

The Hebrews Series - Message 29 - The Eternal Sabbath

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Date: 20 January 2016

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[0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. Hebrews chapter 4, reading from verse 1. Therefore, since the promise remains of entering his rest, let us fear, lest any of us seem to have come short of it.

For indeed the gospel was preached to us as well as unto them, but the word which they had did not profit them, not being mixed with faith in those who heard it.

For we who have believed do enter that rest, as he has said. So I swore in my wrath, they shall not enter my rest.

Although the works are finished from the foundation of the world, for he has spoken in a certain place of a seventh day in this way, and God rested on the seventh day from all his works.

[1 : 14] And again, in this place, they shall not enter my rest. Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience.

Again, he designated a certain day, saying in David, today, after such a long time as it has been said, today, if you will hear his voice, do not harden your hearts.

For if Joshua had given them rest, then he would not afterward have spoken of another day. There remains therefore a rest for the people of God.

For he who has entered his rest has himself also ceased from his works, as God did from his.

Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. Amen.

[2 : 21] Amen. I spoke last week about how practically you can safely jump from this chapter 3, verse 6, straight to chapter 4, verse 7, 8, particularly verse 9.

So chapter 4, verse 7 says that he designated a day, saying in David, today, after such a long time, today, if you hear his voice, do not harden your heart. Verse 8 says that for Yeshua.

Now, that word, Joshua, those of you who have good Bibles, you may see an italics around it or a number near it. And when you check the reference of what the number is saying, the verse 8, it says Jesus.

The word Jesus and Joshua practically is the same, but in the Greek original, it's raised Yeshua.

Okay. But it's referring to Joshua in the Old Testament, who took them into the promised land, but they didn't get the rest.

So he's talking about Joshua, but some of your translations, it may even use Jesus or Yeshua. How many of you identify what I'm saying? Yeah. So you see, he says the same as Joshua.

[3 : 35] Okay. Praise the Lord. Now, he says that after a long time in the Hebrew chapter 3, verse 6, he says that since we are the house of God, remember I taught you about how the house of God is not a building, but the house of God is the people.

All right. The house of God is not a building. The house of God is the people. God has always sought for himself a people. But isn't it interesting he calls it the house of God?

Think about it. God's house. Why does he need a house? Because he needs an address, obviously. God needs to have an address.

But his address is in heaven. He says his address, no, he wants an address on earth. Very interesting. That's where this whole thing is going. It's a house thing. There's something called the governing principle of the scripture.

Let's all say that together. The governing principle of the scripture. Say it again. The governing principle of the scripture. You won't know what it means until I explain it. The governing principle of the scriptures is like when you are trying to read any legal document or reading a document, you must understand.

[4 : 56] So sometimes when you are about to do a contract, you treat the landlord and it. It tells you that anytime you see this, it means this. So now anytime they say the tenant, you know. It's a governing principle.

It's a governing principle. When you are reading the document, it helps you to know anytime that is referred. This whole document is about Charles and Frank.

The document is a deed. It's all between two people. Two parties. So all that, anytime there's a dilapidation, you have to fix it.

All those things are still between two people. It's the governing principle. And so to understand the governing principle of the Bible, it's necessary you have to know what the Bible starts talking about. So the governing principle of the Bible, you can pick it in the first and second, first two chapters of the Bible. It tells you the governing principle. And the last two chapters of the Bible, the first two chapters of the Bible and the last two chapters of the Bible.

[5 : 51] If you read it very carefully, you will end up finding out what this whole Bible is about. And this whole Bible is about house, God's house. A place God was, he wants a place for himself.

So his interest is to create a place where he can be. So then when Bible said, and God rested, which I've been explaining, and God rested, that should inform you why he rested.

As I said, not because he was tired, but anytime you see God resting, it's always three words must come to mind. Number one word connected to God's rest, all right?

Number one word is expression. Expression, satisfaction, rest. Expression, satisfaction, rest. Let's all say that together. Expression, satisfaction.

One more time, please. Expression, satisfaction, rest. So what are these words? God has always wanted a place where he can express himself. Container, vessels he can express himself through.

[6 : 54] So once he finds the vessel, he's satisfied, then he rests. So he created so many things before he created man. After he created man, he took the soul of the earth, okay, the dust of the earth, took it, molded it, and then put himself, breathed into it.

