

# Book of Hebrews Part 7: 3:17-19: 4:1-5 The Rest Of God; Inaugurated Eschatology (10/13 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/m583x2f/book-of-hebrews-part-7>.

**\*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 transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

As we move into chapter 4, I have to tell you, out of all the chapters in this book this one is unique. This one stands out amongst the rest. The reason I say that is because this is a chapter that has prompted and cultivated more discussion, and is more confusing than any other chapter in this epistle. Over the years, I have received more questions in regard to Hebrews chapter 4 than all the other chapters put together. There's a lot of perplexity that has arisen in regard to how the writer has structured his thoughts. I want to be clear on something; there's no debate or confusion in regard to the primary point he wants to make. It is very easy to spot as you go through the epistle. What can be a little confusing and somewhat perplexing is the way he chooses to develop his ideas.

At times, it almost seems very disjointed like he's literally pulling a statement out of thin air and throwing it into the mix. So we're going to be looking at this chapter very closely, and you know my hope is if you're one of those who have gone through Hebrews chapter 4, and you are trying to figure out what the writer is saying, and why is he making a particular statement in this context, I think you're going to be blessed as we go through this.

With that said, we are going to circle back to Hebrews 3:17—**Now with whom was He angry (with) forty years? Was it not with those who sinned, whose corpses fell in the wilderness?** I love this traditional Jewish fashion of asking questions and teaching through asking rhetorical questions. Obviously, what is being stated is the reason our ancestors fell in the wilderness is they sinned. They failed to follow the Most High God's instructions.

Moving on to Hebrews 3:18—**And to whom did He swear that they would not enter His rest** (emphasis added). I've highlighted His rest because I want you to understand this is the primary point, as we get into chapter 4, of this epistle. What the writer is fixated on is bringing God's rest into the mix and sharing this reality with his brethren.

Going back to the beginning of Hebrews 3:18—**And to whom did He swear...?** Did you pick up on that? When you read the Torah, what you will find is God swore He would bring them into the land. That's why we find this statement, and the writer of Hebrews is drawing from the very end of the chapter of Psalm 95:11—**So I swore in My wrath, 'They shall not enter My rest.'** Do you see how jarring that should be because He swore to them He would bring them into the land. Now He is promising them they will never see the land. What happened? Sin.

I point this out because you get into these conversations where the enemy has sown seeds of deception within the church. They believe their salvation is unconditional. No matter what they do in this age it's irrelevant. However, when you read the Torah, you find out the exact opposite. Look in Numbers 14:23—**they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.** Only Joshua and Caleb entered the land; all the rest over a certain age died in the wilderness.

That is an amazing thought; it's frightening. It is meant to put the fear of God in you, and this is exactly what the writer is doing with his own Jewish brethren. He is trying to rattle them.

Starting again with Hebrews 3:18-19—<sup>18</sup> **And to whom did He swear that they would not enter His rest, but to those who did not obey?** <sup>19</sup> **So we see that they could not enter in because of unbelief** (emphasis added). So going back to this reality the writer equates this obedience to that of unbelief. Flip that upside down and that would mean faith is equated to obedience. **What does James say? Faith without works is dead** (James 2:20). Again, James says in James 2:18—**Show me your faith without your works, and I will show you my faith by my works.** When a tree is good, it does what? It bears fruit. This is what it does, it bears fruit.

That being said, let's break into Hebrews 4:1—**Therefore, since a promise remains of entering His rest** (emphasis added). There is a promise that remains.

The first thing I want to point out in that verse is the promise has not been yet attained. We have not experienced it. It hasn't been fulfilled. It still remains; we have not entered His rest.

How peculiar is that statement in light of what we read in the Old Testament? What do we read in the Old Testament? When you go to the Old Testament, you see the exact opposite. You see Israel actually obtained it. They went to His rest because they received the promise.

Let me share with you some Scriptural passages because these are really going to help put this into context. Joshua 21:43-44—<sup>43</sup> **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.** <sup>44</sup> **The LORD gave them rest all around, according to all that He had sworn to their fathers** (emphasis added). It was rest according to promise. That's what this is. They experienced it. They entered into it. It was fulfilled.

