

The Sabbath and Israel, Part 2

We have been laying the foundation for the doctrinal significance of the seventh day Sabbath in God's program with Israel. We have discovered that a Sabbath is a "rest" in which no servile work is to be done. The seventh day Sabbath looks back to the Lord's rest at the creation week. We also learned that there is more than one kind of Sabbath, and those involve a rest just as the seventh day Sabbath. The final feast, the feast of tabernacles involves two Sabbaths during the eight day celebration of that feast. And finally, we saw that following the original seventh day Sabbath which followed the six days of creation by the Lord God, there was no further mention of the Sabbath until God revealed it to the people of His own creation when they received that law contract at Mt. Sinai.

Nehemiah 9:14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

No one was observing the Sabbath from the time of that original Sabbath until the time that God "made known" His holy Sabbath unto the people of Israel. Sabbath keeping, therefore, pertains to God's program with Israel. It is an important part of that program. Defiling the Sabbath brought the death penalty and that certainly underscores the importance of the Sabbath in the program with Israel.

We are not the assumers of God's program, promises or covenants with Israel. This dispensation of Gentile grace is very different from the program with Israel which was put "on hold" back in Acts 8. Sabbath keeping has no part in our program which concerns itself with the heavenly places. We are not to be occupied with the handwriting of ordinances (the law) but we are to be occupied with who God has made us to be in Christ, not only in our justified position in Christ and our sanctified position in Christ, but especially with our exalted position in Christ where the impact that we are to making is primarily in the heavenly places upon the principalities and powers there.

God's program with Israel has to do with God's plan and purpose for the earth and the Sabbath has to do with that plan. In this study we will look at why God blessed and sanctified the seventh day in connection with His purpose for the earth. In order to understand it, we need to know what God's plan and purpose for the earth is.

God created the earth and placed it in the midst of his creation and He means for the earth to be the place of His residence. He designed the earth in a specific way, duplicating the environment of heaven, with the intent of bringing His residence down to this planet.

God bringing His residence down and tabernacling among men is not a new idea, but was the very purpose for creating the earth and all that is in it in the first place.

In our last session we saw that God has spread out the heavens as a tent to dwell in and he will dwell in the midst of that tent on the earth. You can back to Isaiah 40 and review those things.

In connection with this issue, there are a couple more passages we need to examine. The first passage is in Exodus 15. In this chapter we have the song of triumph which Moses and the children of Israel sang about God bringing them out of Egypt and the grandeur of that exodus. We are going to skip to the end of the song for the purposes of this study, so we take it up in verse thirteen.

*Exodus 15:13 Thou in thy mercy hast led forth the people which thou hast redeemed: **thou hast guided them in thy strength unto thy holy habitation.***

Moses has an understanding of God's plan and purpose with Israel and this passage is important to that understanding. As we go through this, please remember that God's plan and purpose for the earth is to make it His holy habitation. In fact, God's habitation will not only be on the earth but will be centered at a particular location on the earth. This is exactly what we just read in Exodus 15:13.

You see that God's plan and purpose with Israel is linked to his design and purpose for the earth. In God's covenant with Abraham, God declares that He will accomplish through him and his seed. Moses understands this and in view of the fact that God has delivered them from the "iron furnace" of Egypt and from satanic captivity, and has brought them unto Himself, the issue now is the repossession of the earth.

They are to now go into a land which was promised to Abraham and his seed, which is the land that contained the beams of God's chambers which were laid back on the first day of creation. Moses understands that this promised land is the land of God's holy habitation. God sanctified this land and set it apart for Himself and Moses knows it. And he also knows that what God is doing is guiding them to His holy habitation.

There are some enemies in that land which are being used by the adversary to hold on to his usurped possession of the earth. Exodus 15:14 speaks of this fact that in place God calls "His holy habitation" there are some inhabitants already there.

*Exodus 15:14 The people shall hear, and be afraid: sorrow shall take hold on **the inhabitants of Palestina.***

Notice that the verse tells us that God has done something to make them afraid and make them sorrowful. God put His power on display in Egypt and demonstrated that He can deal with the adversary and overcome him. Moses shows us that he is aware of this as he writes verse 15.

