

End of the Age, Coming of the Messiah, Rest of God (Part 7) - The Final, Eternal Rest of God

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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/spc3j7n/end-of-the-age-coming-of-the-messiah-rest-of-god-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 transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Eternal Rest of God: Covenant and Inheritance

This is a transcript of a message by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, titled "**End of the Age, Coming of the Messiah, Rest of God (Part 7)**," delivered on November 7, 2015. The core theme of the message is the "**Rest of God**," which is intricately tied to the **Abrahamic covenant** and the promise of an **eternal inheritance** for Israel and grafted-in Gentiles through faith in Yeshua (Jesus). Daniel examines biblical passages from Genesis, Exodus, Psalms, Isaiah, and Revelation, alongside the Apocrypha, to explain that this covenant is **conditional** upon obedience and will culminate in the **New Jerusalem** and the establishment of God's eternal Kingdom on Earth. Furthermore, the message serves as the conclusion to this series and a transition to a subsequent study on "**The Art of Spiritual Warfare**."

[Daniel Joseph]

We are in part seven of *The End of the Age, the Coming of the Messiah, and the Rest of God*. And today, I decided, and for multiple reasons, today is basically going to be the conclusion of this series; however, let me add the disclaimer. We're not technically done with it.

I have another message: that is, if you remember, before we even began this series, I said this series would morph into another series. The series that we're about to embark on is going to be called "*The Art of Spiritual Warfare*." And more than ever, we need to embark on this series. More than ever, with everything that's going on in Israel and with everything that's going on in our country, this is a timely series, and it is going to be powerful (audio rumble). Nice. (audience laughing) That isn't the only sign



I've gotten in regard to how intensely powerful this is going to be; you are not going to want to miss one. You're going to want to be a part of this.

But where I was going with this is, we're going to wrap things up today, but it's technically not going to be done. I have a message, a very peculiar message, that is going to connect; it's going to morph us from here into spiritual warfare, and it's pretty fascinating stuff. It's a very good intro, if you will, to embarking on *The Art of Spiritual Warfare*.



With that said, today we are going to continue on with a theme from last week. And we are going to talk about the *Rest of God*. We can say the final rest of God, the eternal rest of God, or however you want to phrase it. But I really want to take this concept, and I want to bring it full circle today for multiple reasons.

Number one, I want you to understand it. I'm going to tell you something, brothers and sisters: when you truly have this in mind, when you have the rest of God put up

on the pedestal, and that's where your eyes are drawn to, this world is going to leave. This world, the things, the strings that Satan has tied into your heart that keep drawing you away from Yeshua—they are going to be cut. When you start looking up, you turn your head up, and you start looking for the rest of God; there's hope. There's hope for us despite what's going on on this level.

I want to begin today by going back to the beginning, and that means going back to the Book of Genesis, to the time when the covenant began with a great man known as Abram. And this is what we read in Genesis 17:1-2—¹ When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God," also known as *El Shaddai* (אֱלֹהֵי שַׁדַּי). Walk before Me and be blameless. ² And I will make My covenant between Me and you, and will multiply you exceedingly."

The first thing we realize about the covenant, the Abrahamic covenant, is this: it is conditional. It's conditional. God said, "Abraham, if you do this, you walk before me, and you be blameless," and what's going to happen? "I will make my covenant with you." In other words, He will establish His covenant with Abraham.

And understand something. This is a concept that's woven throughout the tapestry of the Word. We see this over and over again. Go to Deuteronomy, and what do we read? In Deuteronomy 11:22-23, He says, "If you keep my commandments, the LORD agrees to drive out your enemies from before you for the purpose of coming in to inherit the land." You continue on, and He says, "If you keep My commandments, I will bless you. If you don't keep My commandments, you will be cursed."

In the New Testament, Yeshua says (John 14:23), "If anyone loves Me, he will keep My word." He doesn't end there. If you go on and read the passage, He talks about, "If you do this, if you love Me, if you keep My commandments, I will love you, My Father will love you, and We, the Father and Yeshua, will come and make our home with you in your heart." There's a promise attached to it; it's conditional, and it's powerful. It's very powerful. So, this is the first thing we realize about covenant—it's conditional.

It does matter what we do. It does matter; the decisions that you make on a day-to-day basis are going to affect eternity. If you want to turn away from Yeshua, if you want to walk away from Him, keep continuing to sin, keep choosing iniquity, and keep on without bearing that fear of God; there will be devastating consequences. Nowhere will you find God will establish His covenant with you if you continue to do that, and that's scary. We want that fear. I want the fear of God that prevents me from sinning. Proverbs 16:6—... **And by the fear of the LORD one departs from evil.**

Now moving on to Genesis 17:3-5—³ **Then Abram fell on his face, and God talked with him, saying:** ⁴ **"As for Me, behold, My covenant is with you, and you shall be a father of many nations.** ⁵ **No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.**

What did we just learn? I mean, this is so powerful. We say the names Abraham, Isaac, and Jacob, and we toss around the name Abraham—understand something about his name; it is prophetic. God changed his name to testify, to prophesy, of what would happen in the future. And what was going to happen in the future? The grace and mercy that was bestowed upon his physical descendants, upon the Jewish people, would overflow to the four corners of the earth to the Gentile nations. It's powerful; it's just a powerful concept. His name was changed for this reason, to testify to His mercy and His grace.