So he molded it, earth, an image. Created it in his own image and his likeness. Why? So that now, that can be a point of contact for him to be able to express himself on this earth.

So God has been seeking means to express himself on earth. That is why when the tabernacle was built, his glory filled the place. Because he's looking for a place where he can fill.

And from before the tabernacle was built, God didn't actually have anywhere on earth. Where you can say, you can say, this is where God is. Yes, God identified himself with a place. That is why he called the people of Israel.

They were in slavery. But in Egypt, watch this. He sent Moses, go and tell Pharaoh, let my people go, that they may worship me. And when they landed, they had to build a tabernacle for a place where God can now express himself through his people.

[8 : 06] So the people became his expression on earth. That is why every other group of people didn't matter to him. He just needed his people. Then he can express.

If he was to help earth, he needed a place of reference. That's why Jacob, when Jacob had an encounter with God in Genesis chapter 28, verse 16, he woke up.

He said, God was here. I didn't know. And then he built an altar there. And you remember the dream from verse 12, Jacob, Genesis chapter 20 from verse 12. He slept and he saw a ladder connecting heaven and earth.

And angels ascending and descending. And angels of God were ascending and descending on it. And then when he woke up, the next verse, quickly, let's move forward.

And behold, the Lord stood above it and the Lord spoke to him. So go to verse 14. That's the one I'm looking for. Verse 14 says, all right, all your descendants, all right. Verse 15, quickly.

[9 : 04] Verse 15, behold, I'm with you. Verse 16, and he woke up. He says that God was here. I didn't know. Surely, this is not under. Surely, it is. Surely, the Lord was here.

I didn't know. Verse 17, look at it. And then he said that this is not under place. I was afraid. How awesome is this place? This is not under place, but the house of God. And it is the gate of heaven. Next week, I'll speak a bit more about the house of God and the gate of heaven.

When he says, let us come boldly before the throne of grace. You, are you supposed to go to heaven? Come boldly before the throne of grace. Hebrews chapter 4, verse 14. How do you come? So where is the throne?

How are we going? The gate of heaven. I'm going to show you how the gate of heaven is inside you. But let's go. Put that on the screen. He saw the angels ascending and descending.

And he said, this is not by the house of God. All right. God was showing Jacob something. Jacob was a very significant person. He was showing. So that when God revealed himself to Jacob, when Jacob had that experience, he knew that this was the house of God.

[10:08] Okay. Okay. So God has always desired to have a house. Now, when we talk about a house, not like a place to go and sleep in, but a place for his expression. That's why the church is so important on earth.

We are the means through which God can express himself. So when, that's why God called Canaan land rest.

Adam was a, watch this, I like this. Adam was a picture of the rest of God. So when God created Adam, he rested. That was a picture of the rest of God.

It wasn't the actual rest. When I say, it's a picture. The picture was representing an original image. It was a rest in time. And then they entered the Canaan land, which was also a type of rest. God had rest when he created Adam. Why? Because he's found a place. He's found a means through which he can express himself.

[11:12] God has always been wanting to express himself and have dominion. That's why I said, let's create Adam in our image and our likeness and let them have dominion. That's God's agenda.

A governing principle of the scripture. When you check, it's all about God expressing himself to have dominion. And then Adam lost it. And God called Abraham.

And it started working. So Abraham, Isaac, and Jacob is all represented by Abraham. God called Abraham. God called Abraham to raise himself a people on this earth so that they can enter the Canaan and build a tabernacle, which was also a type of rest.

It's a type of rest. But it wasn't the actual rest. Until he created the grounds that he, God himself, can now take on the human nature and come among human beings to become the rest that he's always looking for.

So Jesus Christ, when he was walking on earth, it was actually God. Now he's expressing himself. God took the human flesh to express himself.

[12:16] But he came himself in the sun. So when Jesus was walking on earth, it was actually God. Bible, Emmanuel, God with us. God walking on earth.

But so that was the, watch this, that was the actual rest. That was not an image or a picture or a tab. Jesus Christ on earth was God now has found for himself true rest.

But watch this. That was not the full rest because it was the seed for his rest now, the actual rest to happen. Am I going to come? And Jesus Christ died through his death, burial, and resurrection. Releases himself into you and I. So that all of us become the corporate body of Christ. So as I said, the actual rest, watch this. The actual rest, everything you saw in the Old Testament was figurative. What is in the New Testament, the church age, is the actual rest. Now, the actual rest also has three stages. It's growing. So the actual rest, we have the church age, which we are in now.