*Exodus 15:15 Then the dukes of Edom shall be **amazed**; the mighty men of Moab, **trembling** shall take hold upon them; all the inhabitants of Canaan shall **melt away**. 16 **Fear and dread***

shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

Moses is about to describe this land in three specific ways in the following verse. As we read it, pay careful attention to what he said.

*Exodus 15:17 Thou shalt bring them in, and plant them in **the mountain of thine inheritance**, in the place, O LORD, which thou hast made for thee **to dwell in**, in the **Sanctuary**, O Lord, which thy hands have established. 18 The LORD shall reign for ever and ever.*

From this we know that God has a mountain of His own inheritance on this earth. Look at the first part of the verse. God is going to plant the people in the “mountain of thine inheritance.”

The second description is “the place...thou has made for thee to dwell in.” As we said earlier, God is going to dwell on the earth, but He has a particular place on the earth where He means to dwell.

Now remember that this is a song that is being sung to the Lord.

Exodus 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

In this song, they are acknowledging to the Lord that they understand the things which have been taking place.

It is true that the building of God’s residence never did come down and we will talk about that in more detail later on in this study. But the point is the “place” for that building was laid.

The third description Moses makes is in the last part of Exodus 15:17 where he says “in the Sanctuary...which thy hands have established.”

There is a particular mountain, a particular place for God to dwell in, and a particular “place within the place” called the Sanctuary, which God has established by His own hands. Notice the Sanctuary is capitalized which indicates a special “apartness” or “holiness” to it. Moses is careful to say that God’s hands are what shaped it and made it what it was supposed to be.

So God creates the heavens and intends to dwell in the midst of His creation. In the heavens he makes the earth which is the “world” in which God intends to dwell. On the earth, there is a land where God will put His residence. Originally that was called Eden and that is the identical area of the land grant promised to Abraham and his seed. Within that land there is a special “spot” where God means to place His Sanctuary which is the place where the “garden” was planted “eastward in Eden.”

When we understand this issue then it sheds light on other things that we read about in the Bible. For example, in the 5th Cycle of punishment when God is going leaves the land and allows the nation to be taken captive out of that land, and as He took down the hedge that allowed the adversary to come in, Isaiah used this terminology that says he comes in to “fill the breadth of thy land, O Immanuel.”

*Isaiah 8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of **thy land, O Immanuel.***

Isaiah knows to whom the land belongs. The earth belongs to the Lord, as He is the creator of it. On the earth, there is a piece of real estate that is marked out with boundaries fixed. Inside of that there is a place for His Sanctuary that has a special “set apartness” to it where God’s residence will eventually be set up. From there God will tabernacle among the people.

In Jeremiah 25, the prophet is being instructed as to things that will transpire in the day of wrath. Under special consideration is the avenging of God’s cause with Israel upon the nations that have followed the satanic policy of evil against Israel. A cup of indignation is given to them that brings together in one place so that the Lord may destroy them all at the same time. When the Lord does this, He travels from one place where He presently dwells to another place where He will dwell and I want you to notice that He calls them both “His habitation.”

*Jeremiah 25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.³⁰ Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice **from his holy habitation**; he shall mightily roar **upon his habitation**; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.*

There is a place in the third heaven that God calls “His habitation” and there is another place, on the earth, that God calls “His habitation.” The later being the place God has chosen to dwell when He transfers His residence from the third heaven.

Now we can take the things that we have covered and apply it to the doctrinal function of the seventh day Sabbath in God’s program with Israel. Let’s turn to Exodus 20. If we are to understand what the Sabbath is about in God’s program with Israel, you have to go back to the original Sabbath. When God establishes the Sabbath with Israel, it commemorates the original Sabbath back following the days of creation.

When something commemorates something, it preserves the memory of it and provides for further education regarding that which is remembered. Israel’s seventh day Sabbath is linked to the original seventh day Sabbath. As Israel observes the Sabbath, they are supposed to remember what the original Sabbath was about. And the original Sabbath took place in conjunction with God’s plan and purpose for the earth.