Moving on to Genesis 17:6-7—⁶ **I will make you exceedingly fruitful;** so this is something else we discover about the covenant. He's going to make them exceedingly fruitful, **and I will make nations of you, and kings shall come from you.** ⁷ **And I will establish My covenant between Me and you and your descendants after you ...**

Here's a key component of this covenant. I want to stop right here. The covenant wasn't just with one man, Abraham; the covenant is also for all of his descendants. Ponder that for a second; ponder the weight of that. In other words, you'd better be reading when we're looking at this covenant; you want to do so very, very carefully because if you call yourself a servant of Yeshua, that would make you a child of Abraham. You want to know about this covenant. You want to know what this covenant has to say because it applies to you, to the Jew first, and also to the Gentile.

Now we continue on in Genesis 17:7—... Between me and you and your descendants after you, **in their generations, for an everlasting covenant,** it is very important to note something about the Abrahamic covenant. It is *berit olam* (בְּרִית עוֹלָם); it is an eternal covenant. It'll never pass away; it's eternal. And now look at this: **to be God to you and your descendants after you.** It's a huge component of understanding the covenant in general. It's a huge component to understanding what the rest of God really is.

It's that He will be God to us and we will be His people. How many times do we read about it in the prophets? **I will be their God, and they shall be my people.** We see this in Ezekiel. We see this being played out in Hosea again. Even though after the LORD had cast them off, they called the children of Israel *Lo-Ammi* (לֹא עַמִּי), "they are not My people," and there it shall be said, "they are My people." It was signifying redemption, signifying the coming of Yeshua, that the Jewish people would be redeemed, and they would be called His people. Such a powerful concept. If you want to understand what the ultimate rest of God is, the eternal rest of God, you need to understand the statement, **"I will be their God, and they shall be My people."** And by the time we get to the end today and where I began, we're going to finish off in the same place, only instead of Genesis, we'll be in Revelation, and you're going to see this terminology come back.

Moving on, we're going to continue to find out a little bit more about this covenant. — Genesis 17:8— **Also I give to you and your descendants after you what? The land.** This is what He's going to give the descendants of Abraham. It gives them the land **in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."** (Emphasis added). Now this is an extremely critical piece to the puzzle if you want to truly understand what the restoration of Israel would constitute and what that would mean. God is going to give Abraham's descendants land. There's going to be an eternal inheritance.

And the context here, in regard to the possession of the land, notice it. It's just what I said; it's eternal. In other words, this is an inheritance that shall never be taken away. It will never be conquered, as we've seen happen in times past with Israel. It'll never be conquered; it'll never be forfeited. So here you have Israelites who are dwelling in the land; when famine hits or financial hard times come, they have to sell their land. It's restored when? At the Jubilee. And when you read the passage on Jubilee, you read Leviticus Chapter 25; when the Jubilee happens and land is restored, you see nothing where that land was ever taken away again. It's permanent; that's the promise. It's massive; you have to appreciate that.

Let me add to that. You will not find anywhere in regard to inheriting the land for an eternal inheritance where another nation is going to have the power to come in and start imposing taxes upon the children of Israel, like we've seen in history, like what Rome did. I mean, you get into the mid-60s, and it was completely oppressive. Rome was putting down their oppressive hand upon the head of Israel, taxing them into oblivion. It's actually what ignited what ended up happening. That is all going to go away. There's a day coming when Israel is going to have full possession, with the full measure of blessings and rewards, which includes the eternal rest of God.

Here's what's so amazing about this: just as Abraham's name would indicate, this promise of the eternal inheritance is something that has been extended to the Gentiles who have been grafted into the tree of Israel through faith in the Messiah Yeshua. This is realized on a very intense level as we get to the New Testament, and there are so many examples that I could give you. I'm just going to give you one so you can see how this applies and what we're talking about: receiving the eternal rest of God, receiving a true inheritance.

As we come to the 26th chapter of Acts, we find Paul on trial, and he's speaking before Felix and King Agrippa, and he does something marvelous. He testifies to them what Yeshua spoke to him when Yeshua called the Apostle Paul into the ministry. Look at what this testimony says; it's very powerful. This is Yeshua speaking to the Apostle Paul. — Acts 26:17-18—¹⁷ **I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,**¹⁸ **to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and what? An inheritance**—pay very close attention to that; they're to receive an inheritance **among those who are sanctified by faith in Me.'** (Emphasis added). Now, let that sink in. See, because this is what the covenant is; it is a promise of an inheritance.

