

Enter His Rest

Genesis chapter one states that God created “male and female created he them” (v. 27), on “the sixth day” (v. 31). And chapter two details the sixth day, “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and **man became a living soul**” (v. 7), “And the rib, which the LORD God had taken from man, **made he a woman**, and brought her unto the man” (v. 22). What hasn’t been as apparent is that chapter three is still the sixth day! Prior to God’s rest on the seventh, it was the sixth day that man sinned and heard God’s voice, “And they heard the voice of the LORD God ... And he said, I heard thy voice” (Gen 3:8, 10). The Psalmist referenced this sixth day, “To day if ye will hear his voice” (Psa 95:7), and the writer of Hebrews, “To day if ye will hear his voice ... They shall not enter my rest” (Heb 3:7, 11), “And God did **rest the seventh day** from all his works. And in this *place* again, **if they shall enter into my rest.**” (Heb 4:4-5).

Man’s toil under the curse and punishment of death, “**In the sweat of thy face** shalt thou eat bread, till thou **return unto the ground**; for out of it wast thou taken: for dust thou *art*, and **unto dust shalt thou return**” (v. 19), was pronounced on the sixth day prior to God’s rest, “And God **blessed** the seventh day, and **sanctified** it” (Gen 2:3). And the same terminology is used for the Millennium, “**Blessed** and **holy** *is* he that hath part in **the first resurrection: on such the second death hath no power**, but they shall be priests of God and of Christ, and shall reign with him **a thousand years**” (Rev 20:6). Man’s labor isn’t lost at death when dying in the Lord—he will be raised in the first resurrection and his works will follow him into his 1,000 years of rest, “Blessed *are* the dead which **die in the Lord** from henceforth: Yea, saith the Spirit, that they may **rest from their labours; and their works do follow them**” (Rev 14:13). The Millennium is the last of seven millennia—6,000 years of mankind’s toil on this earth followed by 1,000 years of rest.

Our modern secular calendar pivots BC and AD on Christ’s birth within four years—it has been about 2,020 to 2,024 years since. But God’s timeline is continuous since creation, marked by Christ’s death as its focal point, “And after threescore and two weeks shall **Messiah be cut off**, but not for himself” (Dan 9:26). And since He died in His early thirties, it has actually been less, not more, than 2,000 years. Assuming Biblical chronology yields 4,000 years from creation to Him being “cut off,” then

we’re still in the last few years of the sixth millennium—just before His return to raise the righteous in the first resurrection to enter His rest.

The creation was the Son of God’s work, therefore it was the Son that rested on the seventh day: “All things were made by him; and without him was not any thing made that was made” (Jhn 1:3); “He was in the world, and the world was made by him” (Jhn 1:10); “God, who created all things by Jesus Christ” (Eph 3:9); “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col 1:16); “Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Heb 1:2).

Also, it was foretold prophetically in the first Adam that the last Adam’s toil would bring forth both thorns and herbs, “**Thorns also and thistles** shall it bring forth to thee; and thou shalt eat **the herb of the field**” (Gen 3:18). There will be a resurrection of both righteous and unrighteous, before and after the Millennium respectively, “For the earth which drinketh in the rain that cometh oft upon it, and **bringeth forth herbs** meet for them by whom it is dressed, receiveth blessing from God: But that which **beareth thorns and briers** *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned” (Heb 6:7-8). Those in the first resurrection are the “herbs” that enter His rest, while the remaining dead are “thorns” raised after, “But **the rest of the dead** lived not again until the thousand years were finished. **This is the first resurrection**” (Rev 20:5).

Christ concluded each of His seven messages to the churches in Asia with “hear what the Spirit [*Breath*] saith” (Rev 2:7,11 17,29, 3:6,13,22). He calls Himself the Breath metaphorically because He was given full agency and proxy over God’s Breath. The Father will breathe back to life whoever the Son confesses before Him, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven” (Mat 10:32), “I will confess his name before my Father” (Rev 3:5). The Son makes the final decision of who will be raised to enter His rest, “Blessed *are* the dead which die in the Lord from henceforth: **Yea, saith the Spirit [*Breath*]**, that they may **rest from their labours; and their works do follow them**” (Rev 14:13).