[13:25] How many of us are born again? We are in the rest of God. Come unto me and I'll give you rest. So once you are in Christ, you are in the rest of God. The next stage is the millennial rest.

Okay, the kingdom rest. The millennial rest. What's the millennial rest? I'll explain what it means.

The first coming of Christ started something which cannot be completed until his second coming. Christ has to come twice. The first one was to start a process, the church. The second one was to now gather the people, the harvest.

Those who have allowed Christ to grow in them. They've worked in Christ. And he gave us, we have six different type of materials you can build with.

Right. Three of them are good. Three are bad. You can only build with one. You can't combine them. According to 1 Corinthians 3, verse 12.

[14:27] You can only build with one. As I explained, I spoke about extensively last week. You can only build with one. You are either building with gold or silver, two, or precious stone, three, or wood, four, or hay, five, or straw, six.

If you build with wood, hay, and straw, fire will burn it. If you build with gold, silver, or precious stone, it will not be burned by fire.

Fire just refines it. And you enter the rest of God. You enter the glory of God. Now, watch this. I have to, because of the kind of message I teach on, it is necessary because of its theological nature for someone to have a better understanding about certain things when it comes to theology or when it comes to Christian doctrine.

I know, I normally don't speak too much about it, but I have to, to a certain extent. I know some of you have heard about once saved, forever saved.

I've mentioned one or two times, and I don't intend to go into details. Okay. Once saved, forever saved. What's the meaning of once saved, forever saved? Most of these big Orthodox churches, Catholic, Anglican, Presbyterian, the most important thing they want to know, and some of this doctrine I'm going to talk to you about.

[15:56] So some of you who have colleagues at work who want to know where you stand, once saved, forever saved, or you can't lose your salvation. It is called Calvinism or Arminianism.

Arminius is a man who, you know, a learned theologian who said that, you know, the fact that you are saved doesn't mean you will remain saved forever. You can be saved, but if you are caught fornicating and you die, you go to hell, you lose your salvation.

I don't know if you think it's a good idea. It is. If you lied, when you were boarding the plane, you lied that, you use somebody's passport and different date of birth, they say, are you sure?

They say, I am the one, I am the one. I am he. And then you go on board and the plane crashes. Guess what? It doesn't matter how many times you fasted, you have given, you have walked with Christ and you are going to hell.

It's a good idea, isn't it? Very fair. You can lose your salvation. That's Arminianism. And Calvinism said, you can lose your salvation.

[17:07] It doesn't matter what you do. Grace is what saved you. You are not saved by what you did. You are saved by grace. So you can live anywhere. But Arminianism can quote the scripture and show you.

Paul said, I preach. As I preach, I bring myself under 1 Corinthians 9, verse 27. He said, I bring myself under subjection so that I will not be a cast away.

I will not be disqualified. So you can be in church and then they will quote Matthew 7, verse 21, 22. He said, many will come to me and he said, Lord, Lord, we cast the devil's in your name. I don't know.

Matthew 7, verse 21 and 22. He says, for some who come, many will say to me, in that day, that day, say that day. That's very important. Say that day. In that day.

Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name? And what will I say to them? And then I will declare to them, I never knew you.

[18:02] Depart from me, you who practice, King James says, iniquity. So your practice is what determines your enjoyment or where you go. See?

So then, you can say you are born again, but you can lose your salvation. You can lose your salvation. And so, why do people say that? You can't lose. And then, one of the favorite scriptures is in Hebrews chapter 6.

When we get there. Hebrews chapter 6, from verse 10, it says that, if you have tasted the Holy Spirit, if you have tasted, there is no salvation for you again. So that means you can lose your salvation.

There is no salvation for you again. And then, actually, Hebrews chapter 4, look, Hebrews chapter 4, verse 13. That is a very interesting text. Let's look at verse 3. Hebrews chapter 4, we are in Hebrews.

That is what we are doing. We are dealing with Hebrews chapter 4. Verse 6, I am looking. Verse 6, okay. But Christ has a son over his own house, whose house we are, if, say the if. Say if. It is conditional.

[19:00] All right. Conditional. I explained this. Conditional. So that, he said, what is the condition? If we hold fast the confidence of our, and the rejoicing of our hope, firm to the end. So it's the end that determines whether you are saved or not.