When you bring that into focus, into view, and as we continue through the rest of the day, and you continue in your life to study this out, to focus on this, let this be put on the pedestal. Because, as I've said before, the things that are coming upon the nation, my friends, if your heads are not pointing to the sky, you're going to be taken; you're going to be taken out. Persecution is going to come, and are you going to compromise in that moment? Are you going to compromise?

I love what David says in Psalm 27:13—I would have lost heart, unless I had believed that I would see the goodness of the LORD in the land of the living. He basically gets into the fact that, unless my eyes had been on seeing the goodness of Your Kingdom, LORD, I would have fallen; I would have failed. It's an amazing passage, and we're supposed to learn a lot from that passage.

Now, to continue down this road, I want to take you to the Apocrypha. The Apocrypha is outside the canon of Scripture, outside the 66 books, but make no mistake, as Luther himself said, it has weight to those who are wise, but to the obstinate it's meaningless. It carries a lot of weight. We even find books of the Apocrypha in the Dead Sea Scrolls, sitting alongside other seforim (ספרים), alongside the books that we find in the Bible, and it was heavily read. It's been included in some versions of the Bible, as you know.

But I want to take you there for a reason, because it's going to give you a perspective, a Jewish perspective, in the first century of where the apostles were coming from. It's going to add to what we covered in Acts chapter one. It's a very powerful concept. As we go to Second Esdras, let me reiterate: this portion of the Apocrypha, this portion of Esdras, is the original Jewish work. These are not later Christian editions like 5th Ezra and 6th Ezra; those are later Christian editions. This is the original Jewish work held in regard in traditional Judaism.

2 Esdras 6:55—All this I have spoken before you, O LORD, so Ezra is crying out before the LORD because you have said that it was for us that you created this world. Think about what he just said. Ezra reminds the LORD—he calls; he does what righteous men do, which we find doing all throughout the Scripture. When you pray, you remind the LORD of who He is, His grace, His mercy, His loving kindness, and His long suffering. You remind Him of His promises. This is what righteous men do over and over again.

What is Ezra doing here? He's doing just that. LORD, because You have said it was for us that You created this world. Can you imagine? I mean, think about that. He is telling us this world was created for Israel; that's why it was created. It was created for Israel. And what about the other nations? He goes on in 2 Esdras 6:56—As for the other nations that have descended from Adam, you have said that they are nothing, and that they are like spittle, and you have compared their abundance to a drop from a bucket. Powerful. You have Israel here, and you have the rest of the nations down here—spittle; exalted, brought low.

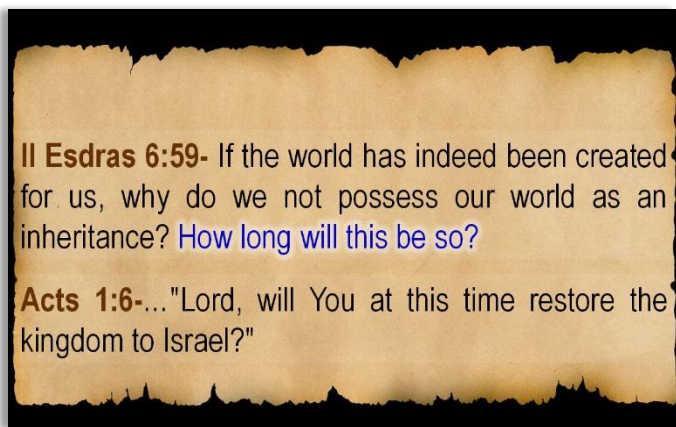
And let me take you to the Scriptures to show you what Ezra's saying is not crazy; he is right on the mark. Look at this: — Psalms 47:2-4—² For the LORD Most High is awesome; He is a great King over all the earth. ³ He will subdue the peoples under us. Who is he talking about? Israel. He is going to subdue the peoples under us. This is explicitly referring; the text is referring to Israel. The nations are going to be brought below them, and the nations under our feet. ⁴ He will choose. Isn't this interesting, the terminology we find here? It's not a coincidence. He will choose our inheritance. See, the inheritance is tied to the nation's falling, and you're going to see why in a second—our inheritance for us, the excellence of Jacob, or Israel, whom He loves. Selah. Think about that. Think about what was just said and the power of that.

Now, let me add the disclaimer that Ezra and what Scripture is saying here is not referring to Gentiles who have been grafted into Israel. This is talking about the wickedness of the nations, the wicked—the unrighteous. One thing that we realize is that all you need to do is jump on the internet today or crack open a newspaper and read the clippings coming out of Israel—the entire world is coming against her.

The nations are coming against her; it's prophetic, but here's the good news: read Psalm Chapter 47; they are going to be brought down. Israel will be exalted in its time.

