

Lesson Two — Building on the Foundation

Day One — A Day is as a Thousand Years, Part One

Day Two — A Day is as a Thousand Years, Part Two

Day Three — The Seven Days

Day Four — The Day of Rest

Day Five — Review

Last week we laid the *foundational* timeline, the basis for which came from the opening verses of the Bible. This timeline depicts a seven-day period in which God worked for six days to bring order out of disorder; He then rested on the seventh day. This week we are going to begin building on that foundation.

While building on this foundation, it must be remembered that the central Person of Scripture is the Lord Jesus Christ. Therefore, as we will see, information given in God's Word will have its focus on Jesus Christ.

Some questions to consider at this point are: What do we do with the information shown to be foundational from Genesis 1:2-2:3? *How* is it so foundational? The answers to these questions have to do with an understanding that these verses lay out God's ways and means of restoring a perfect creation, which had fallen into ruin, and these verses have to do with *a particular framework of time*.

In eternity past, God brought forth a perfect creation (Gen. 1:1); the creation fell into ruin (Gen. 1:2a); God restored the ruin over a six-day period (Gen. 1:2b-31); then God rested from His work of restoration on the seventh day (Gen. 2:1-3).

And based upon this previous perfect restoration, we can know that God will again take six days to restore a subsequent ruin (i.e., ruined man, along with the restored creation which had come under a curse through the fall of man), and He will follow this restoration with a seventh day of rest (Heb. 4:9). Only this time, each day will be 1,000 years in length (II Pet. 1:15-18; 3:3-8). These are the things we will be studying in this week's lesson.

Even this small bit of information is extremely instructive to us as to the **timing** of the *future day of rest*. As we have seen and will continue to see in further study, the Sabbath Rest, which is yet for the people of God, is a 1,000-year period, which follows a 6,000-year period.

And with this small bit of information, we can begin adding detail to the timeline, studying and understanding how the record of historical events in Scripture (and the chronologies as laid out in these

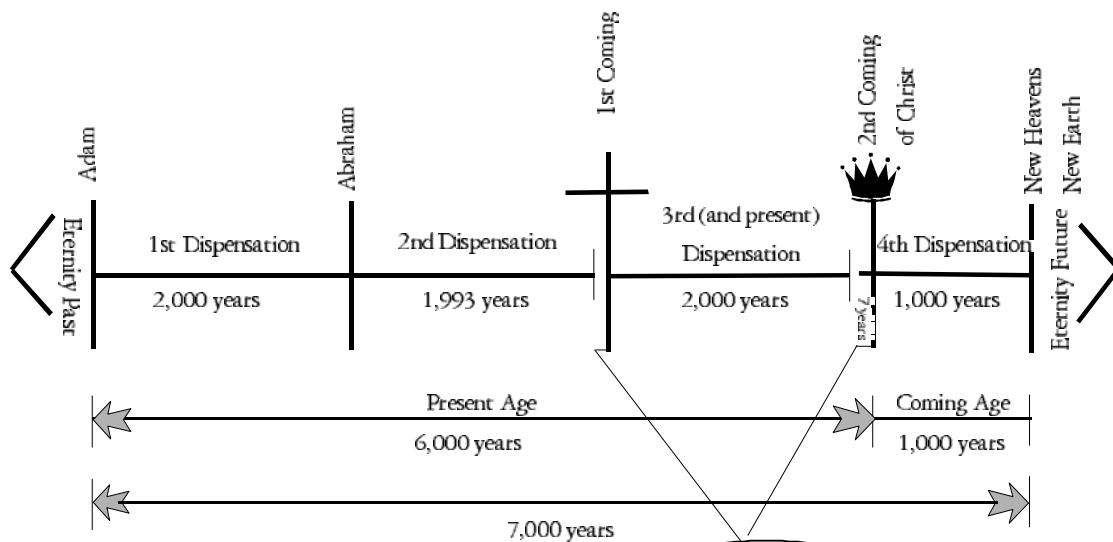
historical events) fills in the details and chronology of future events. (You may want to reread that last sentence. It is an important concept to grasp as we continue our study on prophecy.)

Well, are you ready to begin? OK. Let's go!

