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Hebrews 4: In His Rest Now or Later?

There exists a popular Christian doctrine that states that we are currently in His rest because of our faith and belief in the Messiah.

This rest that we are now in supposedly replaces the reoccurring 7th day rest known as the Sabbath.

In this teaching we will present the following:

- 1) We are currently not yet in that rest in the Messiah.
- 2) The rest is promised to us in the future, permitting we do not fall into disobedience and unbelief.
- 3) We will show how the weekly 7th day Sabbath is a prophetic foreshadowing of a 1,000 year period called the Day of the Lord.
- 4) Because this 1,000 year Sabbath, in which our Lord and Messiah will reign, is represented by the 7th day Sabbath, our Messiah referred to Himself as “Lord of the Sabbath” relating the 7th day Sabbath back to its prophetic nature.
- 5) We will still be keeping the 7th day Sabbath even as the prophetic nature of it being the Day of the Lord is being fulfilled.
- 6) Lastly, we should still be keeping the 7th day Sabbath as a day of rest because:
 - The Sabbath is a commandment of God.
 - We are not currently in His rest.
 - Even when we do enter His rest, the prophets tell us that we are to still observe the 7th day Sabbath at that time.

Genesis 2:3

[So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.](#)

Exodus 20:8

[“Remember the Sabbath day, to keep it holy.](#)

“Remember”...do you remember when He gave us the Sabbath?

Verse 11...

Exodus 20:11

For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

Are we to no longer keep the 7th day Sabbath holy? Holy means to be “set apart.” It is to be different than all of the other days because we are told by our Creator to rest, per His example, from the beginning.

The 7th day Sabbath was made in in the beginning, in Genesis 2, and the Sabbath was also made for man:

Mark 2:27

And he said to them, “The Sabbath was made for man, not man for the Sabbath.

The Sabbath was NOT something new at Sinai.

The Sabbath was made holy from the beginning. The Sabbath was made for man.

Thus, if the Sabbath was set apart by our Creator, He did not set it apart for Himself, but for man.

We have been instructed to keep the day set apart since the beginning.

Exodus 20:8-11

“Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

Believe it or not, YHWH does everything for a reason.

The Sabbath is designed to teach us about the end times still to come.

The Sabbath is prophetic, and we will cover that prophecy later in the teaching.

However, some take the prophetic nature of the Sabbath, correctly apply it to the Messiah, but make an error in timing and declare that the Sabbath is here today...in this understanding, we now no longer rest on the 7th day literally, we spiritually rest in the Messiah each and every day.

One immediate problem with dissolving the literal application of the Sabbath is that we see that when our Messiah returns we will have the Sabbath days, even during the 1,000 year reign.

Isaiah 66:23

From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the Lord.

From Sabbath to Sabbath, during the 1,000 year reign, all nations will worship YHWH.

This is as literal as the moon's new moon cycle itself. The moon references units of months, the Sabbath references units of weeks.

The Sabbath is valid and applied, even AFTER our Messiah returns.

Are we supposed to believe that the Sabbath was valid and kept holy while our Messiah was here in the first century, and also valid when He returns, but in the middle of that, the literal application of the 7th day Sabbath is absent?

What type of strange doctrine would conclude that the Sabbath is an off, on, off, on type of instruction from our Father?

That is certainly a problem.

The fulfillment of the spiritual understanding does not nullify the physical application, and likewise, the physical application is to teach us the spiritual understanding.

Greek centered theology attempts to divorce these concepts as being mutually exclusive, however, these concepts are Biblically married to the core well beyond just the Sabbath.

Let's look into this issue a little deeper...

Have we already entered His rest? It is quite popular to teach that we have.

Matthew 11:28-30

Come to me, all who labor and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

In this instance, our Messiah did not declare when we will have that rest, only that in following Him it is promised that we will find rest.

So, when do we have that rest?

Some suggest we have that rest already in the Messiah:

The core support of this entire doctrine is derived from these eight words:

Hebrews 4:3

"For we who have believed enter that rest..."

At first glance, through these eight words, it can be understood why it can be interpreted that believers have already entered into His rest. It is even easier to walk away with such an interpretation if you approached these eight words with a predisposition to interpret it in this way.