Continuing on in the Apocrypha, 2 Esdras 6:57—**And now, O LORD, these nations, which are reputed to be as nothing, domineer over us and devour us.** Again, man, when you read this, I have to tell you, when I was studying and reading this, it hit me on an intimate level because it was as if it were written yesterday. Think about what happened and is happening to Israel; they're being butchered in their own land. They're being persecuted at the four corners of the earth. Christians are getting their heads chopped off all over the place; they're being beheaded. And look at what he says here: they “domineer over us and devour us.” The UN is domineering and devouring Israel. Israel is not even allowed to decide from whom and when they need to protect themselves. Nations like Iran are building nuclear arsenals for one purpose, and they've already stated it. They're open about it: to wipe Israel off the map. It's not going to happen, but this is the intent.

As you can see, I can feel this guy's heart; I can feel Ezra's heart crying out as well as obviously many Jewish and Christian believers alike can feel today. Very, very powerful. So, he's crying out and continuing on: — 2 Esdras 6:58-59—⁵⁸ **But we your people, whom you have called your firstborn only begotten, zealous for you and most dear, have been given into their hands.** ⁵⁹ **If the world has indeed been created for us.** If you had any questions about what I was saying to you before, the world was created for Israel; end of discussion. If the world has indeed been created for us, **why do we not possess our world as an inheritance?** Think about that. See, we get into the rest of God, and we start talking about the Abrahamic covenant. What is it all about? Ultimately, what is the end result? The end result is an inheritance. An inheritance of what? See, it's not just going to be a sliver of land; it's the entire world. It's the globe. And look at what he says: **How long will this be so?** (Emphasis added).



His heart is mourning, crying out to God. **How long will this be so?** Does that sound familiar? Because this is exactly what the Apostles did to Yeshua. The very same fashion. Look at what was said in Acts 1:6—**... \"LORD, will You at this time restore the kingdom to Israel?\"** This was their concern. They were crying out—this is what they were doing. Where are the promises that we were promised, that we know the prophets have spoken? The Holy Spirit has spoken through the prophets; where are these things? We want to know when.

I love what Psalm 2:7-9 says—⁷ **\"I will declare the decree: The LORD has said to Me,** this is the Father speaking to Yeshua, **'You are My Son, today I have begotten You.** ⁸ **Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.** ⁹ **You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.\"**

Remember, going back to last week, what did we cover? Revelation Chapter 11. In Revelation 11:15, the cry goes out, **\"The kingdoms of this world have become the kingdoms of our LORD and of His Mashiach, Christ ...\"** And so, as the song says, the LORD is raising an army. It is an army that is going to bust out of the Kingdom of Heaven, and the nations are going to fall before Israel; this is prophecy. This is prophetic;

take it to the bank. Put your hope in it. When you start suffering persecution, when things start, you come up against a wall; when your health starts to suffer, when whatever trials and tribulations come, call to mind Yeshua, call the hope that we are promised through Him—cling to it.

Let me further build upon this idea. I want to take you to the Book of Exodus, and there we're going to find a very deeply prophetic passage. A lot of people read it as a history lesson, but you're going to discover it is much more than a history lesson. We read the following in Exodus 15:1—**Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: "I will sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!"**

This is a song that we sing every year at Passover, at *Pesach*. I will sing unto the LORD. At times, traditional Judaism refers to this song as “The Song of the Sea,” but more commonly, it's known as “The Song of Moses.” The context in which this song is sung is vitally important; understand the context. What is the context? The context was, as the LORD took them out of Egypt, okay, by a mighty hand, despite raining down all the plagues, Israel did not have the power to leave. With God's plagues coming down, they did not have the power to leave. It was only when the lamb's blood was shed—that was the linchpin. That was the power that released Israel from bondage.

And so, they're driven out of the land, and the Egyptians follow them. They come up against the sea, and it looks as though there is no hope; all hope is lost. What they were promised isn't there, and God parts the sea. They go over on dry ground, and then the sea collapses on the Egyptians. The context is that Israel is literally watching their enemies fall with their own eyes. Think about Psalm 91:7-8—**“A thousand may fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you look, and see the reward of the wicked.”**

It's prophetic. The whole context of what's being played out in Exodus is prophetic of a much grander event, an eternal event. It's powerful when you look at that. And what do they do when this happens? They sing; they sing. You think about the resurrection of the dead in Isaiah 26:19 again. It says, **“... Awake and sing, you who dwell in dust ...”** There's a resurrection of the dead when the LORD comes back and He triumphs over death, sin, and all the enemies that have come against Israel. They wake and sing, and what do they sing? They sing the Song of Moses.

Let's go to Revelation 15:2-3—**“And I saw something like a sea of glass. This imagery is not a coincidence. The sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb ...”** Those who are delivered from the beast are doing the exact same thing that the children of Israel did when they were saved from their enemies coming out of Egypt. They sing the Song of Moses. I show you this because I want you to see, as we get into Exodus Chapter 15, this passage is much more than history; it's actually foretelling the future, and as we continue here, you're going to see just how true this is.