Continuing in Joshua 21:44—**And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand.** Jumping ahead to Joshua 22:4—**And now the LORD your God has given rest to your brethren, as He promised them; now therefore, return and go to your tents and to the land of your possession** (emphasis added).

Over and over again we see this without ambiguity. They experienced God's rest and God's promise. It was fulfilled.

Let me show you one more from the time of Solomon when he was dedicating the Temple. 1 Kings 8:55-56—<sup>55</sup> **Then he stood and blessed all the assembly of Israel with a loud voice, saying:** <sup>56</sup> **"Blessed be the LORD, who has given rest to His people Israel, according to all that He promised** (emphasis added).

The verse clearly states—**According to everything that He has promised.** We have experienced what

God promised. Not one word of all His good promise which He promised through His servant Moses has failed.

So then, could somebody explain to me what in the world this writer of Hebrews is talking about when he says—**Therefore, since a promise remains of entering His rest** (Hebrews 4:1, emphasis added)? All you need to do is go to Israel's history. You will find it written that they experienced His rest. So what is this writer talking about?

To answer that question, we need to understand the writer understood something very critical. If we don't see this or understand where he's coming from, Hebrews chapter 4 is going to be miserable for you. We need to understand this concept.

The writer understood something about God's promise. He understood something about God's rest and biblical prophecy. Understanding this is huge. It will change the way you read the Bible and specifically the Torah.

There's a nice little helpful term we use today, and it's called inaugurated eschatology. For those of you're not familiar with the term, eschatology is a study of end time events. In the Greek, the word refers to last. So when you're dealing with eschatology, you're talking about the end and the study of the end. When you put eschatology together with inaugurated, it tells the story. Inaugurated eschatology tells you that prophecy or God's promises can legitimately be experienced or fulfilled during the very area by which the promise was made. However, the final fulfillment will happen sometime in the future. That is the difference between understanding God's promise on a temporal level and experiencing God's promise on an eternal level. There is a vast difference, yet legitimately I can say Israel experienced the promise. Everything that was written was true; they experienced the rest of God and the promise of God. However, it was on a temporal level.

Now, the writer of Hebrews understands this and is talking about the eternal level. That is something we have not yet entered into. That much is clear because we'll never enter into that until one specific thing happens. The Apostle Paul tells us what that is in 2 Thessalonians 1:6-7—**since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the LORD Jesus is revealed from heaven with His mighty angels** (emphasis added).

That's when this is going to happen. This is what we need to look for when we know we entered into that final fulfillment of what was promised. This is exactly where the writer of Hebrews is coming from when he says—**Therefore, since a promise remains of entering His rest** (emphasis added). This Jew, speaking to other Jews in the first century, who were living in the land, knew that what he was experiencing was not what God had alternately promised.

When you are challenged with that reality, it tells us something. It tells us some people are reading Scripture differently than a lot of people are today. That can be stated because the writer of Hebrews is using the Torah and the Prophets, but he is recognizing something is off here. Keep in mind the context here. The writer is writing to other Jews, in the first century, who were living in the Promised Land. That is a scriptural fact, because we have the testimony of the New Testament where it states there were Jews living in the Promised Land. They also had something far superior than what the Jews in Israel have today. They had a functioning Temple with sacrifices, prayers, and mikveh. Yet the writer is looking around saying, "This is not it."

I want to take you to the Torah and build into this concept of an inaugurated eschatology. I want to build into the concept of where the writer is coming from, his mindset, and how he reads Scripture. I think this is going to be very helpful.

Going to Deuteronomy 6:17, this is what we read—**You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you** (emphasis added). The Hebrew word for keep is שָׁמַר (*shamar*). It actually means to guard. So we are to guard the commandments.

Continuing in Deuteronomy 6:18—**And you shall do what is right and good in the sight of the LORD.** I am going to pause here for a second because this is important. To keep the commandments of God in God's eyes is what is right. That is good in His sight.

The verse continues—**that it may be well with you, and that you may go in and possess the good land of which the LORD swore to your fathers** (emphasis added). That is amazing! So if you keep the commandments, you're going to be brought into the Promised Land. So what is the converse of that? If you don't keep the commandments, you will not be brought into the Promised Land.