It is adamantly taught, that since we are supposedly already in His spiritual rest, then there is certainly no valid reason to keep His Sabbath literally as the Word instructs.

Significant confidence is placed on the interpretation of these eight words. Such an interpretation offers a theological license to discard a particular commandment of God as obsolete. This is supposed to be an attractive doctrine to those who teach that resting one day a week is bondage, instead of freedom (Psalm 119:45).

Instead of a sanctified (set apart) rest every seven days as the Word of God teaches, and as YHWH modeled for us in the creation week, supposedly we are now resting every day. Consequently, the seven day pattern model established in the beginning has now been discarded as fulfilled with this new doctrine.

It is usually taught that Israel in the wilderness received a different gospel than we received, and they had to do “works” to be acceptable to God. It is taught that Israel in the wilderness had to “labor” in law keeping to be justified to God. We on the other hand, supposedly rest from our works.

We will test that perspective to the surrounding context of Hebrews 4:3.

We will find that the popular interpretation of Hebrews 4:3 has left sound scriptural teaching and entered into a philosophical and theological Alice in Wonderland. When only eight words build the doctrine, there are not many scriptural parameters to include in one’s theology. As we explore Hebrews chapters 3 and 4, this will become rather clear.

That aside, the real impact of this doctrine modifies what Scripture teaches on the Biblical observance of the Sabbath. That is the goal of this doctrine. The same Sabbath that Yeshua (Jesus) observed, and every author of the Bible observed, is now set aside and replaced with the “*we have rest in Christ everyday now*” doctrine.

What this does is change the “*literally rest every 7th day*” to “*we do not literally rest every 7th day any longer*”

Keep in mind, resting is how our Creator kept the Sabbath day holy, or set apart from all of the common days of the week. So what proponents are suggesting, is that our Messiah came to make all days common and teach us to no longer keep the Sabbath set apart, or holy.

Alarmingly, on these eight words alone, in the letter to the Hebrews, the extent of this core support and evidence is founded for this doctrine. From these eight words a whole doctrine is built. Obviously, it should not be considered best practice to build whole doctrines with such few words of Scripture, especially when it teaches that one of God’s most important commandments has either changed or has been abolished.

Another unfortunate reality is that many do not test the doctrine to Scripture, but instead place their faith in the doctrines of men. When we pull half a sentence out of the context of a whole letter, it should not be rather difficult to imagine that we have placed ourselves at serious risk for interpretive error. If there was ever a reason to test everything (1 Thessalonians 5:21), then this would certainly be a perfect example.

We often assume others are smarter than us, we trust hundreds of years of doctrinal history. These are both obstacles to testing doctrine for ourselves. As a result, both assumptions can place us at risk of incorporating error into our theology. All believers are equipped to understand and study His Word (1 John 2:27). And in the end, we will not have teachers to point fingers at when we are judged. We are responsible and accountable to what we believe.

Therefore, should we not determine if Hebrews 4:3 proves that we are in His rest now? Shouldn't we consider the surrounding text? Should we continue just trusting in men's doctrines that abolish the commandments of God?

What is the Sabbath?

Before we test such an understanding of Hebrews 4:3 to Scripture, we should understand the basics about the Biblically established Sabbath.

Because the seventh day was declared "set apart" in Genesis 2:2, we have been since instructed to continue keep the day "set apart" (holy). It is also a perpetual covenant, which is sort of the opposite of an "ending covenant." Think about that for a moment. Did YHWH call it a perpetual covenant because He was going to end it?

Oops?

Exodus 31:16-17

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

It simply consists of resting and not directly causing others and animals to work. This is the means to keeping the day "set apart" (holy) from all other common days.

What are some of the unaddressed problems in the mainstream doctrine on the Sabbath?

1) Even the foreigner/alien (Gentile) that is grafted into Israel is told to keep the Sabbath holy. There is no difference between believers.

This is a problem for those who teach that God gives different instructions to different groups of God's people. The reality is that God's Word teaches that there is one law for all. Those who attempt to separate the Word of God and teach that there are two or more peoples of God are seriously misunderstanding God's design and intent of His instructions.

2) We find that the Sabbath still exists and is observed in the prophetic future, the 1000 year reign.