For we have become partakers of Christ. See? The if. If, if, if, if we hold the beginning of confession, our confession steadfast to the end. So it's like, if you don't hold it to the end, you are not partakers of Christ.

But in the context, it doesn't mean that you are, you can start, and because you, you are now in Christ, but because you didn't continue in certain works, you are going to lose your salvation. That's not what that, that actually means.

It's trying to say that. You know, there are some people who come to church because it's fashionable. They will come, and they will, but you know that this one is not a Christian. That's not the kind of people he's talking about.

There are some who also come to church. They are not born again, but they think that they are. They are not born again. They just live. Christ is actually not, they have not accepted Christ. But by the mere fact, they are going to church, I'm fine, me too, I'm fasting, I'm fasting.

[20 : 01] See, so then, how would you know? The end will tell you, those who have actually been part. So it's not like, when you stay to the end, that means you are, you are, you are part of it. If you are part of it, at the end, you will actually tell.

If you are part of it, you, you will stay to the end. Do you understand that? That's the, now, back to this, Arminianism. So, Arminianism, uses some of these scriptures, to say that you can lose your salvation.

Whilst Calvinism, also take it to the other extreme, that, once you are saved, it doesn't matter what you do, Jesus comes, we are all going. Heaven is heaven. We are going, you won't miss heaven. You won't miss heaven. We are fine. You are born again already, so now, go and live like a devil. When you, you can go to hell.

And grace, grace, that's sometimes, the over-answered verses, on the grace message. Grace, grace, grace, it doesn't matter what you do, God loves you. But, the truth is, neither, Arminianism, or Calvinism.

[21 : 08] It's neither, Arminianism, or Calvinism, because, you can actually, miss out. Calvinism, Calvinism doesn't talk about, reward, prize, or punishment. Calvinism doesn't talk about, punishment.

And, Arminianism also talks about, yeah, you will just lose it. So, it's neither Arminianism, or Calvinism. What it is, it's Christianity. What it is, when you are saved, can you imagine, in John chapter 10, verse 27, and 28.

John 10, 27, 28. There are a lot more scriptures, I can show you, but just, just, it's very important. the tulip, of Calvinism, or the reformation, tulip, total depravity, unlimited, atonement, and then the I, stands for, irresistible grace.

Else is limited atonement, and then the U, is unconditional election. So, if you are a Christian, the tulip, the reformation, don't worry, this will all sound, but you need to, at least, it should be that, you've heard it before.

You've heard it before. So, you go and meet some people, they bring it, you say, ah, what, I don't, my pastor, I have never mentioned, you have heard it. Okay. You have heard it. You have heard it.

[22 : 33] Someone comes here, which is a tulip? You don't know about tulip? What is this? So, what has our pastor been teaching us, all this work? So, it's good to, at least, sometimes, sometimes you'll be, um, a medical doctor, or a lawyer, but you know something about football, you know, in school, they teach you other things, that you will not necessarily be, but at least you have a fair idea, about some stuff.

So, just quickly, because of, that tulip, it's when the, the reformation, they came out with this acronym, T-U-L-I-P, which means that, if you are born again, if you are a Christian, this, you fall in this, all this applies to you.

So, uh, tulip, the T stands for, total depravity. Human beings, we are so bad, you can't help yourself. No one can save himself. You are too bad to choose God.

Hmm. You are too rotten. A dead man cannot eat buffet. He can't. So, that's why, total depravity. Human beings are totally, so, the thing that made you become a Christian, it's not from you.

It's from outside of you. That's what grace, God, God, the grace that brings us, God brought it to you. Total depravity. And, um, unconditional election. It's not everyone who's going to heaven.

[23 : 46] God has chosen those who go to heaven. So then, why don't we just live our lives when it comes? God has already chosen. Yeah, we are living this life so that we know those who are chosen. Remember, he said, for today, that, that's where the doctrine of predestination comes in.

And the doctrine of predestination is quite, uh, on a collision course with Arminianism. Look, what if you say that people have been predestined to go to heaven? Then everybody, leave your life. Leave, leave, leave your life. Leave your life. You go to heaven anyway. No. All right. No. The reason why you are in church is because God, those he for new, he also predestined to be conformed into the image.

