

God's Rest (and How to Enter It)

Psalm 95

The Psalms (no. 22 in the series)

Nov. 17, 2019

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Video and audio versions available online:

<https://relentless-love.org/sermons/gods-rest-and-how-to-enter-it/>

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This document was prepared by Heather Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Heather know. Thank you!

[Offertory song: "I'll Fly Away"]

Prayer

So, Lord God, I thank you that one glad morning "I'll fly away, when I die, Hallelujah, by and by." And Lord God, I pray right now that you would help us to preach.

In Jesus' name,
Amen.

Message



I'd like to begin where we ended last week. I told you about my last conversation with my Mom.



I was on the phone as I was driving down Wadsworth going to work. She kept saying, *"Peter, I don't know what to do. I don't know what to do..."* Her kidneys and heart were failing. I didn't know it, but I suspected it; she was about to die, and she did die two days later on Sept. 6th.



"I don't know what to do. I don't know what to do. I don't know what to do..."
I feel that way a lot.

"I don't know what to do. I don't know what to do..."
And I said, "Mom listen... 'You don't have to do anything.'"
We prayed. She thanked me for the reminder. And I said, "Good-bye Mom."

Two days later as the nurse turned her in her hospital bed, my mom looked up and said, "I'm a butterfly and I'm going to fly away."

And she did.
She did nothing (Her heart stopped beating. Her kidneys failed.)
She did nothing, then, began to do everything.
She was filled with Love and Love doesn't have to do anything, but constantly chooses to do everything—Love is free. And...

"Love bears all things, believes all things, hopes all things and endures all things."
"Love never ends," ... for it is the end and the beginning

“What the caterpillar calls the end, God calls a butterfly.” Mom was metamorphosed.



Metamorphosis comes from the Greek word *metamorphoo*...like Mighty Morphin' Power Rangers. “*Meta*” is “with” and “*morph*” is “form.”

In the Bible *metamorphoo* is usually translated “transform” or “transfigure.”

Paul wrote, “Do not be conformed to this age, but be transformed (*metamorphoo*) by the renewal of your mind.”ⁱ

Last week, we talked about Mom and we talked about Moses, because Moses was transformed or transfigured. He was metamorphosed on the Mount of Transfiguration with Jesus.

We noted that this was astounding, because Moses had been an epic failure.

- He did not do what he intended to do.
- He tried to save God’s people with his passion, by murdering an Egyptian, and ended up herding sheep for 40 years.
- Then he tried to save God’s people with his will power, by obeying the law, and ended up wondering around the wilderness for 40 years,...

...until he died on Mt. Nebo looking across the Jordan valley at the Promised Land, which he would not enter. For as God had told him, he would be gathered to his people—those people he had failed to lead into the promised land--but that had now descended into Sheol.

Moses was an epic failure, but now he is, and always has been, and will be, God’s unmitigated and eternal success.

In three of the Gospels and 2nd Peter:

- Moses appears in Glory talking to Jesus, on a mountain in the Promised Land on the eternal 7th day—God’s promised rest.
- Moses appears in Glory, talking to the Rock that He had smote in anger.
- And Moses, Elijah, and Jesus are so Glorious, that Peter, who had walked up the mountain with Jesus, offers, in terror, to build each of them a temple or tabernacle.

Peter thinks he needs to *do something*.

While he’s talking, a voice comes from the Glory cloud saying, “This is my beloved son, in whom I am well pleased. Listen to him.”

In other words: *"Don't just do something, do nothing—Stop, Shabbat, Sabbath, Rest."*

You see this is the Promised Rest:

- You don't need to do anything when you realize that everything has been done.
- You don't need to do anything, but you will go on to do all things.
- "I can do all things through Christ Jesus who strengthens me," wrote Paul.

Well, as I was saying, Moses was an epic failure, but he is God's unmitigated and eternal success.

And it's a good thing he knows that he is an epic failure; it's a very good thing that he has died.

Death is the realization that you can do nothing.

It's a good thing he's died, for if he hadn't died, and didn't know he was a failure, he couldn't bear the weight of his own Glory, that is, God's unmitigated and eternal success.

You see the problem with your ego is not simply that it's impossible for you to justify your epic failure. More than that, it's impossible for you to justify your unmitigated, eternal and epic Glory, which is God's unmitigated, eternal and epic success.

In other words, no one deserves to be as beautiful, gifted, loving, kind, and good looking as you truly are.ⁱⁱ

I'm saying your identity is a gift, and not an accomplishment.

So, if you believe that you are the result of your own choices, you cannot choose to be who you truly are: God's choice.

And until you believe that you are God's choice, and not your own private choices, everything you do will not only be an illusion, but evil.

Our choice is sin, and God's choice is Grace.

But where sin increased, Grace abounded all the more.