Day One — A Day is as a Thousand Years, Part I

Let's begin by looking at an overall timeline representing time in the past, present and future from Genesis to Revelation. We will go over this basic timeline many times throughout our study. Spend a few minutes studying through the information as illustrated.

Chart 2:1



Write out your thoughts and observations:

Did you notice any thing significant about the segment divisions of the timeline? If so, what is it?

The 2nd Dispensation (between Abraham and the Coming of the Christ) will also, when completed make up a 2,000-year period. Because the nation refused to repent, and in their refusal, rejected and crucified their King, God stopped the clock seven years short of the completion of the dispensation. These remaining seven years, known as the *7-year Tribulation*, *Daniel's 70th Week*, and *The Time of Jacob's Trouble*, will follow the end of the present dispensation and immediately precede Christ's 2nd coming. Events in this 7-year period will bring about the repentance of Israel (the very message which was proclaimed to the Jewish people at Christ's first coming), allowing the Kingdom to be set up!

You may have noticed that the second coming of Christ is placed on the time line at a *specific* point in the future. Do you wonder how the second coming of Christ could be placed on the timeline, when it has not happened yet? Can we know the timing of this? Yes, we can! And the text we will look at today will reveal it.

We touched in this text in last week's lecture, but today we are going to study through II Peter 3:3-10 for more detail. This will be our text for our study today and tomorrow. The passage is printed double-spaced, with wide margins so that you can make notes. Spend the remainder of your time today studying this passage several times through, not just merely reading it. You will need to be familiar with it as we complete our study tomorrow.

II Peter 3

3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, 4 and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation." 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

NOTES:

Go back and draw a circle around the phrase "the promise of His coming" (v. 3), and another circle around "His promise" (v. 9).

Then underline the phrases "day of judgment" (v. 7) and "day of the Lord" (v. 10). The two phrases speak of the same day, which is yet future. According to v. 8, how long with this Day last?

We'll continue to look at this passage tomorrow. See you then.

Day Two — A Day is as a Thousand Years, Part Two

Pray first.

Let's begin today by rereading II Peter 3:3-10. Do that now.

What do you think Peter means when he says, "Know this first of all..." in v. 3?

In this passage, Peter speaks of *mockers* who will come in *the last days*. Go back to the text and underline that phrase in v. 3.

What does Peter specifically say that mockers will follow after (v. 3)?

In the original language, the word "lust" has the idea of *desire* or *passion* in it. The transliteration of the Greek word is *epithumia* and the main idea of the word is "desire." Their desire would govern their passion in setting their hearts against that with which Peter was dealing. Look again at v. 3.

Now go back and double underline the last three words of their statement in v. 4. What *time frame* do they ultimately refer back to in their statement?

We must understand what Peter is teaching his readers as he tells them about what mockers will say *in the last days*. First let me ask you, do you believe we are living in the last days? If so, then we must be keenly aware of what Peter is saying, so that we do not inadvertently fall into the trap of believing what the mockers are saying. So let's analyze this carefully.

Go back to the text and draw a box around *the question* the mockers ask.

In asking, "Where is the promise of His coming?" the mockers maintain something to be true that is *not true*. What is it that they maintain? Write out the statement the mockers make in connection with their question (v 4b).

In your own words, describe what the mockers are basically saying.

Now write in your own words the essence of how Peter corrects their point of contention (vv. 5-7).

When considering the context of what Peter says about the mockers' question and statement, it becomes

evident that these mockers are questioning *the timing of Christ's return*. This cannot only be seen in their question and statement, but also in Peter's response by way of correcting the thought process of the mockers (vv. 5-10). Notice particularly that Peter says, "The Lord is not slow about His promise..." The whole issue seems to be *the timing* of Christ's return.

Notice that the mockers take their point of contention back to Genesis 1:1, back to *the beginning* (v. 4b). Apparently these mockers contend that the verses at the beginning of the Scriptures following Genesis 1:1 present *no time frame* concerning a perfect creation, a ruin, and a restoration followed by a day of rest. And in missing this point, the mockers would contend that there is no reason to hold that the 7,000th year period would mark the coming Day of Rest, initiated by the return of the Lord and the promise thereof. Hence, they ask the question, "Where is the promise of His coming?" And *the context* of the mockers' question, their follow-up comment, as well as Peter's response to their question and comment reveal that it is *the timing of the Lord's return* that is in question. As Peter infers in vv. 5-8, the timing of Christ's return is based upon the former restoration and day of rest (Gen. 1:2-2:1-3), and is the pattern for the latter restoration and Day of Rest. It has to do with the fulfillment of God's promise in relation to an *appointed* time—a time appointed and set in the opening two chapters in Genesis.