Those he predestined, he called. Those he called, he justified. Those he justified, he glorified. So it's a process. Before you are glorified, he has already predestined that you. Bible talks about from the foundation of the, he, we are chosen in him before the foundation of the earth.

So we chose, that's the election. It's an unconditional election. Before your mother almost aborted you, God has already chosen you. In spite of the number of abortions you have done and all that, God has chosen you.

[24 : 57] So some of you here, you've done some wild things. You remember? You remember? Now, if God is going to use your credit history, he wouldn't call you. But it's an unconditional election.

Whatever you have done, you are still in church anyway. I'm here. You can't, there's nothing going to happen. Hallelujah. Hallelujah. An unconditional election, and we have the limited atonement, the blood of Christ, the atonement, the work of the cross, for God so loved the world I give.

It's available for all, but not applicable to all. Available, but not everyone will accept it. Bible says that the road that leads to destruction, many are in it, but few are those who are in the road.

So definitely, many will go to hell, but why me? Why did God choose me so I'll go to heaven? That's why you should be very grateful to God. Because you didn't choose him, he chose you.

There's no way you could have chosen God. Am I communicating something? So that's, that's sheer grace. That's sheer grace. You were sitting here somewhere, basically going to, remember, for God, for God's work, that he gave his own, because that whosoever believed will not perish.

[26 : 05] That means others are perishing already, but he has done something. Right. Right. So why do we preach? Why do we preach? Because God has chosen some people. We just preach to find out those who have been chosen. He said, I know my sheep.

John chapter 10. John chapter 10, verse 27. Put it on the screen, please. John 10, verse 27. My sheep hear my voice, and I know them, and they follow me. Verse 28. Look at this. And I give them, I give them what?

Do you know what eternal life is? An indestructible life. That's the God kind of life. He said, I give them eternal life, and they shall never perish. Ah. So how come? Jesus said, if my sheep hear my voice, they will never perish.

That means, if you belong to them, and you are giving eternal life, you can't lose it. No, I have passed the stage of perishing. I can't perish. But I have to be careful how I build.

Because what I build will be tested by fire. If I build gold, I build silver, I build stone, it will pass through the fire. Now, so that's where 1 Corinthians comes in.

[27 : 09] 1 Corinthians chapter 3, which I quoted last week. 1 Corinthians chapter 3, verse 12, it says that, verse 11, verse 12 says that, now if anyone builds on this foundation, gold, with gold, or silver, or precious stone, or wood, or hay, or straw, each one's work will become clear.

see that day. See that day. D is capitalized. There's a day coming. There is a day. That day will declare it. because it will be revealed by fire.

And the fire will test each man's work. Each man's work. And of what sort it is. Look at the next verse. This is a scary one. If anyone, anyone's work, which he has built on it endures, he will receive a reward.

See? A reward. But look at the next one. If anyone's work is burned, he will suffer loss, but he himself will be saved. Yet so as to. So you'll be saved. But your works will be burned.

It's like bushfire. Or the land is burned. You have planted wonderful crop. Everything has been burned away. Your land is still there. But you have suffered losses.

[28 : 18] The land will not be burned too. That's what the land, let flood come. The land is still there. It can even become, a water look. But still the land is there.

Do you understand what I'm saying? And so that is what this whole, so limited atonement, and unconditional, limited atonement, and then the I is irresistible grace. Do you know what that means? Some of you are shocked you are in church because the way you used to condemn and criticize church. You would have been the last one to come, but you are here, and you are shouting and

excited. Why? Because you couldn't resist the grace that will save you.

Hey! Shout hallelujah! Hallelujah! It's an irresistible grace. It comes once you are elected.

Heartened criminals, they don't want to hear anything about Christ, but they end up becoming preachers.

Like Paul, like Paul, like Paul. Paul, or Saul of Tarsus. Irresistible grace. Irresistible. You couldn't resist when the love of Christ, when the love of God was manifested through Christ in you.

[29 : 18] You couldn't resist it. And then the last one is the perseverance of the saints. You have to work it. Work it for a reward. Work it. Persevere.

Persevere. Keep going. Keep going, because you have been destined for eternity. Somebody say amen. Amen. So, Arminianism and Calvinism. It's neither Arminianism, nor Calvinism.

All right? Because there is, that is, now, that leads me to what I'm saying. The second stage. Okay? The rest of God is in, it's a growing rest.