You need to understand something. This passage is an amazing example of an inaugurated eschatology. When Moses was declaring this to Israel, there was a real life practical application for them. He was speaking to the generation of children of those who died in the wilderness because of disobedience. Moses told this generation that if they keep the commandments they would go into the Promised Land. Guess what? They kept the commandments and went into the Promised Land and experienced a taste of God's rest. They experienced God's promise, but it was inaugurated. However, this was temporal; it was not eternal.

You hardly need me to tell you this because all you need to do is look at the history of Israel. When Joshua brought them into the land, and the LORD destroyed all their enemies, they had this beautiful rest. That, however, is not the end of the story. Their story is fraught with tribulation. Their temples were destroyed. Babylon carried Israel off to a foreign land. Do you think the nation of Israel, as their being carried off into Babylon, are thinking to themselves, "Wow! This is an amazing rest of God. We are really experiencing the promise of God in its fullness"? Absolutely not! It only takes one of those types of experiences to realize what God has promised is not what is happening. Our people being carried off to Babylon is not what God ultimately promised Abraham. God promised Abraham the rest would be uninhibited. No one can interfere with the rest God promised, and our enemies will forever be destroyed. This is what they are waiting for.

Let's take this a step further. When we actually read this passage in the Torah in the way the writer of Hebrews read it, it opens new, profound doors. First, it tells us we are to keep the commandments; then we will be brought into the Promised Land. When we are brought there, we will have rest. When you read this in the eternal level, how does that impact your perspective of the Torah? It should make the Torah relevant for you today.

If the Christians only knew how prophetic the Torah is today, there would be more books on the shelves about Bible prophecy, that stem from the Torah, than have ever been written on Revelation. If they looked at this and understood it the way the Apostles read it and understood it, the way the writer of Hebrews read it and understood this, they would understand Deuteronomy 6:18—**And you shall do what is right and good in the sight of the LORD, that it may be well with you, and that you may go in and**

possess the good land of which the LORD swore to your fathers (emphasis added) is about being brought into the Kingdom of God.

If we go out and we tell our Christian brothers and sisters this is about the Kingdom of God, it takes on a completely different perspective because now all of a sudden you start to destroy the work of Satan who has told them there's no relevancy to us today found in the Torah. He tells us the Torah is antiquated; it is done away with. Satan will tell us, "There's nothing for you Christians in the Torah. You have the Gospel, so you don't need the Torah." That is a lie! The Torah is preaching the Kingdom of God and is, therefore, as relevant as you could possibly get.

Let me support this by taking you to the New Testament where we find an interchange between a lawyer and Yeshua. Luke 10:25-26—<sup>25</sup> **And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"** (Emphasis added). I teach on this verse all the time; I tell people this is the million dollar questions where we have a man asking Yeshua what he has to do to inherit eternal life. What is Yeshua's response? <sup>26</sup> **He said to him, "What is written in the Law?"** (Emphasis added). Yeshua tells the man to go back to the Torah because it proclaims how to enter into the Kingdom of God. The Torah tells us how we enter into eternal life.

This is something that we, in these dark days of deception, need to understand. The deception is so intense that even the elect will be deceived (Mathew 24:24). These are the things that need to come forth in the church. There needs to be an awakening to truth because of all the lies that are going on right now. The media is a septic tank of lies. The Internet is a septic tank. It is so sad! We need the Torah; we need truth!

So Yeshua turns to this expert in the Torah and tells him to go back to the Torah and tell Me what it says. That is how Yeshua responded. Now pay close attention to the Lawyer's response in Luke 10:27—<sup>27</sup> **So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind.** I want to stop right there and comment on this. Do you know where that comes from? It comes from the passage in Deuteronomy 6:5. That is essentially how the passage I just brought up from Deuteronomy 6:17-18 begins, and then it goes to define how you love the LORD your God—**by keeping His commandments and doing what is right in his eyes** (Deuteronomy 6:17-18).

What does it say in the 10 Commandments? He shows mercy to thousands of them who love him and keep His commandments. That is where their mercy is going to be acquired. That is how you're going to get to see the good land. That is how you're going to get to experience the eternal rest of the Living God.

