of Isaiah. We're going to go back there, and I want to build upon this concept of rest and what the disciples were expecting to happen. — Isaiah 2:3— **Many people shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.** Understand this is prophetic. This is extremely prophetic, telling us where Yeshua is going to come from. He's going to come from Zion, which is used as a transposable term for Jerusalem. Isn't that interesting? You think Zion—understand, we're talking about Jerusalem. We're going to get into great detail on that also in the coming weeks. But it says the Word of the LORD will come forth. Who's the Word of the LORD? Yeshua. —John 1:14— **And the Word became flesh and dwelt among us ...** This Word is coming back again apart from sin for salvation. Amen?

Moving on to Isaiah 2:4—**He shall judge between the nations; this is judgment and rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.** The passage is explicitly referring to the age to come. An age where war has been done away with. There is no violence, there is no killing, there is no destroying, and there is no abortion. There's none of that; it doesn't exist. The men who go out to war are going to beat their swords into plowshares. This is what the apostles were looking for. This is what they knew. All they had to do was look around. Yes, we have a functioning temple, and yes, we dwell in the land, but look around you; sin is evident. People are dying, there's sickness, and there's disease plaguing mankind. There is sorrow, there are tears, and there is war.

The Jewish people knew very well what God had promised them. They didn't have it yet, and it was evident. Now we look at this, and again, we get our timeline in order. This doesn't happen until the Word of the LORD comes out of Jerusalem. This is the Second Coming; this is what you could call the Greater Exodus, the beginning of the Greater Exodus.

Let me further build upon this by taking you to the Book of Hebrews, and there, the writer is going to reveal something very important in regard to the "Rest of God." And how that actually impacts so much of what we read in Bible prophecy and very much so in regard to the regathering. So, I want to take you to Hebrews 3:17-19—¹⁷ **Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness?** ¹⁸ **And to whom did He swear that they would not enter His rest,** His rest, **but to those who did not obey?** ¹⁹ **So we see that they could not enter in because of unbelief.**

Now, it's very important that you understand the platform that the writer of Hebrews has established. The platform is such that he is taking you back to the Exodus. He has just taken you back to the Exodus to remind you this is what had happened. They were brought into the wilderness, but they did not enter the Promised Land. We know only two men made it, Joshua and Caleb. Only two men of the generation made it. The rest all died in the wilderness. Why? The writer of Hebrews tells us, because of unbelief. And we remember the ten spies that came back with the bad report and infected the people like a cancer. And they gave up, and they wanted to go back to Egypt, and they gave in to complaining, and they gave in to idolatry, and they gave in to covetousness; all these things started to unfold. And so, this is the platform.

Moving on to Hebrews 4:1-2—¹ **Therefore, since a promise remains of entering His rest.** I want to stop right here because the writer of Hebrews knew exactly what the disciples of Yeshua knew. They had not received what was promised to them. They had not received the rest. Look at what he says, "A promise remains," meaning we haven't attained it. What is that promise? Entering His rest. **Let us fear lest any of**

you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

Going on to Hebrews 4:3-5—³ For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,'" Now the writer is quoting Psalm 95, and he's really digging into it. I mean, you're going to see this, although the works were finished from the foundation of the world. ⁴ For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; ⁵ and again in this place: "They shall not enter My rest."

And what he means by "again in this place," he's referring to Psalm 95:11: "... They shall not enter My rest." Before we move on in this passage, there's something I want to make special note of here. It's something that the writer intentionally does, and you want to pick up on this, and this is why he did it, and that is this: if you look at what I've underlined here, we first read in Hebrews 4:3, "We who have believed do enter that rest," and then later on, "And God rested on the seventh day." The writer intentionally brings these two things together to reveal to us that there is a connection between the two; there's a prophetic association between the two. Between the seventh-day Sabbath and the rest of God, there is a prophetic connection.

To further help you understand this, I want to take you back to the Babylonian Talmud. There's a Jewish tradition that records that there's a certain amount of time allotted for mankind. And this is what the tradition states: —Babylonian Talmud, Sanhedrin 97a— A Tannanite authority of the house of Elijah [said], "for six thousand years the world will exist. For two thousand it will be desolate, two thousand years [will be the time of] Torah, and two thousand years will be the days of the Messiah. And that's from Tractate Sanhedrin.