Exodus 20:8 Remember the sabbath day, to keep it holy. ⁹ Six days shalt thou labour, and do all thy work: ¹⁰ But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: ¹¹ For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Here God tells Israel to keep the Sabbath and not to do any work on that day and in verse eleven He tells them why. They are to keep the Sabbath because of something that took place back at the creation. If you think about Israel's calendar, it is nothing but a repetition of the same thing over and over; six days followed by a Sabbath, over and over and over. Every week on Israel's calendar was to remind them of something pertaining to the original week. The reason is because God's plan and purpose with the nation, and the reason for their creation in the first place, is to provide for the means of achieving his original purpose in creating the earth.

To get going on this, we go first to Genesis 2. Here we will be looking at the original Sabbath. The first six days of creation have God taking the earth which is without form and void and making it into the form that He wanted and populating it.

Genesis 2:4-25 returns to describe in detail the things concerning the sixth day and further define the place of the garden in the overall place called Eden. But at the beginning of the chapter, we see what happened on the seventh day.

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

We see in the first two verses that God ended his work and rested on the seventh day. In verse three, we see that God does something. He blessed the seventh day and sanctified it. Why does God do that? The answer is in the verse; "because that in it he had rested from all His work."

What I need us to understand is what God is doing when He blesses the day and the significance of Him sanctifying it. Those two things are critical to understand. When you bless something, it means you speak well of it and the reason for speaking well of it has to do with the context in which it has occurred.

So what did God "speak well of" or what did God say when He blessed the seventh day? It makes sense that God would speak well of all this when you understand what God had in mind when He created all this.

When the Bible says that God finished creating the heavens and the earth and the host of them, what was the purpose in creating them in the first place? It wasn't "busy work" for God. Unlike

Sir Edmund Hillary who, when asked why he climbed Mt. Everest replied, “Because it is there,” unlike that, God has a supreme purpose for creating the heavens and the earth. God created the heavens and the earth, He fashioned the earth and its atmosphere, He sculpted the features of the earth and all the other things that were done for the purpose of preparing the place for His residence to come down.

So when He is finished with that, the natural thing to do is to speak well of it; bless it! Everything was ready to bring the city of God down from the third heaven to the earth. That is the blessing; “everything is finished and ready for me to bring my residence down to dwell on the earth in midst of my creation!” The planet was fashioned, the mountain of his inheritance was there, the land was contoured just so, Adam is created and everything is ready.

Now the verse also says that God sanctified the seventh day. In sanctifying it, God makes a declaration as to when it would be that He would bring that residence down. It did not come down during the days of creation and it doesn’t come down on the seventh day, but in that God sanctified it, He indicates when He intends to bring that city down to the earth.

When God sanctifies a thing, it means that He has set it apart. But it is more than just that; it means that God has set a thing apart for Himself so that it might function in accordance with its designed and intended use. God “set apart” the seventh day. That seventh day has a use, or purpose. And that purpose goes beyond Him simply resting. The issue is that on the next seventh day, God will bring His residence down from the third heaven.

God intends to bring His residence down to the earth on the second Sabbath after the first one. Satan knows this is the design and plan that God intends to carry out and so he must usurp possession of the heavens and the earth before God’s city comes down. Of course, God’s residence did not come down on that second Sabbath. When you get into Genesis 3, you are in one of the days following the seventh day. The Bible doesn’t say which day it is, but it is not impossible to discern which day it was. But that is not our study right now.

There is a reason why God determines to wait until the second Sabbath, after the first, to bring his residence down, but that is a different study. What is important to notice now is that Satan understands that he must move quickly to gain possession of the heavens and the earth before God brings that city down to the earth. What else is important is to notice the way the second Sabbath is presented as “the second Sabbath after the first.” This is important as you will see. In Israel’s calendar there is a special time when a ‘second Sabbath after the first,’ becomes an issue. We’ll get to that soon, but I want you to know that there is a reason for calling it “the second Sabbath after the first.”

Now let’s go to Matthew 25 to look at a passage that indicates that everything was prepared from the foundation of the world for God to bring his residence down to the earth. Now for the context, in Matthew 24, the Lord is speaking shortly before He goes to the Cross. The dispensation of grace is still a secret. God’s program with Israel is entering its climactic stage.