The verse continues in Luke 10:27—**and 'your neighbor as yourself.'** This comes from Leviticus 19:18. It comes from the Torah! Yeshua is quoting straight out of the Torah. Continuing—<sup>28</sup> **And He said to him, "You have answered rightly; do this and you will live"** (Luke 10:28, emphasis added).

That's an amazing statement because as you go throughout the Torah, that is the battle cry. This instruction is—do the commandments! This is what we find over and over again.

Think about James 1:22—**But be doers of the word, and not hearers only, deceiving yourselves** (emphasis added). Isn't it interesting James has to add that last statement of deceiving yourselves?

There is deception in regard to obeying God's commandments. There is deception that's going to come where beguiling tongues are going to attempt to seduce you to walk away from the commandments of God. Don't listen to it.

Look at what Paul says in Romans 2:13—**for not the hearers of the Law are just in the sight of God, but the doers of the Law will be justified.** Paul's words come from statements like Yeshua's—<sup>28</sup> **And He said to him, "You have answered rightly; do this and you will live"** (Luke 10:28, emphasis added). In other words; you went to the Torah and read the instructions where it proclaims the kingdom of God. Now, if you hear it and do it, you will live.

Again, we find Yeshua being asked the same question in Matthew 19:16-17. This is not the same story as in Luke 10:25; this is a rich young man asking the question—<sup>16</sup> **Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"** (Emphasis added). Yeshua answers him—<sup>17</sup> **So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."** (Emphasis added). This is the Kingdom of God. If you want to enter into the Kingdom of God, you must keep the commandments.

So here's my point; when we read Deuteronomy 6, and it tells us we need to keep His commandments to enter into the good land, understand this, it's not temporal. It is talking about the Kingdom of God. It is talking about living in eternity with Yeshua. That is exactly what the writer of Hebrews understands. As we are breaking into chapter 4, this is an important backdrop.

Hebrews 4:1—**Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it** (emphasis added). So the writer is doubling down because if you remember he already showed us Psalm 95:8-11—<sup>8</sup> **Do not harden your hearts, as in the rebellion, As in the day of trial in the wilderness.** He is telling us, "Don't do it." <sup>9</sup> **When your fathers tested Me; They tried Me, though they saw My work.** <sup>10</sup> **For forty years I was grieved with that generation, And said, 'It is a people who go astray in their hearts, And they do not know My ways.'** <sup>11</sup> **So I swore in My wrath, 'They shall not enter My rest.'** "

So again, the writer doubles down and tells us to pay attention because we could come short of it. Does all of this sound unconditional as in you said a prayer one time, and now you're good? You have let your prayer time slack; you are not reading your Bible like you use to; you are not attending church the way you used to. However, you believe you are fine. You start to notice more and more of your friends are those who aren't believers, but you believe it is OK because you are saved. No! It is not OK unless you're pressing in with all your heart, your soul, and your strength seeking the LORD and His Kingdom first. You need to get back on the path.

So the writer doubled down here, and then he goes on to say in Hebrews 4:2—**For indeed the gospel was preached to us as well as to them** (emphasis added). Who is the "them"? If you want to understand the weight of this statement, you have to identify who the "them" is. I understand who the "us" is because you have a Jew talking to other Jews in the first century. That is simple enough to understand; however, who is the "them"? It's the people who died in the wilderness. It's his ancestors who entered into a covenant with the Most High God. These are the ones who received the Torah, and what is the writer saying? He is telling them— **the gospel was preached to us as well as to them** (emphasis added).

This is a revolutionary statement because it will revolutionize the way you look at the Torah. For the gospel to be preached to them, that tells us the gospel is in the Torah. Talk about having to rewire everything we've been taught. This will affect the way you read Scripture. This will affect the way a Christian should look at the Torah.

Those two words, Torah and gospel, have been made to oppose one another. The way the church paints it today is these words are the antithesis of one another. How very progressive. We are living in this time where things are just so progressive in that you cast off God's Law. You need to understand that the Torah preaches the gospel. This is why Yeshua said in John 5:46— **For if you believed Moses, you would believe Me; for he wrote about Me.**

We should not be surprised the Torah preaches the gospel when the Torah is all about Yeshua. Again, this is about changing perspectives. The devil has changed the perspective of many good Christians, and he has put people behind the pulpits to help with that. They teach the Torah is antiquated; it has been done away with; it has nothing to do with the gospel. That is false! It has everything to do with the gospel.