In other words, let's break it down this way. 2,000 years, there's going to be chaos. This is essentially from Adam to Abraham. 2,000 years of Torah, which is roughly from Abraham to the time of Yeshua. And then you have 2,000 years of the Mashiach, of Yeshua. To what? To the End of the Age. So there are actually 6,000 years allotted for this age. In addition to that, we have a thousand-year sabbatical rest. And we know we have an additional thousand years when you read the Book of Revelation; there's a thousand-year Sabbath millennial rest. What is oftentimes known as the Messianic reign. It's where Yeshua comes and takes control. It's where He comes back for us. And what does this do? This totals 7,000 years.



2,000 yrs of chaos	(Adam to Abraham)
2,000 yrs of Torah	(Abraham to Yeshua)
2,000 yrs of Messiah	(Yeshua to the End of the Age)
<u>1,000 yrs</u>	(Sabbath Rest)
7,000 yrs	

So when you look closely at what the writer of Hebrews is actually doing in Chapter 4, what he's conveying, we find he's revealing that creation itself is in fact a prophetic picture of how this age is going to unfold. You think about it: six days in creation, and then on the seventh day the LORD rested. 6,000 years are given for mankind, and then in the 7,000th year mankind will rest. Now when you understand how the LORD does things and what the connection the writer of Hebrews is making here, it's pretty awesome.

Let me take you to Isaiah 46:9-10—⁹ Remember the former things of old, remember! In other words, the prophecy looks back, looks at the things of old, and takes them into consideration. Okay, the Torah, the prophets, and those things that we have recorded—go back, put them in your mind, and get them in your heart. Why? For I am God, and there is no other; I am God, and there is none like Me, ¹⁰ Declaring the end from the beginning—this is what He does. The LORD God of Israel declares the end from the beginning and from ancient times things that are not yet done, Saying, 'My counsel shall stand, and I will do all My pleasure.'

In other words, put this together. We're to recall; remember the things of old. He declares the end from the beginning. What was the beginning? If you go back to the beginning, it was creation. And what did He do? In six days He created; on the seventh day He rested. It's a prophetic template picture telling you how it's all going down. Six thousand years and then the 7,000th year of rest. This is something that the Apostle Paul understood.

Let me take you to Colossians 2:16-17—¹⁶ So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, for any Seventh-day Sabbath, ¹⁷ which are a shadow of things to come, but the substance is of Christ. Did you get that? The Seventh-day Sabbath is what we read about in the Book of Genesis at creation. The Seventh-day Sabbath is a shadow of something to come. You got that right; it's going to be the Shabbat millennium, the thousand-year reign.

This whole concept of what we're talking about here really begins to take off when you start looking at how God has mandated us to observe Shabbat. How a man actually walks Shabbat out. For example, you think about this: when someone observes Shabbat, ultimately what we do—and I have a little tradition in my house, which is pretty amazing—is we hide ourselves. I want you to think about that for a second. When we observe Shabbat, the righteous of the Living God, those who fear God, hide themselves. And one thing I like to do as the sun is going down is have my girls, my daughters, light the candles. We love to say a prayer to usher in the Shabbat, but one thing we do is close the curtains. And we shut the world out because we're concealed. We're to be hidden from the world.

I want you to think about this for a second. On the Sabbath, there are prohibitions that the LORD has established. We are not to work on Shabbat; there's no *melachah* (מְלָאכָה). And so, on top of that, we're not to buy and sell. On top of that, we're not to find our own pleasure on His Holy Day. So, these are prohibitions; these are things that the LORD has enacted for us. Now, here's where it gets really, really amazing, because when you've set those prohibitions in place, and you actually have people observing the Sabbath, what happens? They disappear; it's as though they are taken. They are separated, separating the sheep from the goats.

I want you to think about something. On the Shabbat, where's the world? They're at work. Some of them have Saturday and Sunday off, but there are a lot of people doing business on Shabbat, but you won't find those people who know the truth and that fear God that observe Shabbat. You will not find them in the workplace. They're gone; they're hidden. Think about the malls. You won't find anyone who observes Shabbat in the malls. Where's the world on Shabbat? They're at the malls. What are they doing? They're buying and selling. You won't find us there. You think about the grocery stores and going to purchase food. You will only find the world there on Shabbat. You think about the movies, the golf courses, the gyms, and the restaurants; we could go on and on. You won't find us there. We're not there, but the world has filled these places. It's as though we've been pulled out of the world. We have been concealed; we do not interact. The sheep come apart from the goats.