There are a few things here that need to be thought through *carefully*. Please take your time in considering these things. Peter takes issue with the mockers' contention, and seeks to straighten out their false view of things for his readers. Peter goes on to describe *what escapes the mockers' notice* in maintaining these things. He begins with the words:

"But when they maintain this, it escapes their notice *that by the Word of God...*" Then Peter goes on to explain what escapes their notice. It escapes their notice that:

- *By the Word of God*, the heavens (KJV: the heavens of old) existed long ago (II Pet. 3:4b, 5; cf. Gen. 1:1).
- *By the Word of God*, the earth was formed out of water and by water (II Pet. 3:5b; cf. Gen. 1:6-8; 9, 10).
- *By the Word of God*, the world at that time was destroyed, being flooded with water (II Pet. 3:6; cf. Gen. 1:2).
- *By the Word of God*, the *present heavens* (the heavens which were darkened due to Satan's fall, but were restored *by the word of God* on the second and fourth days [Gen. 1:6-10] — not the heavens of old which were created in 1:1) — and the earth are being reserved for fire kept for the day of judgment (II Pet. 3:7; cf. II Pet. 3:10, 12; Mark 13:31; Rev. 20:11; 21:1).
- *By the Word of God*, the Lord is not slow about the promise (of His return [II Pet. 3:3, 9]).

When combining the mockers' question and their statement with the way Peter corrects their thinking, can you see that the whole issue has to do with *the timing of the Lord's return* based upon events in Genesis chapter one?

Do you have any thoughts?

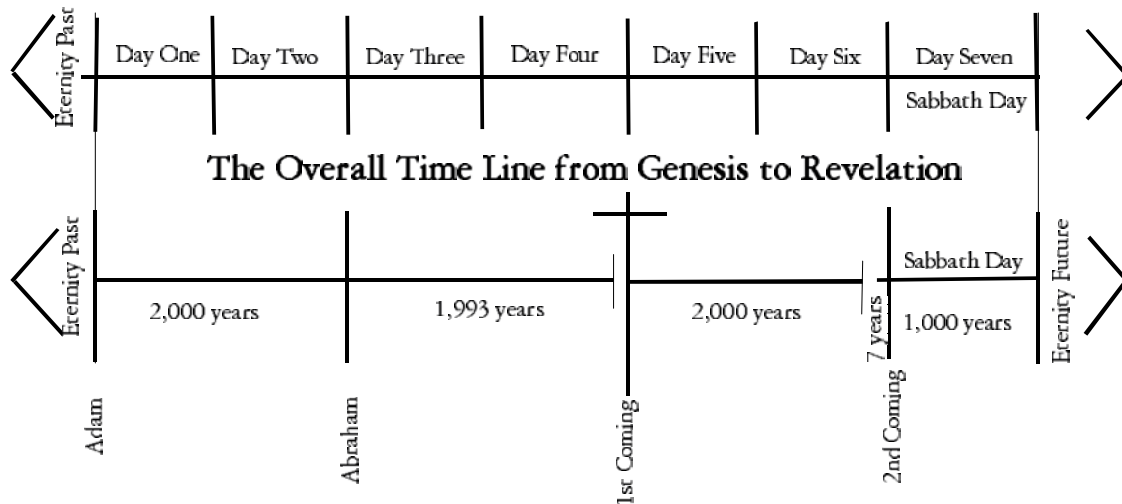
Now look back at the II Peter 3:8. Write out what the simple and clear statement is that Peter does not want his readers to overlook?

As we close today, let's consider v. 10, **"But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up."**

According to the verse, how will the Day of the Lord begin?

As we close for today, here is another chart, which may help you visualize the things we have studied the past couple of days. Remember that Peter wants his readers to stop forgetting (lit., *allowing this to escape their notice*) that — **“with the Lord one day is as a thousand years, and a thousand years as one day.”**

The Foundational Time Line from Gen. 1:1-2:3



See you tomorrow.