Continuing on in Hebrews 4:2—**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** (emphasis added). They, the Israelites in the wilderness, had the gospel preached to them, but because they did not believe, they did not enter into the Promise Land. When you don't have faith, you will not walk in obedience because it takes faith to walk in obedience. When you are confronted with these nasty trials and tribulations, when the enemy is surrounding you and assaulting you from every side, you need that shield of faith to quench all those fiery darts of the devil. If you don't have that shield of faith, you're going to get picked apart.

Moving on to Hebrews 4:3, and I am going to show it to you along with verse 2.

**Hebrews 4:2- 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.**

**Hebrews 4:3- For we who have believed do enter that rest...**(emphasis added).

The writer, in Hebrews 4:3, is telling us we obviously enter this rest through faith.

Up to this point in the book of Hebrews, things have been rather clear. There have been no real areas of confusion. Now, however, we are going to get into some murky waters.

He goes on and says this in Hebrews 4:3—as He has said: **"So I swore in My wrath, 'They shall not enter My rest,' "** (emphasis added). If you simply look at this statement as is, it seems very disjointed because first he says— **For we who have believed do enter that rest.** Then he follows that statement by quoting Scripture—**"So I swore in My wrath, 'They shall not enter My rest."** It sounds like a complete contradiction. What you would expect the writer to do is to go back to Scripture and provide support for his statement— **For we who have believed do enter that rest.** Instead, he goes to the end of Psalm 95 and quotes— **So I swore in My wrath, 'They shall not enter My rest.**

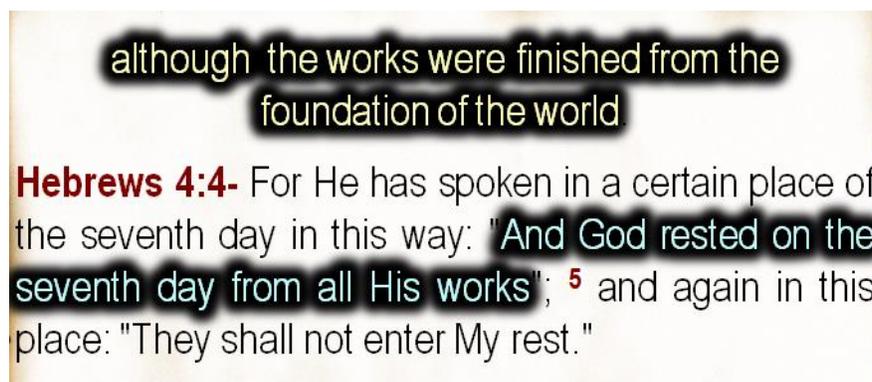
What I wanted to do with all that was to point out that grammatically the writer hasn't lost his mind. He is structuring this to those of faith with those who don't have faith. In essence, he is comparing the righteous with the wicked. Go back and look at Hebrew 4:2— **For indeed the gospel was preached to us** [The “us” is the faithful] **as well as to them** (emphasis added). There is a contrast between the faithful and those who were not faithful/obedient! Going back to Hebrews 4:3—**For we who have believed do enter that rest.** These are the righteous. Then we have—**“So I swore in My wrath, 'They shall not enter My rest.'”** That is contracting the righteous to the wicked. This is very clear.

Unfortunately, that's not the end of it. He then throws this statement in the mix—**although the works were finished from the foundation of the world** (Hebrews 4:3). So many people have asked me what that statement means. It does not seem to fit with the rest of his statement. It sounds like he's just grabbing statements right out of the air and throwing them in the mixed. What are we supposed to do with this statement? What does this mean? That statement pertains explicitly to God's rest. That's what it means.

To help you understand this, let me take you back to the sixteenth century. In the sixteenth century, something very influential happened that would forever change the way we read our Bibles. It was a system of structure for the Word of God called chapters and verses. These things were not in the Greek or Hebrew manuscripts. They were added in the sixteenth century to organize these thoughts. My point is, I want you to understand, chapters and verses were not always in the Scriptures.