He is going to the Cross and he be rejected. He talks about a time of mercy and forbearance will be given to Israel. Just as Stephen sees in Acts 7, the Lord is no longer seated at the right hand of the Father, but he is standing to have his day of wrath. He will return at the end of that time to bring in the “times of refreshing” and establish his kingdom. Then will come the “restitution of all things” which was spoken of by the prophets in which God will restore everything back to what it was originally intended. Jesus is giving the apostles an outline of doctrinal issues in connection with going through the day of wrath and seeing the abomination of desolation and the sun, moon and stars going dark. Then he returns and establishes the kingdom. In Matthew 25, he speaks of the judgment of the nations that will take place after he returns.

We are going to look at some things in connection with that and especially in verse 34.

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

It is worth saying that when the “throne of his glory” is here, then his residence is here. So when the Lord has the judgment of the nations, his city has already come down from the third heaven.

Matthew 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Do you recall that song back in Exodus 15? Verse eighteen said that the Lord will reign for ever and ever. The Lord will have repossessed his earth back from the usurper. He will inhabit the mountain of his inheritance. He has brought his residence down and he is in the place he has chosen to dwell in. The Sanctuary that his hands have established is there. He is in his holy habitation. He is reigning as King of kings. Well that is where we are in Matthew 25: 34. So look what the Lord says to these nations.

Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

The Father speaks well of these (blessed of my Father) and why the Father speaks well of them is revealed later on in the chapter. These nations are given something in connection with that blessing; they “inherit” the kingdom prepared “for you from the foundation of the world.”

When the Lord tells these Gentiles, who are “righteous” in view of their treatment of the remnant during the Tribulation, they have the right to inherit the kingdom, the Lord says that the kingdom was prepared for them from the foundation of the world.

If something is prepared, then everything that needs to be done in order for it to come to pass has been done. Did you get that? The Lord says that kingdom has been “prepared” for them from

the foundation of the world. That is to say, everything that needed to be done in order to accomplish it was done from the foundation of the world! That is what happened on the six days of creation. Everything that was needed in order for his residence to come down and for God to dwell in the midst of His creation was accomplished (prepared) in those six days. So God blessed the seventh day.

The first Sabbath is this one, and the second Sabbath is the one out there after the Second Advent of the Lord Jesus.

Now think about it, if the Lord's residence had come down on that second Sabbath you could slide the second Sabbath down the timeline to seven days after the first Sabbath and all the stuff between would not have taken place. You would have only had seven days between the two Sabbaths.

What we are focusing on is that everything was prepared from the foundation of the world but the scheduled coming of God's residence on the second Sabbath did not take place because of the action of the usurper and the cooperation of Adam and his wife. When Satan got Adam to sin, he became the usurper/possessor of the earth. And then Satan made the earth his place of residence.

We turn to Job 1 for our next reference. We will only mention a few verses here but think about their connection with the events of Genesis 3.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. 7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

The angels coming to present themselves before the Lord is an event that happens on a regular basis. The place where it takes place is the mount of the congregation on the sides of the north. Satan also has to attend this and notice where he comes from; the earth.

That response represents the "gesture of possession." That "walking up and down" in the earth represents his possession of the earth. This is what God has Abraham do in Genesis 13 when He gives the land to Abraham.

*Genesis 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 **Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.***

That gesture of possession is what Satan is doing in the earth and his reply to the Lord is sarcastic since it emphasizes his usurper possession of the earth.

This is the way this thing goes every time the angels come to present themselves before the Lord.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. 2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Now let's go to Isaiah 14. The context is the day when the Lord has destroyed the satanic plan of evil and Satan is about to be cast into the sides of the pit. The remnant of Israel is going to stand and take up a proverb against him and look at what they say in verse twelve. They remind him of what he said and that it did not come to pass.

*Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; **I will be like the most High.** 15 Yet thou shalt be brought down to hell, to the sides of the pit.*

The “most High” is a title that indicates possessor of heaven and earth. This is defined for you back in the book of Genesis.

*Genesis 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of **the most high God, possessor of heaven and earth**: 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, **the most high God, the possessor of heaven and earth**,*

That is what Satan wanted to be; the possessor of heaven and earth when he says “I will be like the most high.” We need to go over to Isaiah 27 where we will see that there is a particular place on the earth where Satan has chosen to live. The Lord is going to deal with him at that very place.

Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

The “sea” is the Red Sea and that is the chosen place of the dragon’s residence on the earth. The fact of Adam’s sin and Satan’s usurped possession of the earth put the activity of the second Sabbath on hold. It did not cancel it, but postponed it until God deals with the usurper.

Israel and the Sabbath – Session 4

To get started, we go to Genesis 12. As you turn to it, please remember that God’s plan was to bring His residence down on the second Sabbath after the first. Also remember that Satan acted quickly in usurping possession of the earth by getting Adam and Eve to sin and by that disobedience, they aligned themselves with the adversary and cooperated with his plan of evil.

Beginning in Genesis 3 and onward, what we see mostly is Satan’s activities but very little from God. It is as though God is on the defensive. When you review Genesis 3-11, you see Satan on the offensive.

What you see are four major things accomplished by the adversary as he charts his course for this world and the world follows it. These four are:

- Adam sins
- Cain kills Abel
- Sons of God corrupt mankind
- Tower of Babel

God’s responses to these four are four judgments:

- Adam sins – God drives him from the garden
- Cain kills Abel – God drives him away and sets a mark upon him
- Sons of God corrupt mankind – God sends the flood
- Tower of Babel – God confuses the languages and scatters the people

When you get to Genesis 12, we see God finally going on the offensive. In this chapter God makes a covenant with one man and promises to make of him a great nation through whom the nations of the earth will be blessed. This is about the first time that the word blessing has been used since the blessing of the creation.

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

What is happening in this Abrahamic Covenant is God's plan for dealing with the Devil, destroying the plan of evil, possessing the earth to Himself and accomplish what He originally designed to do when he created the heavens and the earth.

Notice in the passage we just cited that Abram is being disassociated from everything he has ever been attached to. He is to leave his country, his kindred, his father's house and his land. This is his lineage and his citizenship and things like that. God is going to give to him a land that God has already staked out for Himself. He is going to create a nation for Himself and He will place them in the original land area of Eden. The place of the garden is there, the mountain of the Lord's inheritance is there and God is going to take that land back from Satan and put His nation there. And finally God will set up His kingdom and place His residence in that land and rule forever.

It is through this man, Abram, and his seed that God will destroy Satan's plan of evil, repossess the earth and carry out His original plan and purpose for the earth. Put in shorthand form, God is going to accomplish through Israel what He originally intended to accomplish on the second Sabbath following the first Sabbath. In accordance with that, in dealing with Israel and in His program with Israel, God has given to Israel a calendar in which a seventh day Sabbath observance happens weekly. By doing this God means for Israel to remember what His original plan and purpose for the earth was. They work for six days just like God labored six days in creation. On the seventh day they rest from their labors just like God rested on the seventh day from his labors. Just as that first Sabbath was holy to the LORD, so the weekly Sabbath was to be holy to the nation. This is to remind them of who they are in God's plan and purpose and their part in God repossessing the earth.

There is also on their calendar a festival which contains two Sabbaths and these two Sabbaths commemorate the "second Sabbath following the first Sabbath" back at creation. It is a celebration that pictures in detail God's original intentions.

Now go to Genesis 13. After God brings Abram into the land, He confirms His promise by covenant. God promises to make them a great nation and that is not just talking about being great in number. It involves more than that. In Daniel 7-8 you see that it involves the greatness of the kingdom. What makes them great is that the LORD dwells among them in their land. God's residence is in their land!

In Genesis 13, Abraham exercises the "gesture of possession" that Satan has been doing and flaunting before the Lord.

Genesis 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and

*eastward, and westward: 15 For all the land which thou seest, **to thee will I give it**, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, **walk through the land** in the length of it and in the breadth of it; for I will give it unto thee. 18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.*

With this, God is now on the offensive as He proclaims this land to be His. He gives it to Abraham (God's man) and God tells Abraham to walk through it. Israel is the means by which God will fulfill the second Sabbath after the first. That is the kingdom is called the Lord's rest because it is the second Sabbath after the first. This is what it is called in Hebrews 3-4.

Hebrews 3:9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I swore in my wrath, They shall not enter into my rest.)

Hebrews 4: 1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Hebrews 4 is teaching the remnant about the second Sabbath after the first.