In the place where you failed, God reveals himself, which is your true self and an immeasurable weight of Glory.

He's fixin' to establish you with himself, and he is "I Am."

In Psalm 90, Moses prayed, "establish the work of our hands."

And God established the work of Moses' hands; nothing was wasted.

But will he establish the work of *our* hands?

Moses entered God's Rest, but how do *we* enter God's Rest?

Psalm 95

- ¹ Oh, come, let us sing to the Lord;
let us make a joyful noise to the rock of our salvation!**

[That's the Rock that Moses smote, then stood on, then hid in, and finally spoke with on the mountain of Godⁱⁱⁱ]

- ² Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!**

- ³ For the Lord is a great God,
and a great King above all gods.**

- ⁴ In his hand are the depths of the earth;
the heights of the mountains are his also.**

- ⁵ The sea is his, for he made it,
and his hands formed the dry land.**

- 6 Oh come, let us worship and bow down;
let us kneel before the Lord, our Maker!**

[The word translated “Maker” is just the prepositional form of the simple Hebrew verb *‘asah*, which is normally translated “do.”] So literally it reads “*let us kneel before the Lord, our doer.*” So, if you think that you are what you do, how could you ever come to know yourself or your God? For you are what God has done and is doing. Put that thought in your pipe and smoke it.

- 6 Oh come, let us worship and bow down;
let us kneel before the Lord, our Doer!**

- 7 For he is our God,
and we are the people of his pasture,
and the sheep of his hand.**

Today, if you hear his voice,

- 8 do not harden your hearts, as at Meribah [“rebellion”],
as on the day at Massah [“temptation”] in the wilderness,**

Remember, that’s where the Israelites wanted to know if God was good. And so, God had Moses smite the Rock that followed them, and the Rock was Christ, and the Rock bled a river.

Meribah is also the second place, where God told Moses to speak to the Rock so it would yield its water. But Moses smote the Rock and spoke to the people, as if he provided the water. That was Moses’ most epic failure: when he acted as if he did what God had done.

- Today, if you hear his voice,
8 do not harden your hearts, as at Meribah,
as on the day at Massah in the wilderness,
9 when your fathers put me to the test
and put me to the proof, though they had seen my work.
10 For forty years I loathed that generation
and said, “They are a people who go astray in their heart, [not “hearts,” but
heart; they all need a new heart]
and they have not known my ways.”
11 Therefore I swore in my wrath,
“They shall not enter my rest.”**

Wow, Psalm 95 starts nice and sweet—and we quote it in church.

But then it gets nasty—and we only quote it when we need to scare folks into doing something, that they don’t want to do.

Which is ironic, for to rest is to do only what you want to do.

Rest is what I do, when all that I *need* to do, is done.

So, if I’m *commanded* to rest, I think I really *need* to rest.

And so I *try* to rest, and then I often *can’t* rest.

For rest is what I do, when all I need to do is done,

And I *need* to rest... so I can’t!

Trying to fall asleep is the most un-restful thing that I do.

And for Israel, Rest was a command.

Exodus 20:8-11 · God tells the Israelites that on the seventh day they will rest for in six days *He has done everything*, and on the seventh he rests.

Deuteronomy 5:12-15 · God tells the Israelites to observe the Sabbath because *he saved them...* which means they don't save themselves.

Exodus 31:12 · He says, "*Above all keep my sabbath...So, you will know that I sanctify you*"—that is "*I make you Holy, which means that you don't make yourself holy.*"

So, they're commanded to rest because God *creates* them, *saves* them, and *justifies* them—He *makes them* like himself.

Then God says, "*Everyone who profanes the Sabbath shall be put to death.*"^{iv}

Wow, that makes you want to try really, really hard to do nothing; but the harder you try to do nothing, the more you do something.

By the time of Christ, the Pharisees had created thousands of laws about every detail of keeping the Sabbath—nobody works harder at resting than Pharisees.

In fact, they had come to believe that by keeping the Sabbath, they could get the Messiah, the Lord of the Sabbath to come.

But when The Lord of the Sabbath came, they nailed him to a tree in a garden, for breaking the Sabbath.

The Sabbath command is a death sentence, and to die is to do nothing.

It's a law, but it's also a promise: "*You will remember the Sabbath—my rest.*"

Our works don't produce the Lord of the Sabbath.

The Lord of the Sabbath came to produce our works, his fruit.

Well, in Psalm 95:11 God says: "*I swore in my wrath they (that generation that came out of Egypt) shall not enter my rest.*"

And they did not enter his rest.

It doesn't say "never" as some versions translate it. But even if it did, "never" means the remainder of time; but maybe God's rest is beyond time.

Well, he says, "they shall not enter..."

And they did not enter his rest. And Moses did not enter his rest. Moses is the one that literally smote the rock.