I also want you to understand that unfortunately, at times these separations of verses murky the waters because the concept of having verse 3, 4, and 5 is that the verses contain a thought. When you go to another verse, it's natural for you to respond with the idea that this is a new thought.

Having said that, the statement in Hebrews 4:3—**although the works were finished from the foundation of the world**—does not belong in verse three. It belongs in verse four. When you see verse 4, you will see this is all one thought. I am going to carry this verse over to verse 4 by putting it on the top so we can read it all together.



So again he does this contrast. I want you to see something as we look at this statement— **although the works were finished from the foundation.** Go back to the foundation of the world. What do we know happened? It's called creation. For 6 days He created heaven and earth, and then the LORD ceased. So

the writer says—**the works were finished from the foundation**—then the writer goes in for the kill, if you will, because his focus is the Sabbath. Notice from verse 4:4—**And God rested on the seventh day from all His works**. That is the key statement you need to pick up on. The primary theme, as we leave Hebrews chapter 3 going into chapter 4, is all about God's eternal rest.

So the writer of Hebrews brings the seventh-day Sabbath to the table. What are we supposed to get out of this, because there is no question this is very intentional on his part. To help you really begin to understand this, what I want to do is to take you back to Genesis 2, which is what the writer of Hebrews is quoting.

It is always helpful if you're navigating through the New Testament and you see a quote to go back and get the context because there's a backdrop that is not necessarily going to make it into the letter being written. For example, how many emails have you written where there's a backdrop, there's a context, and things that are assumed your audience will know because you've been talking to them, and you know where they come from. This writer knows where his peoples come from, and he knows what they had. This is what I want to go back to.

Genesis 2:1—**Thus the heavens and the earth, and all the host of them, were finished**. That's interesting because what did the writer of Hebrews just quote—**the works were finished from the foundation** (Hebrews 4:3)? This is where he's drawing the statement from. He is taking you back to creation.

Continuing in Genesis 2:2-3—<sup>2</sup> **And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.** <sup>3</sup> **Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.**

You need to understand the writer is talking about the Sabbath. This is something his people have been acquainted with from the beginning. When they came out of Egypt, the first commandment they were given in Exodus 16 was the command to keep Sabbath.

So this is their culture and history, and here we see the Sabbath is blessed and sanctified. What does it mean to be sanctified? It means it is completely set apart.

So think about these elements presented here. They are completely prophetic. They are pointing to and telling of God's eternal rest, which is the Sabbath millennial rest.

So we know the Sabbath is blessed. What do we know about the Sabbath millennial reign that is coming? This Sabbath rest is going to be blessed. When I think blessed, I think about no more pain, sorrow, tears, or death. I think about no more stabbings or missiles being lobbed into Israel. This is the very definition of blessing. This is the reason he's bringing in this inaugurated eschatological context. It is representative, alternately, of the final Sabbath.

It is not just that, but we also know it's sanctified. What do we know about the age to come? In the age to come, God's eternal rest is going to be completely separated from this wicked and evil age. So when you think about this reality and think about the profound implications of this, what the Sabbath really represents, and how connected it is to God's eternal rest, you understand exactly why the writer would bring this to the table. Every time we enter into the Sabbath, we are entering into Bible prophecy. You are literally clothing yourselves in Bible prophecy because what we do today is a rehearsal of what's coming, and it is coming very soon.

Every time we enter into Shabbat, we are completely set apart from the rest of the week; there's total sanctification. The time we spend in Shabbat is redemption from the rest of the week. In a very realistic and practical level, we are redeemed from the curse that was placed upon us in the garden. If you remember, it is because the curse was placed upon man that by the sweat of his brow he's going to eat bread. He has to toil and labor because of his sin. However, on Sabbath you are released from the curse of God.

Think about what is coming in the near future. We are released from sin and death. That is a blessing! The Sabbath is completely set apart; these two worlds do not cohabit.

Think about what is written in Deuteronomy 15, which is the year of release. Do you know when that happens? It happens every 7 years. Every seventh year there is a year of release. Every single week we experience release. We experience a *shmita* (also called the sabbatical year) time in that context. There is as release from the oppression and bondage of sin. We are completely taken out of it.