The Song of Moses is very lengthy, so we're going to jump ahead, and this is what we read in Exodus 15:13—**You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.** Now, when you look closely at what is being said in this passage, you'll notice there's some peculiar language that is being used, considering the historical context here. Alright? Notice, and I'll highlight this for you: **You have guided them in your strength.** Where? **To your holy habitation.** (Emphasis added).

Question: When this song was originally sung in its historical context, where were the children of Israel? They had just gotten to the other side of the sea. Were they in *Yerushalayim*? Were they even at the mountain of God, Mount Sinai—Mount Horeb? The answer to that is no and no. They were in the wilderness; that's where they were. And I'm going to tell you something: scripturally speaking, nowhere will you find anywhere in Scripture that God's holy habitation is likened to the wilderness—nowhere.

Actually, if you research this term, “holy habitation,” what you will find is that it is explicit and exclusive to the Kingdom of Heaven. So, when you read this very, very carefully, the peculiar language that's used here sends off signals, it sends off flags, that this is referring to something even more. We can have an inaugurated eschatology. We can have inaugurated experience, but there's something even greater on the undertow, and we see this through this term, holy habitation.

I'll continue on; this just keeps getting more incredible. — Exodus 15:14-15—¹⁴ “The people will hear and be afraid; sorrow will take hold of the inhabitants of Philistia. Remember that, because this is going to come in handy. The inhabitants of Philistia—this is what is sung in this song. ¹⁵ Then the chiefs of Edom will be dismayed; the mighty men of Moab, trembling will take hold of them; all the inhabitants of Canaan will melt away.

Now, on one level, was this fulfilled, an inaugurated eschatology? Was this experienced on a physical level? Absolutely. Think about Joshua Chapter 2 when the spies are having a conversation with Rahab. What does Rahab tell them? She tells them, “We are in fear and dread of you.” —Joshua 2:10— For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. They were trembling in fear. Their hearts were melting because the children of Israel, the army of Israel, were coming, and their God was leading the charge—terrifying. Just awesome.

But as we continue in the Tanakh, as we get to the prophets, they basically turn us back to this passage. They say particular things that make you go back and look at this passage a little bit closer. Let me give you an example of what I'm talking about. If we go to the prophet *Yeshayahu*, Isaiah, we read in Isaiah 14:31-32—³¹ Wail, O gate! Cry, O city! All you of, what? Philistia. Are what? Dissolved. The very thing that we read in Exodus Chapter 15, when it talked about the inhabitants of Canaan, “will melt away.” If you go in Hebrew, that's the Hebrew word “*mug* (מג).” It means to dissolve. The very same Hebrew word is used here by the prophet, in the same context, with the same terminology, of who's being destroyed, of Philistia. So wail, O gate, cry, O city, all you of Philistia are dissolved, for smoke will come from the north, and no one will be alone in his appointed times.” ³² What will they answer the messengers of the nation? That the LORD has founded Zion, and the poor of His people shall take refuge in it. (Emphasis added).

In other words, this is talking about one time. This is only talking about the future where God establishes Zion here on earth, where the New Jerusalem comes out of Heaven as John sees it. It comes out of Heaven, and He sets it down here on Earth. Very, very powerful concept. And when you start to put all these pieces of the puzzle together, then you go back and you reread this passage with a whole new light. Revelation, again, is like peeling an onion; it's incredible.

Psalms 75:2-3—² “When I choose the proper time, I will judge uprightly. ³ The earth and all its inhabitants are what? Dissolved. Again, the same Hebrew word, “*Mug*.” They're dissolved; I set up its pillars firmly. *Selah*. (Emphasis added). You know, one thing that we read about over and over again is

what happens to the heavens and the earth. According to Peter and according to the prophets, they will melt away. They will dissolve, being on fire, because God is going to purify this earth. For what purpose? That the elect may possess it. That the elect may live in the land among their God.

Let's continue now in this passage in Exodus 15:16—**Fear and dread will fall on them**; now, keep in mind this is the Song of Moses; they're singing it. They just got past the sea. "Fear and dread will fall on them **by** what? **The greatness of Your arm ...** (Emphasis added). What do you suppose this is referring to? Well, throughout Scripture, it is very clear that the arm of the LORD is the Messiah Yeshua. —Isaiah 53:1— **Who has believed our report? And to whom has the arm of the LORD been revealed?** Isaiah Chapter 53 is all about the suffering servant, our LORD. This is the arm of the LORD. —Exodus 15:16— **... they will be as still as a stone, till Your people pass over, O LORD, till the people pass over whom You have purchased.**

So here we see who's coming. Who is coming? **Fear and dread will fall on them by the greatness of Your arm.** Yeshua is coming. And when you read Revelation, it is very frightening; very frightening. — Revelation 1:7— **Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him ...** How do they respond? How are they going to respond to His coming? All you need to do is go ahead a couple of chapters to Revelation 6:16—**and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!** Terrified, trembling in fear. Why? Because of the greatness of the arm, the greatness of the LORD is going to be revealed.