And yet, Moses did show up in the Promised Land on the Mountain in Glory.

And Scripture is clear that all Israel will be saved, and to be saved is to enter God's rest.

They "did not enter," but how could there ever be such a thing as God's rest, if God's children are to be in endless unrest and never ever enter?

God's rest is the fact that he *creates* them, *saves* them, and *sanctifies* them.
And he is a success!

So anyway, how do we enter God's Rest?

Hebrews 3 and 4 quote **Psalm 95**, and then we read:

“Let us strive to enter that rest”

Just this week I noticed that it didn't say, “strive *to* rest,” and that's good because “striving to rest” is an oxymoron; like, “be doing, not doing.”

But, it doesn't say, “strive to rest.” It says, “strive *to enter* God's Rest.”

It reads as if God's Rest is a place you enter, like a house, a tent, a tabernacle, or maybe a promised land, or garden.^v It's a reality.

Well, you can't enter God's Rest if God's Rest doesn't already exist.

So, what exactly is God's Rest?

Hebrews 3 and 4 are two of the scariest chapters in all of Scripture, and two of the most liberating, if you believe them. In Hebrews 3, the author—maybe Paul, maybe Apollos; it doesn't say—but, the author quotes the entire last half of Psalm 95^{vi}, then summarizes it writing:

¹⁵ As it is said,

*“Today, if you hear his voice,
do not harden your hearts as in the rebellion.”*

¹⁶ For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? ¹⁷ And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸ And to whom did he swear that they would not enter his rest, but to those who were disobedient? ¹⁹ So we see that they were unable to enter because of unbelief.

That's lack of trust in the Word of God.

4 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. ² For good news (the promise)^{vii} 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. 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. ⁴ For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” ⁵ And again in this passage he said,

“They shall not enter my rest.”

⁶ Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, ⁷ 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.”*

⁸For if Joshua had given them rest, God would not have spoken of another day later on. ⁹So then, there remains a Sabbath rest for the people of God, (Isn't that Israel and maybe, us?), ¹⁰for whoever has entered God's rest has also rested from his works as God did from his.

¹¹Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

¹²For the word of God is living and active, sharper than any two-edged sword... (etc.)

So, what is God's rest?

Well, verse 3 reveals that it's something that has existed since the foundation of the world, which we also know is the beginning of time. In verse 4, it's described as the seventh day--the seventh day, which existed on or before the first day, for it's existed at least since the foundation of time.

This is the seventh day: Genesis 1:31.

³¹And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2 ¹Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

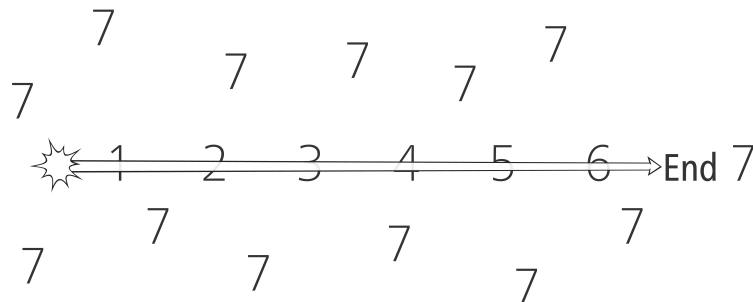
His Rest is all his finished work. So we couldn't "enter his rest" if his works were unfinished.

All of Scripture testifies, and every week we're commanded to testify, that God's work is finished and the seventh day is not like the other days.

- It's sometimes pictured as an eighth day which is an endless seventh day.
- It has no end, for it is the presence of the end, which is also the beginning.
- It's not mutable; it's immutable.
- It's not perishable, but imperishable.
- It's not temporal—that is subject to chronological time—it's eternal.

In Scripture, "eternal" usually means "of the age" and refers to God's age, the seventh day.

The seventh day looks something like this:



We exist—or we think we exist--on this timeline, but we all dream about eternity, the seventh day, when we're no longer prisoners of time, but masters of time.

For the last 200 years, or so, *mad scientists* have told us that the seventh day (God's promised rest) can't exist, for all there is, is space and time—chronological time.

But now physicists tell us that space and time are actually something of an illusion and dependent on *whatever is outside of time*, and dependent on *something utterly mysterious inside of every human being*—something that they refer to as “consciousness” and the Bible refers to as “Spirit.”

Well God's Rest has always been and will always be.
And God's Rest is all that is; for all that is, is what God has done.

And this is where it really gets wild.
Hebrews 4:3 says that his works were finished from the foundation of the world *and* his works are all that is.
And check this out: you are his works.

Now, the whole Bible testifies to this, however we don't really believe this,^{viii} for several reasons:

- For one, we're *children of the enlightenment*, which I call the “endarkenment.” It taught us that space and time is all there is.
- And, most of us are children of the Modern Western Church, which has twisted Scripture to make it seem reasonable to the children of the enlightenment.
- And so, we read the Bible and think that statements about the seventh day are just metaphors, when in fact, everything we experience here in space-time is a metaphor for the seventh day, God's Rest.