It's in three stages. The first stage of the rest of God is the stage we are in, the church age. The second stage is, the millennial rest. Millennial, that's not everyone, everyone saved, not everyone saved will enter.

That's where you suffer the losses. Only those of us who have grown, allow Christ to grow, and enjoy Christ well, and live the life the way we should live. We enter the rapture.

[30 : 19] The rapture is not everyone who is rapturable. Yeah, not everyone. Only those of us who have been, who are, so, watch this.

Listen, it's even simple. How many people came out of Egypt? There is well. How many of them came out of Egypt? Not the number, but, what's the present? All of them came out of Egypt. But not all of them entered the race.

So, we have come into, we are in the first stage. We have come out of Egypt. Okay? We are out of Egypt, out of the world. But now, the wilderness will test what sort of material you are to enter the rest.

So, there is coming, there is coming a millennial rest. That is why he used the Israelites to keep warning us. To keep warning us. Because there are people just like you. They were saved. The Bible spoke about the things they enjoyed. The Passover lamb. They enjoyed the benefit of the Passover lamb. The Bible says that they all entered their manna.

[31 : 18] For with many of them, God was said, I wasn't pleased because their corpses fell in the wilderness because of disobedience. So, they didn't obey God to the end. That's why God now is repeating the warning he gave to them.

He's repeating to us in the church that be careful. Be careful. You will miss rapture. You have to make heaven. Now, it's not the eternal rest but the kingdom rest.

When Christ comes to rapture, make sure you are rapturable. Make sure you are prepared. Make sure that this, you are not building with wudu. Don't build with straw. Don't build with hay. Because it will be bent.

You will suffer losses. Amen. Thank you. All this, your fasting becomes like ashes. Ah! If this is your fasting, it's just for bread and butter here.

You are short-sighted. That's true. Persevere. Press on. Press on. Remember, I preached the message where the arena is packed.

[32 : 22] They are observing us. Press on. You can't let them down. Press on. Now, because I need to finish these three stages of the rest. Okay? Let me go a little bit, not too much, but just a little bit of theology again, briefly, before I end this thing.

Now, the universe has three stages. The first stage of the universe was the pre-Adamic stage. So, I don't think I really preached this because sometimes I don't like going to all this kind of stuff.

But sometimes, it's just good for you to hear so that you can go and do your own research later on.

All right. In Genesis chapter 1, verse 1, Bible says that in the beginning, Genesis chapter 1, shall we read it all from the screen?

Are you ready? Let's go. Let's go. Let's go. Again. Louder. But look at the next verse.

Verse 2. And darkness was appointed. No. God created and it was without form. So, theologians believe, scholars believe that it's called the gap theory.

[33 : 35] Between Genesis chapter 1 and Genesis chapter 2, thousands of years. Some even believe that's where they fit dinosaurs. They fit dinosaurs who are thousands.

They fit in there. Because God created and when you read Isaiah and Ezekiel, when you read particularly Ezekiel, it talks about how when Satan was cast from heaven, he came and made the land, the earth, desolate.

Destroy things on the earth. So, the first creation, when God created and then Satan was cast out, cast and he fell on the earth, he created havoc. Then God said, so the earth was without form and void.

Some theologians say that, tohu, va, bohu. Okay. The earth became void. Not was. It became tohu, ba, the earth became because God would not create something that is void and empty.

So, Genesis chapter 1, God created heaven and the earth. Genesis chapter 2, so between chapter 1 and chapter 2, it's called the gap theory. There are millions or thousands of years between the two.

[34 : 50] Then God created, what God said, let them be, and they will slide and did everything and put Adam there. Now, between that stage till the end of the millennium is the second stage of the universe. And then the third stage of the universe is the eternal rest when the new heaven and the new earth called the new heaven and the new earth will be released and then the new Jerusalem will be released.

I'm going to tell you what the new Jerusalem is in a minute. So, the three stages. So, the second stage is where we are in from the time of creation of Adam all the way to the new so, so, God created this for, for his expression and then there's going to be the third stage when everything, the final stage, that is when, listen to this very carefully.

So, remember the second stage of the rest of God, not everyone will enjoy it, even though, not every Christian will enjoy it. Who are the Christians who will enjoy it? Those who have prepared themselves for rapture.

I mean, it's the millennial rest for a million, thousand years. It's all in Revelation. I showed you in Revelation chapter 20. We will reign with Jesus. Chapter 20, sorry. We will reign with Jesus.