The number 7 is very instrumental in Scripture when you look at it. Think about it; we have 6 days, and then we have the seventh day on which we are released from bondage. By comparison, there are six thousand years that are given in this age, but then the seven thousandth year we are set free. This is awesome stuff!

I want to go back to 2 Peter 3:8—**But, beloved, do not forget this one thing, that with the LORD one day is as a thousand years, and a thousand years as one day.** This statement is explicitly made in the context of Bible prophecy in regard to the day of the LORD. One day represents a thousand years. Every day was marked out in creation; the six literal days the LORD worked represent this age and our time in this age. However, the seventh day there is rest. There is release, freedom, and liberty. On the seventh day, we no longer have to go through the trials anymore. It is so blessed.

Besides that, you need to think about how significant the number 7 is. Look at your calendars and identify what day is the end of the week. The last day of the week is Sabbath. That is interesting because we read in John 6:39—**This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day** (emphasis added).

So you can understand what this writer of Hebrews understood in regard to how our weekly cycle mimics the cycle of this entire age. Every seventh day mimics what is coming very soon, and that is when we will enter into the last day when God is doing the resurrection the dead. This is when we enter into eternal rest.

Continuing in John 6:40—**40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day**" (emphasis added). One of the things that has always fascinated me since I began to investigate the Shabbat, over 18 years ago, were the writings of the rabbis and how they viewed and observed the Shabbat and what the Shabbat meant to them. This was my knee jerk reaction as I was going through all this literature and talking to Jewish people, that nothing else mattered except the Shabbat. They made all this fuss about the Shabbat, and it seemed to me that was all they cared about; everything else was vanity to them. Their entire week is met with anticipation not for Tuesday, Wednesday, nor Thursday, but the entire week is met with anticipation for the Shabbat. Their preparations and everything revolves around Shabbat. Everything is designed around the Shabbat, so they are intentional about what they do. It's really an amazing thing.

One of the things that struck me the hardest and helped put it all into perspective, and this is before I really appreciated the prophetic nature of the Shabbat representing our entering into eternal rest with God is this; for the Jewish people, Shabbat is about going home. For a Jew, it's about returning from exile.

You can read the stories about the Jewish people. How they were coming home from exile such as the Babylonian exile, they were homesick. If you have ever been away from home for an extended period of time, you can empathize with this idea. We could use soldiers who go to war as an example. Inside they are dying. There are these testimonies from soldiers who will tell you they have bullets whizzing by their head, but all they could think about is missing their family. They want to go home.

You need to understand the true context the Shabbat and what our desire should be regarding this day. We should want to go home. We need to be homesick. We should seek first the Kingdom of God because that is all that matters. Everything else should be vanity to us. It is amazing how God has preserved His Shabbat among His people and how they embrace it with such joy. No matter what's going on in the week, they just want to get to Shabbat. We are to take all the trials and tribulations in our lives and totally disconnect from them on the Shabbat. We are to cast all our cares upon the LORD.

There is a song the Jews sing when they are entering the Shabbat. I just want to share it with you because of how prophetic it is. This is what we read—[לכה דודי לקראת כלה](#). In English this means, [Come my Beloved to meet the bride](#).

The Jewish people are singing this song. By doing so, they are declaring prophecy because this is ultimately about entering into the Kingdom of God or that final rest. Here is more of the song—[Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought](#).

Think about that because it was last in production. It is the final thing the LORD did in creation that would constitute the seven days of creation. Continuing—[O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Shake thyself from the dust...](#)

Do you remember what Yeshua said in regard to the last day? He said He was going to raise us on the last day. This statement as it pertains to the resurrection of the dead because in Isaiah 26:19 it instructs us to—[Awake and sing, you who dwell in dust](#).

Continuing—[Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it](#).

So when we look at this statement in Hebrews 4:3-4—<sup>3</sup> [although \(and yet\) the works were finished from the foundation of the world.](#) <sup>4</sup> [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"](#), we get a little taste of the prophetic implications and why the author of Hebrews is bringing this to the table.