For instance, “the New Jerusalem” is not a metaphor; “the Old Jerusalem” is the metaphor for “the New”.

For thousands of years, sinful people have been trying to build Jerusalem—which means “city of peace”—and it's the most violent city on earth. In the Revelation, John sees it descending new, from heaven, not made by human hands—It's the presence of God's Rest. And the New Jerusalem is older than the old Jerusalem. In fact, Paul writes that it is our Mother. And yet, the New Jerusalem is constructed of us—the new us.

That means that the Moses transfigured on the Mountain is older, and younger than the Moses that wandered in the wilderness.

That means that you are already “*seated in the heavenly places in Christ Jesus*,” which is just what Paul writes in Ephesians 2:6.

I think that means that when Jesus said, “*It is finished*,” as he hung on the tree in the Garden, on the sixth day, he meant *you are finished* and *all things with you*.

He is the Word of God, through whom all things were made and “without him was not anything made that was made.”

So, God's Rest already exists, and God's Rest is everything that's anything.

In other words, God's Rest is reality.

So, what is **unrest** but the lack of reality, like the manifestation of a lie?

God is Good and all that God made is Good and it's all been made.

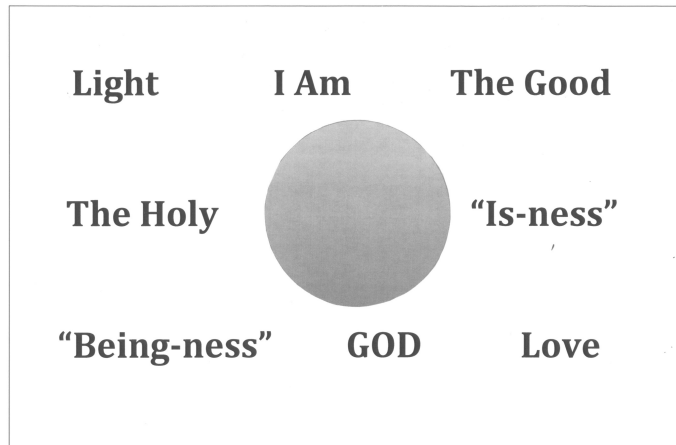
So, what is evil, except that which God did not make, like something unfinished in time that needs to be finished, but is forever finished in eternity; like something empty in time, but filled in eternity.

And where is evil? Well, it's on this timeline.

And where is hell? Well, if it's a place of evil, it's also on this timeline.

And where is heaven? Well, heaven is God's rest, and reality, and everywhere that's anywhere—it's all around this timeline.

You can also picture this timeline (below) as a space.



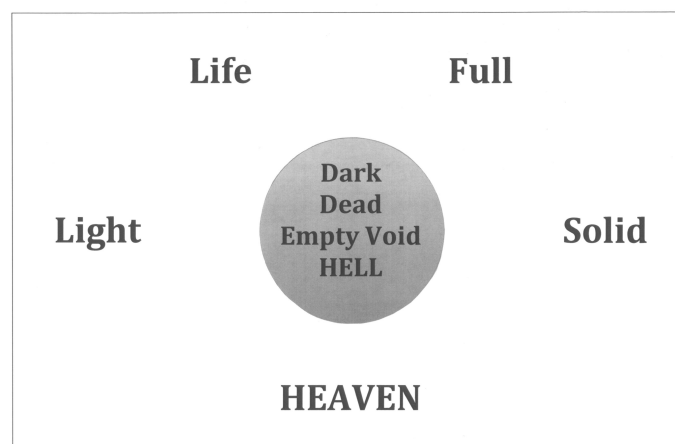
Actually, as an explosion of space-time in eternity, or "I Am," that is, God.

We think of the Big Bang as an explosion of something in nothing.

But Scripture pictures it as an explosion of nothing in the *something* that is God.

It's the expansion of the void of space-time in which God will reveal the Glory of eternity.

It's the expansion of the dark in which God will reveal the Light.



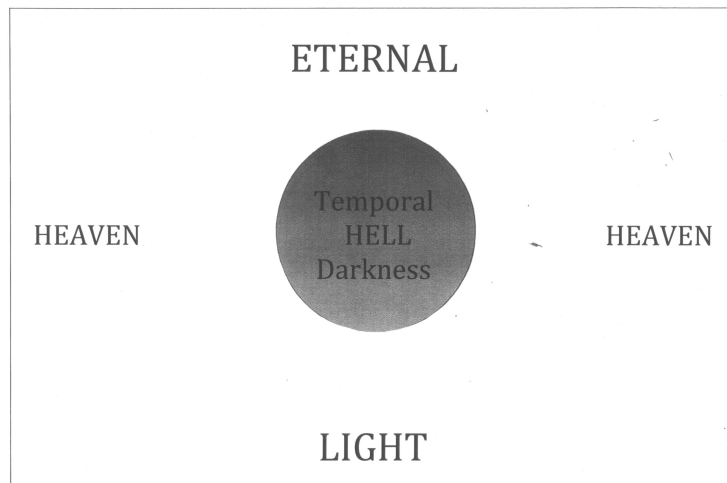
(all these slides should be familiar if you've been around here awhile.)