This is a problem for those who teach that the cross abolished the practice of a seventh day Sabbath. If the literal observance of the Sabbath was truly abolished, then why would we be practicing it in the future? There is no difference in observance of the Sabbath before and after the cross.

3) We also understand that Yeshua (Jesus) declared that not one jot or tittle of the law would pass away till Heaven and Earth passes away, and all of the Law and Prophets are fulfilled. We know that all of the law and prophets are not completely fulfilled until Yeshua says "*It is done!*" in Revelation 21. We

also read from Paul that nothing in the law of God is to be nullified (Romans 3:31) and that all of God's Word is instructions in righteousness (2 Timothy 3:16-17).

Any attempt to suggest that the Sabbath day has changed or been abolished clearly generates many irresolvable conflicts. Most refer to the ten commandments as "ten" commandments, not nine. So where did the literal application of the fourth commandment go?

How is it taught that the Sabbath has changed or been abolished?

There are only two doctrines that are used to abolish the seventh day Sabbath.

1) One doctrine turns the seventh day Sabbath into a first day Sabbath. It is argued that the Lord changed the day. Modern protestant theology, in large, rejected this doctrine. It is well established that the Catholic Church invented this change and it is also well understood that there is not one verse in Scripture that can be used to support such a change.

2) The other doctrine that is used to reject the practice of observing the seventh day Sabbath is through Hebrews 4:3. Supposedly we are in the Lord's rest everyday as believers, thus it is interpreted that observing a seventh day Sabbath has become obsolete.

What happens when we really examine and test this doctrine founded on Hebrews 4:3?

Does Hebrews 4:3 really teach that believers have already entered into His rest?

If it cannot be proven that believers have entered into His rest via Hebrews 4:3, then we are left with the embarrassing reality that abolishing the Sabbath rest has been in serious doctrinal error.

Hebrews 4:3

"For we who have believed enter that rest..."

If someone said:

"For we who have purchased Disneyworld tickets, enter into Disneyworld."

Does that statement offer any indication of when the one who purchased tickets actually entered into Disneyworld, if at all?

No, it does not.

It is simply a declarative statement expressing the ticket owner's right to enter into Disneyworld, at some indefinite point in time.

Now, if someone said:

"For we who have purchased Disneyworld tickets, entered into Disneyworld."

In this statement we can clearly tell that the one who already purchased tickets has already entered into Disneyworld.

The above exposes the difference in the wording. Words mean things.

Thus, there is a difference between these statements as well:

- 1) “*For we who have believed enter that rest...*” (This does not prove that we have entered into His rest)
- 2) “*For we who have believed entered that rest...*” (This would prove that we have entered into His rest)

Statement number one is written exactly the same as Hebrews 4:3. Statement number two is how Hebrews 4:3 would have to be written to state that we have entered into His rest as believers. This is simply grammar.

At this point any Biblical student should already have some strong concern about the “*we are in Christ’s rest now*” doctrine. Hebrews 4:3 is used to teach that without a doubt, we have already entered (past tense) into His rest as believers. In reality, as demonstrated, such a high level of confidence is clearly misplaced.

Why would anyone place such a high level of confidence in such a shaky interpretation of eight words that abolishes the practicing of the seven day Sabbath model? Whatever the motivation might be, it does not change how this text is written. Just because someone is standing on a tree stump declaring that “no tree was ever here” does not make it so. We cannot force Hebrews 4:3 to state something that it does not state.

In order to understand what Hebrews 4:3 is really teaching, we require context.

What is Hebrews 4 really teaching?

To understand Hebrews 4, it serves well to understand Hebrews 3:7-19.

Hebrews 3:7-11

Therefore, as the Holy Spirit says,

"Today, if you hear his voice, do not harden your hearts as in the rebellion,
on the day of testing in the wilderness,
where your fathers put me to the test
and saw my works for forty years.
Therefore I was provoked with that generation, and said, 'They always go astray in their heart;
they have not known my ways.'
As I swore in my wrath,
'They shall not enter my rest.'"

From this we learn that Israel did not write God’s commandments on their heart as they were instructed. Because of this, they did not know God’s ways, and they were denied entering His rest. As expected, the context of entering or not entering His rest is still the context.

Also note that his “rest” is equated to entering into the Promised Land.