Exodus 15:16— **... they will be as still as a stone ...** It's interesting when you read Isaiah 13:6-8—⁶ **Wail, for the day of the LORD is at hand! It will come as destruction from the Almighty.** ⁷ **Therefore all hands will be limp, every man's heart will melt,** ⁸ **and they will be afraid ...** They will be in total shock, unmovable. If you've ever seen people who are deathly scared of heights, you stick them up on a roof, and how do they move? They don't. Just get me down, give me a parachute, whatever. When people are struck with such fear, they cannot move, and this is what's going to happen when the arm of the LORD is revealed from Heaven, when the army is coming, when the army comes out of the Gates of Heaven.

Exodus 15:16—**... they will be as still as a stone, till Your people pass over, O LORD, till the people pass over whom You have purchased.** (Emphasis added). Whom you have purchased. Now, interestingly enough, this is the very same terminology that we find the Apostle Paul using in the New Testament, and what do you know, he utilizes it in the identical context. A context that describes Yeshua as the one who's going to save and redeem His people from their enemies. A context that calls to mind the promise of inheritance that the people are supposed to receive upon being redeemed.

Let me give you an example, and again, I could give many examples, but once will suffice. Paul says in Ephesians 1:13-14—¹³ **In Him, Yeshua, you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,** ¹⁴ **who is the guarantee of our**—what? **Inheritance.** We have an inheritance, and when the *Ruach HaKodesh* (רוח הקודש) is dwelling within your heart and you see the fruit of it, you see the fruit of this Spirit coming out from you; know this, it's a seal. It's a sign to you. You have an inheritance. You have an inheritance in the Kingdom of Heaven. Who is the guarantee of our inheritance **until the redemption of ...** Oh, here we go again. It's the same language that we just read in Exodus Chapter 15, the redemption of **the purchased possession, to the praise of His glory.** (Emphasis added). It's the same terminology.

And Paul says (1 Corinthians 6:20) we **were bought at a price**. You think about that. And this all keeps coming back. You know, we look at this, we understand what is going to happen and what is going to be given to us in the future, but what is it all coming down to? What is the focus as we go through all of this? I'm telling you, the focus is Yeshua. The rock on which we stand is Yeshua. The eyes affixed on Yeshua, being dedicated to Him, we are committed. Amen?

Continuing on in Exodus 15:17—**You will bring them in, I love this, and plant them in the mountain of Your inheritance, in the place, O LORD, which You have made for Your own dwelling, the sanctuary, O LORD, which Your hands have established.** This passage, and I'm going to tell you right up front, this passage is absolutely referring to the end of the age, a time when God gathers His elect from the four corners of the earth, and He brings them where? To His sanctuary, to the Kingdom of Heaven, that they might receive their inheritance.

Now, let me be clear, I'm not the only one who is interpreting this passage on a highly prophetic level. One of the greatest rabbinical sages to ever live in Judaism is Shlomo Yitzhaki, and he's commonly known as Rashi. I'm going to tell you, his commentaries are literally pored over to this very day. His commentaries are given such weight; there have even been comments by other rabbis saying that his commentary is indistinguishable from the Word. And it's just basically a statement that Rashi is holding true to what God is saying, and so on and so forth.



All this to say is that Rashi is highly decorated in traditional Judaism, and I'm going to tell you something. When Rashi looked at Exodus Chapter 15, when he looked at this passage, he saw it in a completely prophetic way. He himself saw that this passage actually referred to the future time when the Third Temple would be established. A time when it would literally descend out of Heaven. This is what Rashi believed: that the third temple would be built by the LORD and that it would descend out of heaven, exactly how John describes the New *Yerushalayim* coming down from Heaven to be established here on Earth.

If we take a closer look at this passage, I think you're going to realize that Rashi was onto something. Notice right at the beginning of Exodus 15:17, it says, "**You will bring them in.**" (Emphasis added). The LORD Himself will bring them in. Well, if you remember last week, and I'm not going to go through all the verses again, but in Matthew 24, Isaiah 11, and many, many others, the LORD is going to send forth His angels. And they are literally going to take us by the hand and take us into the land. They're going to separate the sheep from the goats. The angels, as you see in Matthew 13:41-42, are going to go forth and grab the wicked and cast them into the lake of fire.

Exodus 15:17 goes on to say, "**And plant them in the mountain of your inheritance.**" I asked the question, what mountain is this referring to? It's referring to one: the heavenly mountain known as Mount Zion. The dwelling place of God is, or as we would call it, the New *Yerushalayim*. Mount Zion and *Yerushalayim* are transposable terms; they're synonyms for one another. For example, Hebrews 12:22,

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels. —Isaiah 2:3— Many people shall come and say, "Come, and let us go up to the mountain of the LORD ...