But, after that, what's next? After that, what's next? 1 Corinthians chapter 15, that's where we end it. At least, you have to know that this is end times.

[36 : 13] Many of charismatics don't have a clue about the end times. It's called eschatology. End times. how things are going to be. Because we need bread and butter. I need miracle.

I need a miracle baby. I need a miracle husband. A miracle job. I'm not telling me end times. I need a miracle money to pay my bills.

Everything. Everything does the eternal rest. God will now has said, okay, the end of this first heaven, first earth, everything has been done.

Now, my children, everyone who is born again, watch this, you have to understand, everyone who is born again is entering eternal rest. The eternal rest is not a reward.

It's a destination. Whilst the millennial rest is a reward. So, Jesus Christ has come for the first time. He has to come for the second time. For what? For the harvest.

[37 : 11] He's coming to harvest those of us who have worked with him and we have actually lived the life and we have allowed him to have expression in us for us to be God's expression and God's kingdom to manifest to us.

He's coming for us. He's coming for the harvest. That is the second rest and we are going to be with him and enjoy with him for a thousand years. Then we come back and then the end finally comes.

Now, new heaven. Say new heaven. New heaven. Say new earth. New earth. Revelation chapter 21. You are about to enjoy what I am about to show you because some of you have never seen it before. Because no one told you.

No one told you. But you have been coming to church so many times and you don't know anything. These are essential doctrines. Essential things you have to understand. That's where we are going. You don't have a clue about where you are going.

So, what have you been doing? You have been in uni for four years and you don't know the course you are reading. You don't know when you are going to graduate as a half.

[38 : 08] So, which lectures have you been teaching you? I get what I'm saying. You need to know Revelation chapter 21. All the casting of devils and all the things is very important but really because we cast devils to exercise dominion for us to be God's expression and God's dominion on earth.

That's why we cast. He just said if I cast out demons by the finger of God then you should know the kingdom of God is here or midst. Okay? And in Luke chapter 11 verse 20.

All right. What did I say? Revelation chapter what? We are going to read from verse 1. Interesting text. Very interesting. Are you ready for this? Now, what did he say?

Let's look at it from verse 21 from verse 1. He says that 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. Hey. Then I, John, saw the holy city. Say the holy city. Holy city.

Okay, probably. I saw the holy city.

[39 : 15] The new Jerusalem coming down out of heaven from God. City. Hey. Prepared as a bride adorned for her husband. The city. Hey. I saw the new heaven and the new earth.

Then, I also saw the new Jerusalem. There's two, please. Then I also saw the new Jerusalem coming out of heaven from God.

And how did it look like? It was like a bride prepared, adorned for her husband. A city. All right, let's look over next verse. And I heard a loud voice saying, Behold, the tabernacle of God is with men. You know, tabernacle of God, the dwelling place now. That's what God has been looking for from Adam. The rest. The dwelling place 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. The final destination. He said, I saw a new heaven and a new earth. The earth is very important because we are, when he raptures us, after we go and be with him, when the millennium is over, he said, let's all go down now.

[40 : 30] So, we are not staying in heaven, you know. There's the new earth. Praise God. Are we going to suffer again? Look, this one, that's what the, it's different.

Everything is in uterine. Everything is wonderful. It's like the garden of Eden. What God, God, watch this. God started with a garden but his agenda was a city.

So, in Genesis chapter one, you see, chapter two, you see the garden of Eden. In Revelation chapter, the last part one, you see the city and the new Jerusalem is called the holy city coming from God and that's where we are all going to be.

But interestingly, the new Jerusalem, the holy city, it's interesting when you look, try and look into it. Look at the verse three again. Hei, therefore behold.

Okay, so that's the tabernacle of God with men. Okay, go to the next verse. Verse four. And God will wipe away everything from their eyes. There shall be no more death, no more, no sorrow, no crying.

[41 : 31] There shall be no more pain for the former things have passed away. That sounds good. There shall be no more sleeping, join preaching. Because actually, there will not be preaching.

All right, go to the next verse. Go to the next verse. Then, watch this, then he, he who sat on the throne, then he who sat on the throne said, behold, I make all things new.

Watch this, watch this. and he said to me, write for these words are true and faithful. Okay, go to the next verse. See this. And he said to me, it is done. It is done.