Has that occurred yet?

Not really...Joshua led Israel into the Promised Land, but that event was more of a prophetic foreshadowing for the future.

The name Joshua in Hebrew is Yehoshua. Yehoshua is the same Hebrew name given to our Messiah (or Yeshua in Aramaic).

A point of Hebrews 4 is that this is a prophetic picture of when our Hebrew Messiah Yehoshua (eventually sequentially transliterated into Jesus in modern Bibles) will bring us into the rest that is promised to us, similar to how Joshua did so long ago.

For more information on how and when that occurs, we recommend reading the prophecy of Ezekiel 40-48 illustrating that when our Messiah returns that we are all gathered from the four corners of the Earth and brought into the land where our Messiah will reign for 1,000 years. More on that in a moment...

Hebrews 3:12-15

Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. As it is said,

The author of Hebrews borrows from the lessons learned from Israel's rebellion, and offers those in Paul's day a warning to not make the exact same mistake that those in the wilderness did. Hebrews 3 makes it very clear that it is possible to "*fall away from the living God*," being "*hardened by the deceitfulness of sin*." The author of Hebrews encourages us to "*hold our confidence firm until the end*." Thus, "*the end*" has some relationship to our goal, the "rest," that we are to enter into.

Have we arrived to the "end" yet? No, we have not. To further illustrate this, most are still passionately waiting for "END times" to begin.

As with any valid warning, the author is warning about very serious and very real possibilities. These warnings are being offered because these things can happen, and evidently, have happened. If these things were not possible, then the warning itself is pointless.

The author is clearly writing to believers, calling them "*brothers*" and declaring them to be fellow "*sharers of Christ*." One has to be "*in God*" to "*fall away from God*." That certainly steps on some theological toes, but that is clearly a reality. We only "*share in Christ*" IF we "*hold firm to the end*."

So now, the already established context of entering into or not into His rest has been expanded to tell us WHEN we enter that rest. We enter that rest, "*in the end*" IF "*we hold firm*."

Hebrews 3:15-19

"Today, if you hear his voice, do not harden your hearts as in the rebellion."
For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter

[his rest, but to those who were disobedient?](#) So we see that [they were unable to enter because of unbelief.](#)

What frustrates many mainstream theologians is that those that sinned and were disobedient are also equated to being in unbelief. Did you see it?

This is a challenge to many modern doctrines that attempt in every way possible to separate obedience and belief/faith. In reality, just as James teaches (James 2:14-20), there is a relationship. Here is how it is taught in Scripture:

When we believe in the Word of God (faith), then the result is that we do what we believe.

When we do not believe in the Word of God (or do not have faith), then the result is that we disobey the Word of God.

Consider this illustration...

If you really believe (have faith) that a tree is going to be struck by lightning then you will move away (do something to get away) from the tree. The believing came first, but your behavior is consequently dictated by what you believe.

What we believe in our heart is what we will do. Thus, it is not necessarily because of Israel's disobedience that they did not enter into rest, but their lack of faith (writing His Word on their heart). But because they failed to write His Word on their heart (believe), the certain result is that they would not do the Word of God.

What we are trying to say is that verse 19 equates disobedience with unbelief.

Let's read it again:

[And to whom did he swear that they would not enter his rest, but to those who were disobedient?](#) So we see that [they were unable to enter because of unbelief.](#)

What Does Hebrews 3 Establish as the Context for Hebrews 4?

What we have learned is that rebellious Israel did not enter into God's rest because of their disobedience or unbelief. Likewise, the author of Hebrews instructs the same for us. We are to take care that we do not fall away from God, into sin and disobedience in unbelief. If we ignore this warning, and fail to uphold it, Hebrews 4 then outlines the consequences.

Hebrews 4:1

["Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it."](#)

This verse creates a problem for those believing that we have already entered into His rest. If we supposedly have entered into His rest, how could we fail to reach it? Remember, we already saw that the audience of this letter are described as brothers in the Messiah. They already believe! ...but even though they already believe, they are being warned that they might not enter His rest because of disobedience.

This proves that belief now does not equate to rest now...belief now and continued belief, yields rest LATER.