Day Three — The Seven Days

Why don't you spend a few minutes in prayer and then briefly review what you have learned in the past week and a half. We will build upon that.

Here are some things that we should grasp in the way of understanding. (Please remember that in order to arrive at the correct prophetic understanding of Scripture, one must begin with Moses (i.e., the writings of Moses) and work forward. One must study the testimony of Jesus according to the way the Supreme Designer designed it.)

- There is a specific structure to Scripture, which has to do with the number seven. In the beginning there was a six-day period, with a seventh-day rest. It is extremely important to see that this structure of Scripture is laid out at the very beginning (Gen. 1:1-2:3). The remainder of Scripture is built upon this foundation.

NOTES:

- Six is the number for man (Rev. 13:18); seven is a number of completion of that which is in view. Six days make up Man's Day, and the seventh day is the Lord's Day — the day of rest — which will follow the six days of man, bringing to completion a specified period of time. (Again, the foundation is laid out at the beginning; and prophecy is based upon this foundation.)

NOTES:

- It is interesting to note that in Scripture there is only *one day of the week* that God has specifically named, and this has remained so from the beginning — it is *the seventh* day, called "The Sabbath Day." Only numbers identify the other days of the week. And in numbering six out of the seven days, along with naming the seventh, apparently God wants us to take notice of the unfolding of time ultimately reaching its climax on Day Seven — "The Sabbath Day."

NOTES:

- This seventh day, marked as holy by God in Genesis 2:1-3, was later given to Israel *as a sign* at Mt. Sinai (Ex. 31:13-17; Ezek. 20: 12, 20). A sign points to something future. This future day of rest remains extended to the people of God as something toward which we are to strive, with the first mention of the seventh day being given as a reference to the coming day of rest (*cf.* Heb 4:1-9).

NOTES:

- In Scripture, the Sabbath Day is a day set apart by the Lord, for a two-fold purpose: 1) it reveals that this day is *the focus* to which our attention is called, being the only day with a name, being a day set apart and having been given as a sign, and 2) it reveals *the timing* of the coming of the Lord (being on the *seventh* day), revealing the fact that we are dealing with a specified period of time leading up to the promise of His coming.

NOTES:

For the remainder of today's study, we are going to look at one example given in the New Testament; but in the weeks out ahead we will be looking at more examples of this seven day structure of Scripture. Today's example will not only be used to show how God uses the type/antitype structure to teach truths about *the chronology* of future events, but also how God uses the time frame of *six days plus one* to point to *the timing* of future events. Our illustration is found in the opening verses in the Gospel of John. Let's jump ahead to chapter two for a moment.

Within the type/anti-type structure of Scripture, the wedding feast in Cana fell on a particularly noted day of the week. The information gathered in this record of John's gospel, points to certain prophetic events and the future timing of the fulfillment. Study and see.

John 2

1 And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and Jesus also was invited, and His disciples, to the wedding...

...11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

The timing and events of the wedding feast at Cana in John chapter two, are stated to be "the beginning of signs" given in Jesus' ministry (John 2:11). (Remember a sign in Scripture points to something yet future.) It is at this feast wherein Jesus turned water in six water-pots into wine (John 2:1-11). But rather than focusing on the miraculous sign itself, let's look to see the *specified timing* of this historical event.

This historical event — the wedding feast at Cana — is recorded in 2:1 to have taken place *on the third day*. However, there is another way to account for the timing of this event — it can also be seen as having occurred on *the seventh day* — if one counts the number of days as recorded in chapter one leading up to 2:1. So let's look at how John begins his gospel!

John 1

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it.

How does John begin his gospel? Write out the first three words.

Notice that this is the same way Genesis 1:1 opens — "In the beginning..." Also notice what John says about light and darkness, and compare this to what takes place on the first day in Genesis chapter one. What comparison can you make?

Look again at *the timing* of the wedding feast. In chapter two, John records the feast as having occurred on the third day in 2:1. But let's go back into John chapter one and see what day the feast falls on when taking into account the days as they transpire in chapter one leading up to chapter two.

Notice the break in the days as recorded in chapter one. As noted, we see that John begins where Moses began.

John 1
1 In the beginning...