The early church didn't think of evil as a substance, but an absence that infects the substance,

- Like a shadow in the light.
- Like a lie in the truth.
- Like death in a world of Life.
- Like lostness along the way.
- Like a lust for "I Am not" that infects who I am.^{ix}

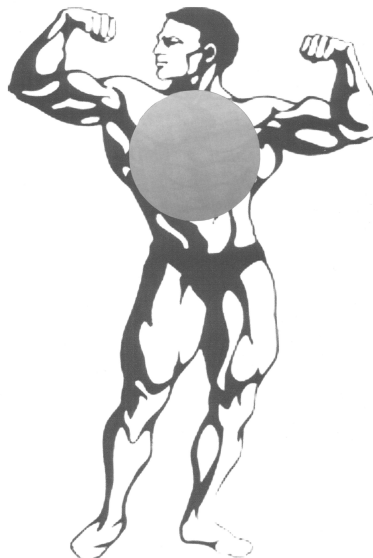
Scripture says that this whole world is under the power of "the evil one".

So, this world is less like *something* floating in *nothing* and more like *nothing* floating in *something*; more like *hell* floating in *Heaven*.



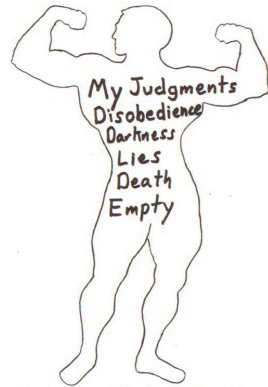
But one day, the seventh day, the earth will be filled with Glory, just as Moses was filled with Glory on the mountain.

There is evil in the world and there is evil in me; in fact, all my works--at least the ones I attribute solely to me—are evil; they are an illusion.



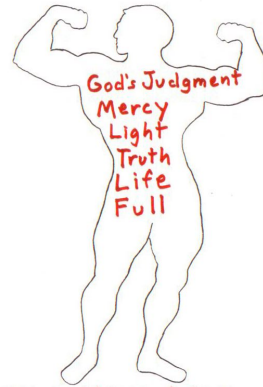
However, God will “establish the works of my hands,” as he established the work of Moses hands.
“Where sin increased, grace will abound all the more.”

The “Me” that I create



The Old Adam

The “Me” that GOD creates



The New Adam

My “old man” will reveal my “new man,” the “eternal man”.^x

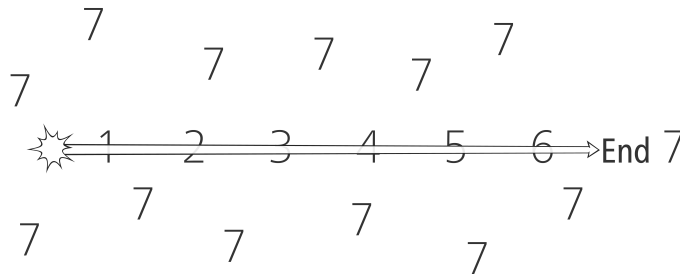
“The me that I create,” reveals “the me that God has created...” and then I will love the Lord my God with all my heart, mind, soul, and strength, and my neighbor as myself, not because I *have* to, but because I *want* to.

I will love in Freedom.

I will love because God has become my nature.

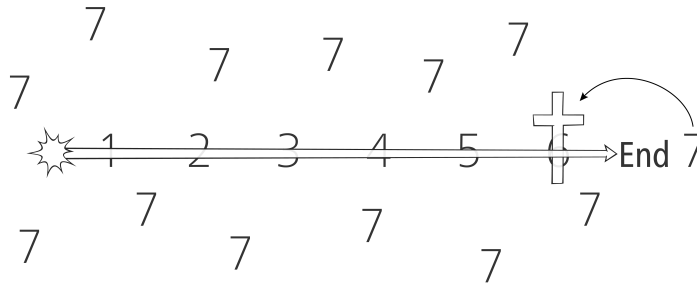
God is Love, and Love (real Love) is God.

2 Peter 1:4 “Through his promises, we are to become partakers of the “divine nature.”



God's Rest is already accomplished.

God's Rest is everything that's anything.