I am an alpha and the omega. The beginning and the end. I'll give the fountain of the water of life freely to him who thirsts. The next verse. The next verse.

We are going somewhere. He who overcomes shall inherit all things. And I will be his God and he shall be my son. Go to the next verse. But the cowardly, then he begins to mention all these unbelievers.

[42 : 39] Where do I go? Go to the next verse. Then, one of the seven angels who had the seven bowls filled with seven last plagues came to me and talked with me saying, come, I will show you the bride, the lamb's wife.

Watch this. Bride. I saw the city coming down like a bride. I don't. The city. He said, now come, I will show you the lamb. The lamb's wife.

That's the lamb. Who is the lamb? Jesus. Okay. The lamb's wife. He said, come, I will show you the lamb's wife. The bride. Go to the next verse. You want to see the lamb's wife? Okay. And he carried me away in the spirit to a great and a high mountain and showed me the great city.

Ah, is the city the bride? He showed me the great city, the holy Jerusalem descending out of heaven from God. The bride is a city.

Time will not permit me. When you study the text very carefully, you find out that the city is not a place. It's a corporate body made up of individuals.

[43 : 48] That's why it talks about the tribes, the 12 tribes of Israel, the 12 apostles. And it mentions that in them. It's made up of human beings. We all, now that we are the house of God, we are going to become the new Jerusalem.

Hallelujah. Hallelujah. Amen. Praise God. And we are going to be on earth, the new earth. That is when what is called the final or eternal rest.

everything is now done. God has found what he wants. So remember when he created Adam, before he created Adam, he said, let's create Adam, man, in our image and our likeness.

Let them have dominion. All right. So that God will have an expression on this earth, be satisfied, he'll rest. In the new Jerusalem, in the new heaven, new earth, new Jerusalem, Bible says that the earth, the new Jerusalem will come on earth.

God will be the eternal among them. Now, everything is done. God has finally landed in his eternal rest. Satan has been put in the lake of fire. All the rock, everybody who is not born again, they are all in the lake of fire.

[44 : 59] And it will be, and when you read Revelation 20, 22, Bible said, there's no sun in the city. There's no moon. No light. Because the sun, the lamb himself is their light. Ha, ha, ha, ha, ha.

Hey, you don't want heaven. That's the heaven. But that one is for everyone who has believed, who has Christ in him. But before then, before the eternal rest, there is this millennial rest which you and I must make it into.

Yes. I must make it. That is why, now let's finish on Hebrews. Hebrews chapter 4, he says that, verse 9, verse 9, Hebrews 4, 9, there remains, therefore, a rest for the people of God.

Verse 10, for he who has entered his rest has himself also seized from his own works, as God did from his. Okay, God rested when he, so if you enter God's rest, that's not about us anymore.

We also seized from our works. Now look at verse 11. Let us therefore be diligent to enter that rest. Let's, now, this rest he's talking about in Hebrews chapter 4, verse 9 to, or from verse 4, verse 1 to actually verse 11.

[46 : 19] This rest is not the eternal rest. He's talking about the millennial rest. He said, let us labor. Other than that, even though we have been saved, we will fall short.

In Galatians 5, 4, he says that, be careful lest you fall short of the grace of God. You fall short of Christ. Galatians 5, 4. So you can fall short of what you have been called to enter into, which is, you have become estranged from Christ.

Ah! Like a husband and wife, they are log eyes. You have become estranged from Christ. You who attempt to be justified by the law, you have fallen from grace. So here, he was warning us, we have to be careful so that even though we have been saved, we don't miss out on the millennial rest that is coming.

Enter, strive to enter the rest. Strive to enter the rest. Then he goes to the verse 12, which is a whole new thing, then it's for the word of God. Next week, I'm going to show you the word of God is living, is sharper.

What does he mean by that? Because how has he gone out, what has he got to do with we being the house of God and entering the rest? God, the word of God is living and sharper. You have to be determined that you are entering the next stage of the rest, which is the rest for prize or the rest for judgment.

[47 : 37] But I am working for a prize so I can reign over 10 cities or 100 cities. I'm going to reign with Christ. I don't know about you, but I want to work hard so that I can enter that rest.

Amen. Did somebody receive something? Is there anyone here who also wants to enter that rest? You want to work hard into that rest? So shall it be according to your works. In Jesus' name.

Amen. Every man's work will be tested. Not every man's faith. Thank you for listening.

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