After dealing with light and darkness (vv.3-9), John gets to v. 29 and says,

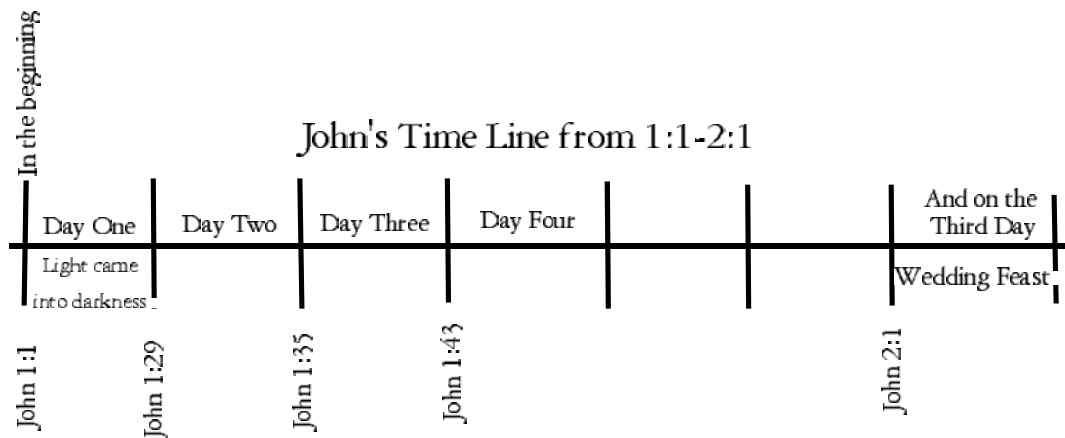
...29 The next day...

...35 Again the next day...

...43 The next day...

As you can see at some point in the text, one day's events are recorded (John 1:1-28); and the next day's events are recorded in 1:29-34; the third day's events are recorded in 1:35-42; and the fourth day's events are recorded in 1:43-51. Then in 2:1, John adds three days to the previous four, which places the wedding feast on the seventh day! These days are illustrated in the following chart.

Chart 2:3



And this record of events as seen in the type/antitype structure of Scripture, reveals that the wedding feast in Cana takes place on the seventh day in one respect and on the third day in another respect, all of which points to the *timing of a Wedding Feast that is yet to take place*, on the seventh day in one respect, and on the third day in another respect.

In the type/antitype structure of Scripture, this sign points to a future Wedding Feast which is to take place on the seventh day — the seventh-thousandth year — when *counting from the beginning of Man's Day* seen in Genesis chapter one to the end of Man's Day as seen in Revelation 19:7-10, at which time the Lord's Day will begin on earth (e.g., the Lord will begin His millennial rule as King of kings and Lord of lords).

(Notice that in both accounts — the account in Genesis and the account in John — the accounting of time begins at the same point — “In the beginning...” [Gen. 1:1; John 1:1]. And from that point, the point wherein the accounting of time begins, things are brought to a culmination on the seventh day — both in Genesis and John [Gen. 2:1-3; John 2:1].)

But why are there two different accountings as to the timing of the wedding feast? On the one hand, we have seen how the wedding feast can be accounted as having taken place on the seventh day. But why, on the other hand, is it also recorded as having taken place on the *third day* (John 2:1)?

Let’s look at the third day accounting. This accounting of time would point to the coming Wedding Feast taking place on the third day — the third thousandth year — *from the beginning of either of two dispensations*.

If the events of this wedding feast are given as “the beginning of signs” in John 2:11 (and they are!), and if we count a day as a thousand years (as Peter commands *us to stop to refraining from doing so*), then *from the Jewish dispensational perspective*, the sign given in the Gospel of John is pointing to a future Wedding Feast which will take place on the third day (the third thousand-year period) when counting from Abraham’s day until Daniel’s Seventy-Week prophecy is complete. This points to the time when God will reestablish Israel as His Wife at the Wedding Feast, foreshadowed by the first sign in John’s Gospel.

And *from the Christian dispensational perspective*, keeping the same things in mind (i.e., a day is as a thousand years), the future Wedding Feast of Christ and His Bride will also take place on the third day (the third thousandth-year period) when counting from the crucifixion to the time the Church is caught up into the heavens, judged and their inheritance redeemed with the Wedding Feast following (Rev. 19:7-9). This points to the time when Christ will take His wife at the Wedding Feast seen in Revelation chapter nineteen.