Now, when you understand, when you start studying the New Testament, and this is why I tell you, friends, you need to spend time in the New Testament because there are mind-blowing revelations about the Tanakh that you may miss if you don't give yourself to the New Testament in the study of it, because things start to come to life. For example, let's just look at what we just read in Isaiah 2:3— Many people shall come and say, "Come, and let us go up to the mountain of the LORD ... It specifically says, "Let us go up to the mountain of the LORD." Now, on one level we can all say it, no matter where you're at geographically, and we see this even through the Book of Acts to prove this, but the way the disciples were, they could be north and even have to come south, and they would still say, "We're going up to Yerushalayim," because she is the exalted city of the entire earth. And so, on one level, we get that.

When you start reading the New Testament, something else starts to unfold in your understanding. When you start reading 1 Thessalonians 4, when you start reading 1 Corinthians 15, and when you read Yeshua's words in John 5 and Matthew 22, you start to see, "Oh, this is amazing." Here you have, "Come, let us go up to the mountain of the LORD." Prophetically speaking, it's the catching away of the righteous, the resurrection of the dead, where they go. Where? They go up to meet the LORD in the air. Where are they going? They're going to the Kingdom of God; they're going to Mount Zion. They hide in the chambers until the earth is renewed.

So, Isaiah 2:3-4—³... "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob, Israel; He will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, the Torah. Now look at what is happening here. If you want to question how prophetic this really is, what is happening? The Torah, the Word of the LORD, is going out of Zion; He's coming out. What do we read about in the New Testament? What do we read about in Revelation? The LORD comes out; He comes out from Zion. He comes out. The Gates of Heaven are open, and He comes out. So, out of Zion shall go forth the Torah and the word of the LORD from Jerusalem. ⁴ He shall judge between the nations ... (Emphasis added).

What happens when Yeshua comes out of Zion, as He comes out of the New Jerusalem? The Psalms are filled with this, and Isaiah is filled with this. What happens? — Isaiah 2:4— ... 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. You want to understand who judges the nations? This is prophecy; this is prophetic of what is to come. He will judge between the nations and rebuke many people.

For the true context of this, understand the last part. Something that every Jew is looking for today. Peace; total peace. Not being afraid when the sirens go off, having to hide because you've got bombs coming in. Not being scared that you're going to get stabbed while walking down the road. They're going to beat their swords into plowshares. The context of this is moving from this age into the next. It is Jacob's hand hanging onto Esau's heel. That's the context.

Let me further put this into perspective. I want to take you back to the passage we closed with last week. That is in Revelation 21:1-3—¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New

Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.

There's that statement, "I will be their God, and they shall be my people." See, the complete fulfillment of that statement is in the age to come, when the swords are beaten into plowshares, when we are given our inheritance, and greater than that is that when we dwell with the Living God who created Heaven and Earth through His son, the Messiah, Yeshua.

Think about how this is so much grander than all this garbage that we have to look at happening in this world today. Praise be to Yeshua. This is not our home. Praise be that this is not our home. This is ugly; we live in a fallen world, a world of hatred and violence: *Hamas*. There's such great violence today. And look at this beautiful promise. Put this on your refrigerator; put this in your home. Revelation 21:4—
And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." What a beautiful promise of rest, total rest.

I want to jump ahead to where John is going to give us a description of the holy city of *Yerushalayim*, and there's something very, very peculiar about it. — Revelation 21:22-23—²² But I saw no temple in it. Well, that's odd. From anything we're used to in this age, it's extremely odd that John's looking at the New Jerusalem, and what do you think he's looking for, being a Jew in the first century, a God-fearing Jew who spent his days praying and petitioning the God of Abraham, Isaac, and Jacob? The temple. And so, he's looking, and he saw no temple in it, but then he says, For the LORD God Almighty and the Lamb are its temple. ²³ The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. Now, what is the glory of God? The Lamb is its light. When Yeshua came, He said (John 8:12), "I am the light of the world." It's so powerful.

You go immediately to Genesis Chapter 1. Before there was ever a sun or a moon, what did God say? — Genesis 1:3—... Let there be a light. The revelation of who Yeshua was and what He offered the world was revealed right at the beginning. And here we are, at the end of Revelation, and what does John captivate? The light—he goes back to the light. The Lamb is its light. It's amazing.

Revelation 21:24—And the nations of those who are saved shall walk in its light; this is the beautiful hope. We are going to walk in the light of Yeshua, and we can walk in that light today; it's your decision. And the kings of the earth bring their glory and honor into it.

I want to jump ahead because this coincides with what John just saw. —Isaiah 24:23 — Then the moon will be disgraced and the sun ashamed; for the LORD of hosts will reign. Where? On Mount Zion and in Jerusalem and before His elders, gloriously.