I enter God's rest because God's rest enters me.
The Word of God is spoken into the void that I thought was me.
And when I enter God's rest, because God's rest has entered me, I'll know that
"it is finished."

I'll know that all that needs to be done has already been done, so all I can do is what God is doing
and has done.
So, anything I do in anxiety, shame, or fear is just a silly illusion.

I'm not the Creator. But I am the re-creator, the recreator.
That's where we get our word "recreation." I do what God has done in freedom.
The seventh day is a holiday—it's a holy day.
I cannot work, but I will play.

Little children don't *do*, because it *needs to be done*.
Little children *do*, because they see that it *has already been done*.

They mow the lawn with toy mowers, and cook dinner with toy ovens, not because it needs
to be done, but because it has been done. And they rejoice in the thought that their parents might
one day let them help with dinner, and even mow the lawn.

Heaven is not doing nothing, but doing everything without the illusion of independence, isolation,
anxiety, shame and fear.

"Entering God's Rest" is constant freedom to be who you truly are:

- It's doing what you want and wanting what you do.
- It's constant forgiveness; it's constantly letting things be, for all that is, is Good.
- It's constant love; it's constant sacrifice; it's constantly "losing your life and finding it"; it's
eternal life; it's ecstasy.

And "*it is finished*."

And yet it doesn't exist—it doesn't exist, by definition—if there is a place where some of God's work
is endlessly unfinished in what some call "hell."

If there is a place where some of God's children are endlessly unlike him, and not made in his image,
but suffer endless torment, then *God's Rest doesn't exist*.

So How do we enter God's Rest?

Well, we can't enter it, if it doesn't exist.

In fact, we can't truly enter it, even if we only think it doesn't exist; if we don't believe.

Heaven is the absolute conquest of our Father's love; but if you don't believe the Father's love, you won't enjoy the party, even if it's happening all around you.

Your Father's love will burn, and you'll long to run from the party and hide in outer darkness, like the older brother that ran from the party of Grace thrown for his prodigal brother—he ran and hid in a dark field.

He hid in Sheol... and his Father went there too, just to be with him.

Sheol does not last forever without end, but why would you want it to last at all?

Satan's dirtiest trick is to get people to fear that for which they are commanded to Hope: The Absolute Conquest of Amazing Grace.^{xi}

To enter God's Rest, you must trust that there is such a thing as God's Rest;
And to trust that there is such a thing as God's Rest is to die.

One glad morning when this life is over, I'll fly away.

When I die...

When do you die?

To trust that there is such a thing as God's Rest is to die to your own ego.

- My body dies when all it can do is nothing.
- My ego dies when I come to believe that everything that's anything is Grace.
- My ego dies when I see that I have no reason to boast.
- My ego dies as I enter God's rest, for I realize that everything that's anything has been done, and so there is nothing that I *need* to do, or even *can do* that Grace hasn't already done.

The Good is not dependent on me; I am dependent on *the Good*.

I don't even do the good, except that the Good is constantly doing me.

("God alone is Good," said Jesus)

I don't create the New Jerusalem, but the New Jerusalem gives birth to me.

Like Paul wrote, *"the Jerusalem above is our mother."*

The dirtiest trick of the devil is to convince us that *God's* Rest is dependent on us, when in fact we are utterly dependent on God's Rest.

Sin is thinking that God's Rest is dependent on me.

And faith is trusting that I am dependent on God's Rest.

- Faith is the moment that eternity touches time and time becomes eternal.^{xii}
- Faith is now: *"Today when you hear his voice, do not harden your heart as in the rebellion."*
- Faith is not simply *knowing about the good* in your head, but being *known by the Good* in your heart.
- Faith is the New Heart that God promised to Israel.^{xiii}
- Faith is not a law written on a heart of stone, but the life-blood that flows through a heart of flesh.
- Faith is a miracle; it's not something I do, except that first it's been done to me.

- Faith is a miracle; it's entering God's rest, for God's rest has entered me.
- Faith is a miracle; it comes from outside of me.
- Faith is a word spoken into me, waking me from the illusion of my own control, just like a person is awakened from a bad dream, to discover that there's no place like home.
- Faith is not a good deed I do, but the revelation that The Good has been done and "it is finished."
- Faith is the Word of God having found a place in me.

At our staff meeting this week, Kathleen said, *"Hey, this reminds me of a story:"*

Late one evening when I was a chaplain, I was called to see an 89-year old Catholic woman with a brain bleed, preparing to die.

The staff couldn't calm her down. Despite her pain and exhaustion, she was sitting up in bed with bloodshot eyes, frantically rocking and mumbling, unwilling to rest.

Kathleen called it a "frenzied vigil", for she kept repeating this mantra: *"I have things to do; I have things to do; I have things to do."*

Finally, and quietly Kathleen inquired, "What things do you need to do?"