We now go to Genesis 32 where we will see the very name "Israel" designates what God's plan and purpose are about. Two great events take place in the life of Jacob that have to do with the covenant God made with Abraham. The first is where Jacob wrestles with the angel and God confirms to Jacob the things that were promised to his father Isaac and his grandfather Abraham. At that time, God caused Jacob to understand some things regarding His connected plans for the nation and for the earth.

*Genesis 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, Jacob. 28 And he said, **Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men**, and hast prevailed.*

Why is his name changed to Israel? Why that name? It is because the name carries meaning that is connected to God's purpose. Israel means "God's ruler," "God's prince," or "One with whom God rules." By this name, the power vested in God to rule on this earth is being given to Jacob and his seed. God is doing this in connection with His original plan to rule and reign on the earth and set up His residence here. The nation of Israel would exercise God's rulership over the earth.

The next great event in the life of Jacob is actually the one that took place first. We see it in Genesis 28. This event concerns Jacob's dream when he saw the angels of God ascending and descending on a ladder that reached from earth to heaven.

*Genesis 28:10 And Jacob went out from Beersheba, and went toward Haran. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 16 And Jacob awaked out of his sleep, and he said, Surely **the LORD is in this place**; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! **this is none other but the house of God, and this is the gate of heaven.** 19 And he called the name of that place **Bethel**: but the name of that city was called Luz at the first.*

The development of the nation begins in earnest with Jacob. Again God causes Jacob to understand some things regarding His plan and purpose. This dream allowed Jacob to comprehend exactly what the Abrahamic covenant provided for. What God is showing Jacob is that the land given to him and his seed is the land where God Himself will dwell on the earth. The kingdom of heaven is going to be established in this land!

That is why Jacob calls it Bethel; the "house of God." By establishing his "house" here, God will be establishing His kingdom as well.

Notice also that Jacob says it is the "gate of heaven." In the Bible, the "gate" is often an expression of governmental power. You can see this demonstrated in Genesis 19 and Ruth 4. This is what is being spoken of when God tells Abraham that his seed would possess the "gate of his enemies."

Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

So the "gate of heaven" with the angels ascending and descending back and forth from heaven to earth, represents God's government being carried out from his residence on the earth. When Jacob understood this, he proclaims this spot to be the "house of God" and the "gate of heaven." It is to be God's residence and the central place of his government.

If there is any doubt as to the correct meaning of the angels ascending and descending along the ladder, let the reader remember what was said by the Lord Jesus to Nathaniel upon his confession that Jesus was the “King of Israel.” The Lord refers to the fulfillment of Jacob’s dream when the kingdom and the King will be in the land.

For the reference we go to John 1. The context is the nearness of the kingdom’s establishment and the instructions that the Lord is giving to His disciples.

*John 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; **thou art the King of Israel.***

Upon that declaration, see what the Lord said to Nathaniel. He referred to Jacob’s vision and that fact that Nathaniel would see it!

*John 1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, **Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.***

That is just what Jacob saw! Nathaniel is going to see that government work being carried out from the earth. In the two issues with Jacob, God educated him with regard to His original design and purpose for the earth and God’s purpose with Israel and the connection between them.

Now we go to Exodus 19 where we will see God’s plan and purpose with Israel.

*Exodus 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 **Ye have seen what I did unto the Egyptians**, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And **ye shall be unto me a kingdom of priests, and an holy nation.** These are the words which thou shalt speak unto the children of Israel.*

In connection with God saying that “all the earth is mine,” God destroyed the Egyptians and the Adversary. We can’t go into all the verses for it, but God has brought Israel across the Red Sea on dry ground right over the stronghold of the adversary. If you need further insight on this amazing event, I would point you to the study in MBI’s Level One course in the school of Theology, *The Power of the Crucifixion*.

God intends for them to take back the territory where He will set up His holy habitation. In His kingdom they will function as the “kingdom of priests and an holy nation.” The nation of Israel will do what Adam was supposed to do when he was the monarch of the earth; subdue the earth. I know we don’t actually think of Adam having to do that, but that is what the Bible says he was to do. And that gives us insight into what the garden was supposed to be for him.

*Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and **subdue it: and have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

In like manner in the kingdom, Israel is going to subdue the earth and bring it under God’s dominion and that is their job as a holy nation and kingdom of priests.