Those that believe, but fall into disobedience, would lose the rest due to them later. Clearly, we enter the rest in the end, because we understand the “*promise of entering His rest still stands.*” If we, as believers, already entered His rest, then that promise would be fulfilled, not still pending.

This is why the author of Hebrews encouraged us to hold firm to the end as it relates to entering His rest:

Hebrews 3:14

“...if indeed we hold our original confidence firm to the end.”

We share in Christ’s rest, if we hold our confidence firm to the end.

Hebrews 4:2

For gospel (good news) came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.

There is some frustration that often results from mainstream theologians in the understanding of this verse as well. Israel in the wilderness received the same gospel as we have.

This is the same gospel that we are to obey (1 Peter 4:17; 2 Thessalonians 1:8; 2:14; Romans 10:16).

This is the same gospel that is everlasting (Revelation 14:6).

This is the same gospel that is the Word of God (1 Peter 1:25; Colossians 1:5)

This is the same gospel that was preached to everyone (Colossians 1:23)

This is the same gospel that Christ preached, and what was preached in the book of Acts.

Israel happened to rebel against the Word of God, which is evident in disobedience (unbelief). The Word of God (gospel) did not benefit them because they did not believe the gospel. They were “hearers” only, and not “doers” of the Word, deceiving themselves (James 1:22). True faith generates obedience.

Quite often in our mainstream doctrines, we prefer to pretend that the gospel we received and the gospel Israel received in the wilderness was different. Quite clearly, it was not. This is the same “gospel of the Kingdom” that Yeshua (Jesus) preached. It should not be a surprise that Yeshua taught from, corrected from, and practiced the same Law of God.

This leads us to the verse in question:

Hebrews 4:3

“For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall not enter my rest,' "although his works were finished from the foundation of the world.”

It was just established in verse 4:1 that a promise of entering his rest still stands. It was also established in chapter 3 and we, as believers, receive a warning about falling short of entering His rest. Thus, it is when we have believed (past tense) that we enter His rest. As chapter three also clearly says, this is after we have been firm to the end. Then we will enter into that rest. We cannot contradict verse 1, clearly the rest we are to enter is after we pass the warning that the author of Hebrews is giving. Israel in the wilderness rebelled and did not enter into that rest.

Hebrews 4:4-5

For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works." And again in this passage he said, "They shall not enter my rest."

The author of Hebrews is making it clear that the seventh day is a day in which we rest from all of our works. Verse 1 states that this day has not yet arrived. Verse 2 states that those in the wilderness received the same gospel of the kingdom that we have. And verse 3 states that after we have believed to the end that we will enter this rest. Verse 4 establishes a relationship to the seventh day as it relates to the gospel of the kingdom mentioned in verse 2.

What does the pattern of the seventh day have to do with the kingdom that is coming?

This is where some study of God's Word becomes very revealing.

The 7 Day Pattern and the Day of the Lord as a Sabbath

What we will discover is that the 7th Day Sabbath is a prophetic foreshadowing of when YHWH rests with us, just as he did during creation.

We find that each day of creation represents 6,000 years of man working, and then 1,000 years of resting in Him when our Messiah returns.

Notice the pattern of the seven in Job 5:19.

Job 5:19

He shall deliver you in six troubles, Yes, in seven no evil shall touch you.

According to this, we are to have six troubles before we are delivered. It is understood that as believers we are to expect tribulation.

What we can certainly understand from job, is that there is a "six" of trouble or tribulation. After this "six" comes the seventh which is completely different than the "six." In fact, no evil will touch us. That can only be after the first resurrection.

We are delivered at the time of the resurrection:

Daniel 12:1-2

"At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

Both Job and Daniel agree that we are delivered at the time of the resurrection.

So the resurrection happens on the 7th.

But the 7th what?

The resurrection happens on the 7th day. The 7th day is the “last day” of a week. This could also be called the “last day” as Martha correctly referenced it:

John 11:24

Martha said to him, "I know that he will rise again in the resurrection on the last day."

Another reference to the “last day” is found in John 6:54, which is again, in the context of the resurrection.

John 6:54

Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

Now Yeshua also stated that He was Lord of the Sabbath:

We also know that when our Messiah returns that the resurrection occurs (See Mathew 24).

Not only does He return on the last day and the resurrection occurs, but He reigns for 1,000 years, and that's related to the last day.