Now, this is amazing because this is exactly what the Sabbath millennium is going to do. This is how it's going to go down. The people of God are literally going to be taken by the LORD, and they're going to be concealed from the rest of the world. They're going to enter the Sabbath rest. Look at this, going back to Isaiah 26:19-20—¹⁹ *Your dead shall live; together with my dead body they shall arise. Awake and sing, you who dwell in dust; for your dew is like the dew of herbs, and the earth shall cast out the dead.* ²⁰ *Come, my people, enter your chambers, and shut your doors behind you; hide yourself, as it were, for a little moment, until the indignation is past.* We are going to be hidden, and every Shabbat, this is what we do.

Let me take this a step further. I want you to think about this. On Shabbat, what do we do? What happens? We are gathered. We are gathered. We gather in this house. You plan for it during the week, and the believers in the Messiah Yeshua, those who know the truth, all get together all over the world. They gather together; they pack the synagogues; they pack the churches. That is an amazing concept, and this is what Paul says (Colossians 2:17): it is *a shadow of things to come*. This is how prophetic the Word really is.

Let me build on this. —Psalms 27:4-5—⁴ *One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.* ⁵ *For in the time of trouble,* in other words, when the LORD is going to come and visit the iniquity of this earth, when He's going to pour out His judgment, His final judgment on it. For in the time of trouble *He shall hide me in His pavilion; in the secret place of His tabernacle He shall hide me; He shall set me high upon a rock.*

Isn't that fascinating? Because what does Paul talk about in 1 Thessalonians 4:17? He talks about the resurrection of the dead, and what happens? We meet the LORD in the air. Why are we meeting the LORD in the air if we were supposed to stay here on earth? We're going to meet the LORD in the air because He's going to take us away. —Isaiah 26:20 — *Come, my people, enter your chambers.* We're going into *Shamayim* (שָׁמַיִם). We're going into Heaven to be concealed in His pavilion, in His tabernacle. Isn't it amazing how all of these Scriptures are all saying the exact same thing? No contradictions whatsoever.

I want to take it back to Hebrews, and I want to get to the very reason why I took you there to begin with. Because the writer's about to share something with us that's going to probably affect the way you approach Bible prophecy or the way you look at it. Going to Hebrews 4:6-9—⁶ *Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,* ⁷ *again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, do not harden your hearts."* And listen to this: ⁸ *For if Joshua had given them rest, then He would not afterward have spoken of another day.* ⁹ *There remains therefore a rest for the people of God.* What an amazing assessment. The same assessment, I tell you, that the Jewish apostles, Yeshua's disciples, made when they asked the question, "Will you at this time restore the kingdom of Israel?" The same assessment.

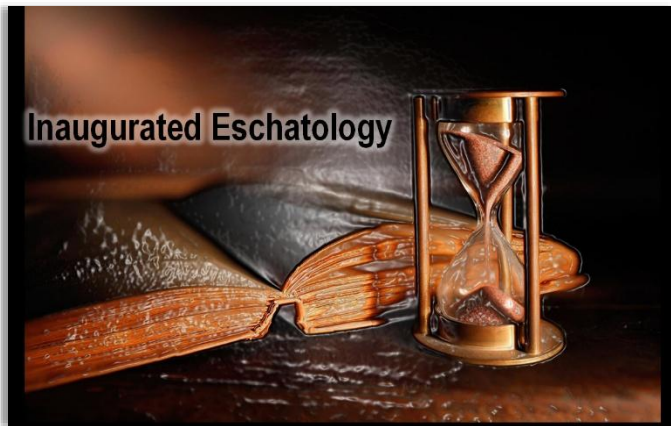
He says if Joshua had given them rest, He would not have spoken of another day. The writer is actually stating that Joshua didn't give them the rest they were promised. Wrap your mind around that. And why do I say that? What's so peculiar about this statement? Well, let me take you to Joshua, the Book of Joshua, and show you exactly what it says they received. In Joshua 21:43-44—⁴³ *So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it.* ⁴⁴ *The LORD gave them rest.* What did He give them? He gave them rest *all around, according*

to all that He had sworn to their fathers. This is the promise. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand.