Isaiah 60:20-21—²⁰ Your sun shall no longer go down, nor shall your moon withdraw itself; for the LORD—for the LORD, and that is *Yod, Hey, Vav, Hey* (יהוה), the tetragrammaton, Yehovah, or Yahweh—the LORD will be your everlasting light. Do you want to pick up on who Yeshua really is? You put these two things together on whether Yeshua should be prayed to or whether He should be worshiped, because John says the Lamb is its light, and here you read Isaiah, and he says Yehovah is its light. Understand, the Father and the Son; they are *echad* (אחד); they are perfectly one; they are united. And the days of your mourning shall be ended. This is the promise; our mourning is going to be ended. ²¹ Also your people shall all be righteous; they shall inherit the land forever. Did you pick up on that? What did

Isaiah say? They're going to inherit the land forever. **The branch of My planting, the work of My hands, that I may be glorified.**

Going back to Revelation, there's one more thing I want to point out before we close. — Revelation 21:25-27—²⁵ **Its gates shall not be shut at all by day (there shall be no night there).** ²⁶ **And they shall bring the glory and the honor of the nations into it.** ²⁷ **But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.** You are not getting into Mount Zion; you will not dwell with the Holy One of Israel if you are not in the Lamb's Book of Life. And nothing offensive is going to enter. Let this resonate.

If we're going to talk about the rest of God, we have to talk about what John just disclosed here. The unfaithful, those unwilling to willingly sacrifice in this life, are not going to make it. The ones who cater to the fleshly impulses are not going to make it. In Exodus 32:33, what did the LORD say to Moses back then? He said, **"And the LORD said to Moses, 'Whoever has sinned against Me, I will blot him out of My book.'**" And it's not to say that doesn't mean when you walk, you will never sin again. John tells us in his first short little epistle: — 1 John 3:7-8—⁷ **... He who practices righteousness is righteous, just as He is righteous.** ⁸ **He who sins is of the devil ...** If we do sin, we have an advocate with the Father, *Yeshua HaMashiach*, the righteous. But we don't live in sin; we don't continue. We don't sever the conscience of godly sorrow. —2 Corinthians 7:10— **For godly sorrow produces repentance leading to salvation ...**

Let me close with these three passages. Going to Deuteronomy 16:20—**You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you.** Remember what we talked about at the very beginning: God came to Abraham and said (Genesis 17:1), 'If you ... **walk before Me and be blameless,**' the covenant is conditional, then (Genesis 17:2), **'I will make, I will establish My covenant.'** We see the exact same things in here telling us we need to do justice and righteousness. We need to show each other mercy as Yeshua has shown us mercy. Amen? I love Rabbi Ed in the back; I need him to come every week. I need him to come every week. Praise the LORD.

Moving on to Psalms 37:34—**Wait on the LORD, and keep His way, and He shall exalt you to inherit the land;** so, we wait on the LORD. We keep His way; we walk in His commandments, in His righteousness. Oh, and we're going to inherit the land **when the wicked are cut off, you shall see it.** Again, that's going back to what Psalm Chapter 91 says, and that's going back to what Exodus Chapter 15 said. We are going to witness the fall of the wicked; not that that's what we're seeking. We're seeking Yeshua. We're seeking Shalom and peace, but the LORD is going to make it so because He wants to exalt those who followed Him; that's the concept.

Deuteronomy 6:17-18—¹⁷ **You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you.** 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.**

And one more, Jeremiah 3:14—**"Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.** Now, when you read Matthew Chapter 24, that's where it gets really interesting: one is taken and the other is left. This is prophetic; it's a prophetic passage, as you say: one was going to be taken from a city, two from a family.

Let's bow our heads in prayer.

[Closing prayer]

LORD Yeshua, we just cry out to You. You're the hope, the salvation of Israel. You are the hope of the nations. You're called the Hope of Israel. And there is salvation in no other. There is (Acts 4:12) **no other name given among men by which we must be saved**, but it is only the name of Yeshua *HaMashiach*. The power is in You, LORD. (Matthew 28:18) **"All authority has been given to You, LORD, in heaven and on earth.** Let that truth resonate in our hearts as we war spiritually, as we war, as we (Ephesians 6:12) **wrestle not against flesh and blood, but against principalities and powers and spiritual hosts of wickedness.** Let it resonate in our hearts of how powerful You really are. There is none like You. All will bow the knee before You, LORD.

So, we just pray, LORD, that You rain Your fire upon us, the fire of the Holy Spirit to burn off the filth, the iniquities, and our failures, for every one of us has failed You, LORD. Burn those iniquities off. Restore us; this is about the restoration of Your people, LORD. Have mercy upon Your people; restore us. And do what the prophet said You would do, LORD (Joel 2:28), **pour out Your Spirit upon all flesh** that we may bear the fruit of the Spirit; that we may bear light. That we might show the world that You live within us. And that (1 John 4:4) **He who is in us is greater than he who is in the world.** That we serve the Almighty God. And Satan, despite what a Satanist recently told me about Satan winning, is going to lose, and he is going to fall before You, LORD Yeshua.

And we confess it, and we give You glory. In the mighty name of Yeshua, we pray. Amen.