The woman stopped, looked at Kathleen for the first time, and with clear intensity, she said *"Good Things."*

After a moment Kathleen said, "Oh honey, do you think you need to do more good things to get into heaven?"

With a tragic look, the old woman nodded, and Kathleen spoke the Word.

And she read the Word, written:

Titus 3:5 • "Not by works of righteousness that we have done, but according to his mercy, he saved us."

And, Ephesians 2:8 • "By grace you have been saved through faith. And this is not your own doing; it is the gift of God."

That's God's doing. "Not a result of works, so that no one may boast." That's the death of the ego. "For we are his workmanship created in Christ Jesus (already created) for good works which God prepared beforehand that we would walk in them."

That means you cannot *create* yourself, you can only *be* yourself, now—

"Today when you hear his voice,"

Kathleen said she watched as the old woman's body began to change:

- She leaned back, her breathing slowed, her eyes focused.
- She entered God's Rest—not what she could do, but what God has done.
- She died to herself, before her body died;
so soon after, when her body did die, she had no more dying to do.

I bet she skipped *Sheol*, and went straight away to the Great Banquet that has no end, for it is the end... and the beginning.

So how do we enter God's Rest?

- Well you must trust—have faith—that there is such a thing.

- Which means we must die to our own ego.
(But that can't be the work of your own ego, cause then you'd be all proud of your humility—that's just more ego. You can't be proud of faith, 'cause then it's not faith.)

So how do we enter God's Rest?

- Well you must trust—have faith—that there is such a thing.
- Which means you must die to your own ego.
(But this is a miracle... so at best, you can subject yourself to a miracle.)
- You must subject yourself to the judgment of God, the Word of God, which cuts out the old heart of stone and creates in us, faith.

And that's what Psalm 95 is about—it's a call to worship.

- 1 Oh, come, let us sing to the Lord;
let us make a joyful noise to the rock of our salvation!**
- 2 Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!**

Worship is the sacrifice of praise and what you sacrifice is your ego.

- 6 Oh come, let us worship and bow down;
let us kneel before the Lord, our Doer!^{xiv}**

God is your doer; which means, you are not your own doer.

All is done, which destroy the illusion that you *need* to do—your ego.

- That's the Judgment that kills you and sets you free to do all things.
- That's the Judgment that finishes you in the very image of God.
- That's the Judgment that cuts out the heart of stone and gives you a new one—even Jesus, from the bosom of the father.
- That's the judgment that creates faith in God, who is Relentless Love.^{xv}

Communion

This is that Judgment:

At the start of the sixth day, the Word of God took bread and broke it saying, "This is my body broken for you."

And in the same way he took the cup, and having given thanks, he said, "this is the covenant in my blood."

*People get ready, there's a train that's coming...
You don't need no baggage, you just get on board...
All you need is faith, to hear the diesels humming...
You can't buy no ticket, you just thank the Lord...*

Benediction

To sum up the last two weeks, Children of Israel:

God is at rest and so you can rest.
All that you do can be done from rest.
For God not only will, but he already has, *"established the work of your hands."*
So, do what you do, without anxiety over what will be done.
But, because of what's been done, do all that you do, in freedom with joy.

I'm saying,
Paint, even though no one seems to see
Sing, even if you think no one is listening
Preach the Gospel, even when no one seems to understand
Do your job, even if no one says thank you.
Children of God, *build* castles in the sand
For God will establish the work of your hands.
In truth he already has.

Eternity is the mother of all your time, for God has filled it, is filling it, and will fill it with himself; *I Am that I Am*.

Endnotes

Romans 12:2

¹ *To be humble, is to accept God's opinion of you, no matter how good it is.*

- Andre Rabe

In the eyes of the ego, self-esteem and humility are contradictory. In truth they are one and the same.

- Eckhart Tolle *A New Earth* (Penguin, 2016) p.109

¹ Exodus 17:6; 33:21-22; Numbers 20:8, Matthew 17:3

¹ Exodus 31:14

¹ I don't mean to be crude, but it's also like entering a body, a bride, in the sacrament of a covenant... a sanctuary, a temple.
In that communion is rest and the rest is incredibly productive.

¹ He quotes it but doesn't just write "the people go astray in their hearts," he writes "these people ALWAYS go astray in their hearts." All we do is infected with transgression.

¹ Promise here is "epangellia" and Gospel is "euangellia." Promise is "upon message (angel)" and Gospel is "good message (angel)." "As long as the promise still stands..." If the promise is the Gospel, it is eternal. *"Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people."* (Revelation 14:6) If the Promise is Jesus, then it is the Ground of all Being and the Word through which all things are created.