How do you reconcile that? You read this; it's explicitly ... Is the writer of Hebrews delusional? Is he taking creative liberties here? Because we go to the Book of Joshua, and it's explicit. The people of Israel received the promise of God; they received the rest of God.

Let me take it further, and we can do this for quite a while again. I'm just going to give you a couple examples. In First Kings Chapter 8, Solomon is dedicating the temple of the LORD, and this is what happens: —1 Kings 8:56— "Blessed be the LORD, who has given rest to His people Israel, according to all that He promised. This is exactly what it says in Hebrew: "According to all that he promised." There has not failed one word of all His good promise, which He promised through His servant Moses. So, you look at this, and it appears that God's promises were in fact fulfilled as He promised them. End of story, or is it? Is it the end of the story? It's not.

The writer of Hebrews comes on the scene and actually reveals what God ultimately intended has not been experienced yet. Let's go back to Hebrews 4:8-9—⁸ For if Joshua had given them rest, then He would not afterward have spoken of another day. ⁹ There remains therefore a rest for the people of God (emphasis added). In other words, I want you to understand this. The writer of Hebrews has not taken a creative liberty to reinterpret Scripture. Do you see how he justifies his ideology and his understanding, his prophetic understanding? He does so by going to Scripture. And he says David comes on the scene about 400 years later and says in Hebrews 3:15, "Today, if you will hear His voice, do not harden your hearts as in the rebellion." In other words, there is no reason for that statement in the kingdom to come because there will be no sin; there will be no evidence of it. But David comes on the scene and says, "Do not harden your hearts as they did in the rebellion." In other words, there's still a need for the gospel message. There's still a reality that the rest has not been experienced.



There's an interesting theological term that we're going to be talking about periodically as we go forward from today, and that is something known as an inaugurated eschatology. This is simply a fancy term to apply to the concept that we just read, the concept that the writer of Hebrews is utilizing. We'll pick up on this in the next study, but the writer is not saying God did not fulfill his promises as read in Joshua. He's not saying Solomon is a liar. What he's saying is that there is a prophetic undertone; there's a prophetic reality here

that we all need to appreciate that we have not experienced, and Scripture proves this.

And so, this is the importance. Again, I can't stress enough how important it is to look at the totality of the Word. All the missteps that happen, all the failures and prophecies, and all of these things that happen—these missteps that we see being taken—are because of this. What I have found is it's because of this; it's because men are not willing to look at the totality of Scripture to be very careful. It's because men are failing to really put stock in the New Testament, the *Brit Chadashah*, and that is scary. Man, if you want to understand Scriptures, if you want to understand prophecies, you need to be well educated

in the New Testament. You really do, because there's a mountain of revelation that brings everything into perfect line. Amen?

We're going to close here today. I'm going to close with a quick prayer, and then we have a special baby dedication today. Bow our heads, and during this time of prayer I'm going to have Mike and Merrily come and stand in front of the podium here.

[Closing prayer]

Father God, we give You praise and glory. We thank You for Your Messiah, Yeshua, and we thank You for Your blessings. The fact that I can stand here and open my mouth and offer You praise and thanksgiving is beyond a blessing I'm not worthy of. A blessing none of us are worthy of, LORD. The fact that we walked in here today is a blessing that we are not worthy of. All the things that You give us, LORD: our spouses, our friends, our family, our children, this community, and each other, LORD. We are so thankful. We are not worthy of this.

LORD Yeshua, more now than ever before, as I prayed this morning, we need You. And we need an outpouring of the Spirit on this place that sends a fire through our heart that literally kindles it where we can stand. We are not afraid; we are not ruled by fear, but we can stand up against sin, we can stand up against the adversity of the world, and we are not ashamed of the gospel of the Messiah Yeshua, because it is the power of God unto salvation, to the Jew first and also to the Greek.

LORD, I pray healing upon this community, I pray restoration upon this community, and I pray protection. Get the evil one out, and the divisions that are caused by the evil one. All the things that he whispers in the ears as we lie in bed. And he sows into our heart the total corruption, the total filth, the things to take us away from You, LORD. Take these things away by pouring out Your clean and beautiful and Holy Spirit. We just pray this in the mighty name of Yeshua. Amen.