Revelation 20:4-6

Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

We are gathered to Him at the Day of the Lord.

2 Thessalonians 2:1-2

Now concerning the coming of our Lord Jesus Christ (HaMashiach) and our being gathered together to him, we ask you, brothers, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come.

If one does a search on the Day of the Lord, one quickly realizes how many things actually take place during this “day.” This has led many to conclude that it is not a literal 24 hour day. In reality, this is true, but there is more to understand.

Peter writes that the Day of the Lord will come as a thief in the night. This is a reference to the return of our Messiah Yeshua.

2 Peter 3:10

[But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.](#)

Here, Peter tells us that Heaven and Earth pass away in the Day of the Lord.

In 2 Thessalonians 2, which we just read, we also learn that Yeshua’s arrival begins the Day of the Lord, yet He is to reign on Earth for 1,000 years (Revelation 20:4)

How can all of this occur on the “Day of the Lord” if it is only one day?

We know that Heaven and Earth do not pass away until at the end 1,000 year reign, yet Thessalonians mentions that the Day of the Lord begins with our Messiah’s return at the beginning of the 1,000 years.

So why is this day appear to mirror the 1,000 year reign of our Messiah?

Because the “Day of the Lord” represents a day as a thousand years, not just a 24 hour period.

2 Peter 3:8

[But, beloved, be not ignorant of this one thing, that one day with the Lord as a thousand years, and a thousand years as one day.](#)

Revelation 20:4

[And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.](#)

So, the Day of the Lord is 1,000 years long.

This day is the 7th period of 1,000 years.

The 7th day in Scripture is known as the Sabbath.

This 1,000 year Sabbath day is the period Messiah is Lord or Master in which we live and reign with Him in the Land.

This is why our Messiah said that He is the Lord over the Sabbath...the Sabbath He is referencing to is the Day of the Lord...that is why it is His day...the Day of the Lord is not just any day, it is the Sabbath.

Contextually, Yeshua is referring to the 7th Day Sabbath, but prophetically, the Sabbath symbolically represents the “Day of the Lord” which is still in the future.

Luke 6:5

And he said to them, “The Son of Man is lord of the Sabbath.”

We see that this 6,000 year period of man present itself later in Genesis in the story of Noah as well.

Genesis 6:3

Then the Lord said, “My Spirit shall not abide in (or contend with) man forever, for he is flesh: his days shall be 120 years.”

How does 120 mean 6,000?

If you consider that a Biblical jubilee period is a unit of 50, then 50 times 120 is 6,000 years.

For 6,000 years, YHWH will contend with man...after 6,000 years...well, He is coming down here through His Messiah Yeshua.

So Hebrews 4 is telling us about the rest that we will enter, after we have believed and finished the race.

Our Messiah will return, on the 7th day to deliver us in resurrection, and bring us into the land as we were promised.

We are not in that rest yet, but we look forward to it.

Hebrews 4 continues:

Hebrews 4:4-9

For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” And again in this passage he said,

“They shall not enter my rest.”

Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,
do not harden your hearts.”

For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God,

Did you catch that?

So then, there remains a Sabbath rest for the people of God,

Again...

So then, there remains a Sabbath rest for the people of God,

Hebrews 4:10

for whoever has entered God's rest has also rested from his works as God did from his.

When do we rest from those works? Now?

No...Hebrews 4 already declares we rest later. Revelation 14 also states that the rest from our labors does not occur 'til later.

Revelation 14:13

And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

Let's continue with Hebrews 4...

Hebrews 4:11-13

Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

So, we are not yet resting according to Hebrews.

We are waiting for that rest.

As we wait, we are told to not fall into unbelief and disobedience.

As part of that obedience, we are told that there remains a Sabbath rest for those in the faith.

And guess what...even when the Sabbath is prophetically fulfilled, and our Messiah gives us rest at His 1,000 year reign, we are to STILL literally keep the Sabbath.

Isaiah 66:23

From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the Lord.

The Sabbath will still be recognized during the Sabbath reign of our Messiah, even though the Sabbath is prophetically being fulfilled during the millennial reign at the same time.

Which is all the more reason we should still be remembering the Sabbath today, as it has been since the beginning.

We hope that you have been blessed by this teaching, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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