Now we go to Nehemiah 9 where we are shown what an Israelite is supposed to realize when God made known to them his holy Sabbath.

*Nehemiah 9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: 14 And **madest known unto them thy holy sabbath**, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:*

Keep in your mind that from the time of that first Sabbath until God made it known to them, no one practiced or knew about the Sabbath. The seventh day Sabbath also functions as a shadow in view of the second Sabbath after the first will come to pass.

*Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days**: 17 **Which are a shadow of things to come; but the body is of Christ.***

At the end of Israel’s calendar, they commemorate the original design and purpose for the earth and they also tag on the second Sabbath after the first, completing what God intended to do back at the foundation of the world. Let’s take a look at that in Leviticus 23.

As we do this, we need to do some things with Israel’s calendar. Remember back in the first lesson we demonstrated that there was more than one kind of Sabbath. There is the seventh day Sabbath and then there were Sabbaths in connection with the various feast days that are placed on Israel’s calendar. They are all connected in that when you put them all together, they are like pieces of a puzzle assembled to reveal a picture.

Also you need to have in your mind that what the weekly Sabbath does in God’s program with Israel is that it reminds Israel of that first creation week with six days of labor to create the earth in accordance with His plan and purpose which is the putting of His residence in the midst of His creation. It also includes the seventh day rest which was sanctified and blessed and declared that

everything was finished and ready for His holy habitation to come down from the third heaven to the earth on the second Sabbath following the first.

They are also reminded that sin has entered the world and the fulfillment of the second Sabbath was put on hold. They are also to know that they are the means for reconciling all that back to God's original plan, they are the means by which God will deal with the adversary and God will operate to make them fit to function in accordance with the second Sabbath activities.

The feasts on Israel's calendar, which also contain Sabbaths, are signs between God and Israel concerning what it will take for Him to sanctify Israel and make them fit to be utilized in His plan and purpose.

*Exodus 31:12 And the LORD spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: **for it is a sign between me and you** throughout your generations; **that ye may know that I am the LORD that doth sanctify you.***

As the calendar for Israel is laid out, it is not until they go all the way through the entire calendar, and all the aspects of God's Jehovah-ness and grace have been put into effect for Israel, and they are sanctified before Him, that He will be able to fulfill the second Sabbath after the first.

Each of the seven feasts are associated with one of God's compound names. These feasts contain what God calls "my Sabbaths."

Passover is the first and Tabernacles is the last. Jireh through Shammah.

Historically the Cross is Jehovah-Jireh. Historically Jehovah-Shammah will take place at the Millennium. In their calendar they are foreshadowing all the things done for them from the Cross to Millennium. At the end of the calendar when they celebrate the final feast foreshadowing God coming to dwell among them. That final feast typifies the second Sabbath following the first.

Leviticus 23:33 And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

We are going to pause here and look at a passage that shows us that tabernacles is the feast that foreshadows when the Lord is King of all the earth. We go to Zechariah 14 where we will see the Gentiles also will be keeping the feast of tabernacles in the kingdom.

*Zechariah 14:9 And **the LORD shall be king over all the earth:** in that day shall there be one LORD, and his name one. 16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and **to keep the feast of tabernacles.***

Everyone keeps the feast of tabernacles on a yearly basis to celebrate the fact that the Lord is the king of the whole earth. Now getting back to Israel's calendar, when everything has been accomplished on the behalf of Israel by the Lord, she will have been sanctified. When she is, the last feast takes place and it replicates the second Sabbath after the first with a week-long celebration.

*Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on **the first day shall be a sabbath**, and on **the eighth day shall be a sabbath**. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.*

The feast replicates the second Sabbath after the first since that was what was to originally take place at the creation of the world and at that time it will have come to pass.

Let's finish by turning to Luke 6. You can fish out all the details yourself but I only mention it here for those of you who will go on and study it out for yourself.

Luke 6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

He is Lord of the Sabbath and this is the "second Sabbath after the first."

Lev. 23 says to leave the gleanings for the poor to get. Jesus and his disciples are going through the corn like that, as the poor. When the harvest is over then they can do this. The point being, "when the harvest is over." Get it?