A Wedding Feast is to occur on the third day for both groups of people, respectively. And in order to show both the seventh day perspective from the creation of man, and third day perspectives for either of two dispensations, it could have only been recorded in the way John records it. God’s Word is so awesome!

In the way of a summary, look at it this way:

- **John began his gospel by going back to the exact place where Moses began his writing — *In the beginning*. This is no coincidence. Under inspiration of the Holy Spirit, John records particular things in the first 28 verses.**
- **John 1:29 mentions “the next day” which would be referring to the *second day* of John’s record.**
- **In v. 35, he mentions the third day.**
- **In v. 43, he mentions the fourth day.**
- **Then 2:1, he counts three days from the fourth, for a total of seven days! So actually the wedding feast can be seen to have fallen on the seventh day as well as the third day.**

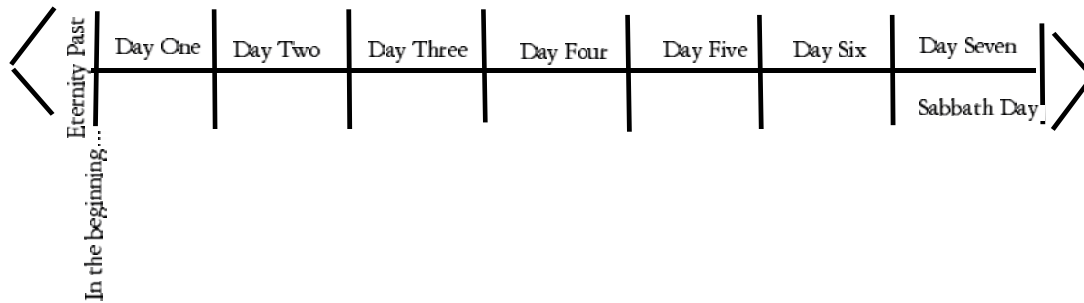
These things are instructive for us in the study of prophecy. Remembering that **a sign points to something future**, the fact that this wedding feast occurred on the seventh day in one accounting, and the third day in another accounting is something to be noted. In the type/anti-type structure of Scripture, these two accountings reveal the timing of the future Wedding Feast *from two different perspectives*, from 1) the beginning of Man’s Day, and 2) the beginning of either of the two days beginning the respective

dispensation.

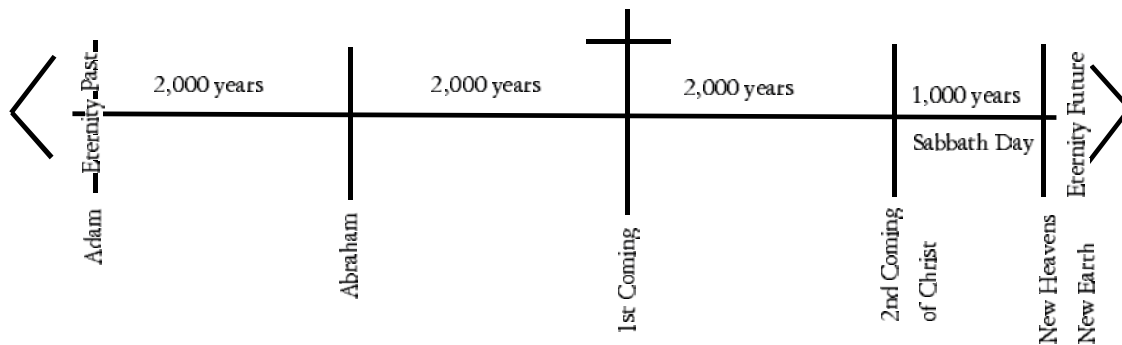
So you may be asking what all of this has to do with the foundation of Scripture which we have studied previously. Well, let's compare the three timelines we have looked at so far this week. What comparisons can you make? Makes notes of these comparisons.