¹ *I perceived that whatever God does endures forever; nothing can be added to it, nor anything taken from it. God has done it, so that people fear before him. ¹⁵ That which is, already has been; that which is to be, already has been; and God seeks what has been driven away.* -Ecclesiastes 3:14-15

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. -John 1:1-3

...apart from me you can do nothing. -John 15:5

Such is the confidence that we have through Christ toward God. ⁵ Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God... - 2 Corinthians 3:4-5

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. - Philippians 2:12-13

¹ And after this I saw God in an instant, that is to say, in my understanding, and in seeing this I saw that he is in everything. I looked attentively, seeing and recognizing what I observed with quiet awe, and I thought, 'What is sin?' For I saw truly that God does everything, no matter how small. And I saw that truly nothing happens by accident or luck, but everything by God's wise providence. If it seems to be accident or luck from our point of view, our blindness and lack of foreknowledge is the cause; for matters that have been in God's foreseeing wisdom since before time began (and which he righteously and gloriously and continually brings to the best conclusion as they happen) befall us suddenly, all unawares; and so in our blindness and ignorance we say that this is accident or luck, but to our Lord God it is not so. Therefore I was obliged to accept that everything which is done is well done, because our Lord God does everything; for in that instant the actions of human beings were not shown, but only those of God within human beings; for he is in the centre of everything and he does everything, and I was sure he never sins. And here I saw that sin is really not something which is done . . .

Julian of Norwich, Revelations of Divine Love (London, England: Penguin Books, 1998), p. 58

¹ In Time, we are vessels of wrath: In eternity we are not merely something more, but something utterly different; we are vessels of mercy. --Karl Barth, Romans p.360

¹ I was defrocked merely for hoping in God's promised rest...
Actually, they said I could hope; I just couldn't believe that what I hoped for was possible.

¹ "For the ego to survive it must make time—past and future—more important than the present moment." – Eckhart Tolle

I do believe in eternal torment rightly understood. Eternity is torment for the ego, for eternity destroys mere temporality, and the ego can't survive without the illusion that it is determined by its own choices in time.
An ego needs to think it does things, but is destroyed by the Revelation that all things have been done.
An ego can't rest.

¹ The book of Hebrews which says that "they did not enter his rest," goes on to quote Jeremiah who prophesies that one day they will all have new hearts:

Hebrews 8:8 *For he finds fault with them when he says:*

*"Behold, the days are coming, declares the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah,*

*⁹ not like the covenant that I made with their fathers
on the day when I took them by the hand to bring them out of the land of Egypt.*

*For they did not continue in my covenant,
and so I showed no concern for them, declares the Lord.*

*¹⁰ For this is the covenant that I will make with the house of Israel
after those days, declares the Lord:*

*I will put my laws into their minds,
and write them on their hearts,
and I will be their God,*

and they shall be my people.

¹¹ And they shall not teach, each one his neighbor
and each one his brother, saying, 'Know the Lord,'
for they shall all know me,
from the least of them to the greatest.

¹² For I will be merciful toward their iniquities,
and I will remember their sins no more."

¹³ In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Hebrews quotes Jeremiah. This is Ezekiel:

Ezekiel 11:19 And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh,²⁰ that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God.

Ezekiel 36:26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.²⁷ And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

Ezekiel 37:11 Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are indeed cut off.' ¹² Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. ¹³ And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. ¹⁴ And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD."

¹ And this vision was shown to my understanding because our Lord wants the soul to be moved to consider himself and all his works taken together; for they are wholly good, and all his actions are sweet and comforting and bring great comfort to the soul that turns from considering the blind judgement of man to the fair, sweet judgement of our Lord God; for a man considers some deeds well done and some deeds evil, but our Lord does not consider them in the same way; for as everything which naturally exists is of God's making, so everything which is appropriately done is of God's doing; for it is easy to understand that the best deed is well done; and the lowest deed is done as well as the best and the highest; and all are done appropriately and in the order that our Lord has ordained since before time began, for there is no doer but he, I saw quite certainly that he never changes his purpose in anything, nor ever will, for ever; for nothing has been unknown to him in his just ordinances since before time began, and therefore everything was set in the order in which it would remain for ever before anything was made; and nothing of any kind will fail to conform to this; for he made everything in the perfection of excellence; and therefore the Holy Trinity is always satisfied with all his works.

And God showed all this most gloriously, with this meaning, 'See that I am God. See that I am in everything. See that I do everything. See that I have never stopped ordering my works, nor ever shall, eternally. See that I lead everything on to the conclusion I ordained for it before time began, by the same power, wisdom and love with which I made it. How can anything be amiss?' Thus powerfully, wisely and lovingly was the soul tested in this vision. Then I saw truly that I must comply with great reverence, rejoicing in God.

- Julian of Norwich, *Revelations of Divine Love*, p. 58-59

¹ Whatever does not proceed from faith is sin.

And faith is reckoned as righteousness—cause that's exactly what it is.