Chart 2:4

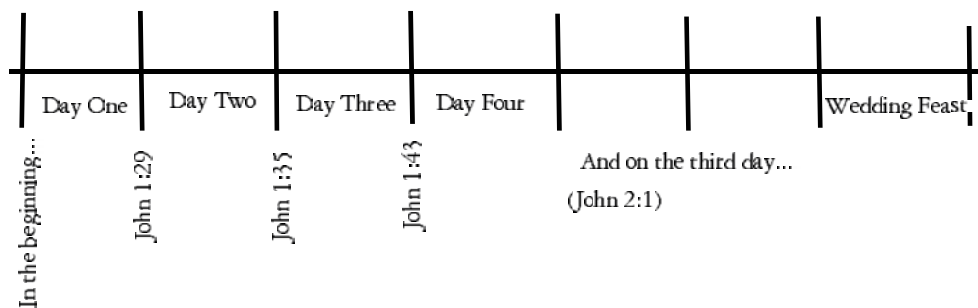
The Foundational Time Line from Gen. 1:1-2:3



The Overall Time Line from Genesis to Revelation



Time Line in John 1:1-2:2



Over and over again, God says the same thing! As it was written by the Prophet Isaiah, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28:10). It's so cool! Meditate on these things. See you tomorrow.

Day Four — The Day of Rest

Today we are going to study passages that have to do with the future Day of Rest. In studying the Biblical timeline, past and future, it is utterly impossible to not deal with the Day of Rest.

As we have seen in the very beginning of Scripture, the seventh day is the day of rest — the day in which God rested from all of His work and set it aside as holy. Later in Scripture, when God called a people unto Himself, He gave the seventh day *as a sign*, portending a future day. This is only one of many places in the writings of Moses wherein it is mentioned:

Exodus 31

15 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. 16 So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.' 17 "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed."

It is interesting to note that King David wrote to Israel about a coming time of rest. Under inspiration of the Holy Spirit, he wrote:

Psalms 95

**1 O come, let us sing for joy to the LORD;
Let us shout joyfully to the rock of our salvation.
2 Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with psalms.
3 For the LORD is a great God, And a great King above all gods,
4 In whose hand are the depths of the earth; The peaks of the mountains are His also.
5 The sea is His, for it was He who made it; And His hands formed the dry land.
6 Come, let us worship and bow down;
Let us kneel before the LORD our Maker.

7 For He is our God, And we are the people of His pasture, and the sheep of His hand.
Today, if you would hear His voice,
8 Do not harden your hearts, as at Meribah,
As in the day of Massah in the wilderness;
9 "When your fathers tested Me, They tried Me, though they had seen My work.
10 For forty years I loathed that generation,
And said they are a people who And they do not know My ways.
11 Therefore I swore in My anger,
Truly they shall not enter into My rest."**

How does David run the gambit of time from the beginning to the end in this Psalm (compare vv. 4, 5 to v. 11)?

With respect to the rest mentioned in v. 11, what is the command given in vv. 7, 8?

In this passage, David reminds the Children of Israel what their forefathers had done to God in the wilderness just after they had been redeemed out of Egypt. What did they do (vv. 8, 9)?

Due to their actions, how did God view this generation (v. 10)?

What was the consequence of their actions in the wilderness (v. 11)?

So important was the Sabbath rest in God's sight that when He called out a people for Himself and gave them His Law, He forbade anyone to work on the seventh day. (In fact, if this law were broken, the one breaking it would be stoned to death!) Every seven days there was to be a day of rest, a Sabbath rest — with the Sabbath day being a sign pointing to something future!

And the warning did not stop with the first or the second generation of Israel. As we have seen in Psalm 95, even David *warned* his people not to harden their hearts as their forefathers had done in disobeying, and thereby not being able to enter the rest (Ps. 95:7-11). By inference, King David was telling his people about a coming rest, warning them not to harden their hearts as their forefathers had done, and as a result, forfeited their rest.

And now we can see that God warns the Church of the same thing. The writer of the Book of Hebrews makes it very clear. In the second of five major warnings, the author of the Book of Hebrews deals with the provocation of the Children of Israel in the wilderness between Egypt and the Promised Land in chapters three and four.

Let's look at a portion of what the writer of the Book of Hebrews has to say about it. Watch for the warnings:

Hebrews 4

1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. 3 For we who have believed enter that rest, just 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. 4 For He has thus said somewhere concerning the seventh day, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; 5 and again in this passage, "THEY SHALL NOT ENTER MY REST." 6 Since therefore it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 7 He again fixes a certain day,

**“Today,” saying through David after so long a time just as has been said before,
“TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.” 8
For if Joshua had given them rest, He would not have spoken of another day after
that. 9 There remains therefore a Sabbath rest for the people of God.**

If you keep the term *good news* in v. 2 in context, it is easy to see that the term is referring to the good news concerning the rest in the Promised Land. Then v. 7 the author quotes from David in Psalm 95. David had brought the first generation of Israel to his people’s attention, just as the author of the Book of Hebrews brings to our attention. This first generation out of Egypt *did not enter the rest* God had planned for them in the land promised to their father, Abraham, because of their disobedience *due to their lack of faithfulness*. They hardened their hearts to the voice of the Lord. As stated in the text, due to unbelief and disobedience, they were not able to enter that rest.

Yet, was the rest in the land of Canaan — the Promised Land — *the seventh day rest* that which God had *ultimately* planned for them? No! The rest in the land of Canaan was to be but *a picture* for them of the seventh day rest which lay out ahead — a sign! Though there certainly *was a rest before them* in an earthly land wherein God would dwell in their presence and would rule in a theocracy with Israel at the head of all the nations, this was to eventually be followed by a *better rest* (Heb. 6:9; 7:19, 22; 8:6; 9:23; 11:16, 35, 40). *The rest* that Joshua led the second generation into (of which the first generation fell short due to disobedience) *was only a picture* of the coming rest into which God will lead His people. He will lead them into a heavenly promised land, dwell in the midst of His people in the person of Christ, and rule in a theocracy with Christ and His Bride ruling over all the nations. And that is the Rest yet future for the people of God. That is the Rest of which we are warned not to fall short, as the Children of Israel fell short. And this warning is given to us in several New Testament passages.

The rest into which Joshua led the second generation of the Children of Israel was only to serve as a picture of something future and greater for the people of God. Since Joshua preceded King David, David knew that when he warned his people not to harden their hearts as their forefathers had done in the wilderness, he was presenting before his people a day of rest *yet future*. Joshua’s entrance into the land had already taken place.

Go back and review what King David said to his people in Psalm 95, particularly making note of vv. 7-11 in the Psalm. Compare this with the warning in Hebrews chapter four, wherein *the future rest* is in view. What comparisons can you make?

Notice that Hebrews chapter four begins with the word *Therefore*. This word connects what the author had just said in chapter three to what he is getting ready to say in chapter four. In chapter three, he gave the experiences of the Children of Israel as an example to his readers, in the way of a warning to us concerning the possibility of our missing out on the rest yet future. Having addressed this section to those who are called to a heavenly calling (3:1), the author of the Book of Hebrews challenges his readers in the opening words of 4:1 concerning something they were to fear. What were they to fear? What are we to fear (4:1)?

In Hebrews 4:3, 4, to what time period does the author relate *the rest* back?

What words in 4:6 imply that there is yet a future day?

How does the author of the Book of Hebrews encourage his readers in the same way that King David did?

In this chapter, how does the author of Hebrews exhort his readers to *not* look upon the rest as something that has already happened?

Write out v. 9 word for word.

In the past, what day did the rest fall on (*cf.* Gen. 2:1-3)?

In the future, what day will the rest fall on? What makes you think so?

Even in this passage in Hebrews chapter four, the Holy Spirit prompted the author to relate this day of rest back to the beginning. So the future rest for the people of God is noted as being connected with a past rest — God's rest in Genesis 2:1-3 on *the seventh day*. From the beginning of Scripture, this day of rest is always on the seventh day, following the six days of work. You see, we must begin with Moses!

Reread through this passage in Hebrews chapter four another time. Think it through. Study it carefully. Is there anything else you notice? Write it down.

Now as we close for the day, go back to II Peter chapter three and reread the first eight verses. See if they make more sense now. Do they?

Day Five — Review

The only thing we will want to do today is review. Please do not shirk this review. The things we have learned this week are fundamental and foundational to our understanding of things yet future. For further study, we'll need a good grasp of these fundamental things.

Take some time to review Days One and Two. Write out a brief summary of what you have learned from these days' work.

Now review Day Three. Write out a brief summary of what you learned.

Now review Day Four. Write out a brief summary of what you learned.

See you in class.

Lecture Notes

