

## When the Revolt Comes<sup>2</sup> *Thessalonians 2:3*

When those who profess belief in the saving power of the blood of the Lamb, and have gone into the water and made an outward confession with their lips, then the revolt will come about through these — revolt against the body of Messiah. These ones have had a tendency of lawless actions all along and never found peace in submission in the brotherhood because of a lack of true fear of Messiah (Eph 5:21). It was hard for them to sing praises to our God and King from their heart and soul (Acts 20:28; Mt 24:11,12,25; 1 Jn 5:14; Mt 23:28; Jn 16:4; Heb 10:26). It will come to high-handed defiance, willful sin, deliberate disobedience.

### **Psalm 19:7-14**

**The Law of the Lord is (now) complete (perfected, fulfilled, Mt 5:17-19)**

**Bringing back the soul**

**The testimony of the Lord is confirmed**

**making wise the simple**

**The precepts of the Lord are right**

**Rejoicing the heart**

**The commandment of the Lord is pure**

**Enlightening the eyes**

**The fear of the Lord is clean**

**Enduring forever.**

**The decisions of the Lord are faithful**

**They are righteous altogether.**

**More desirable than gold**

**Yea, than much fine gold.**

**Sweeter also than honey**

**or the droppings from the combs.**

**Even your own servant takes warning by them,**

**In keeping of them, great is the reward (Jn 14:21-24).**

**Mistakes, who perceives? Who can count? But from things hidden, cleanse my guilt so I may be free from its devastating effect upon me and the whole community, so I can be acquitted; even from the presumptuous keep your servant back — may they not rule over me, so as to not make the many stumble.**

**Then I shall be blameless and shall be acquitted from the great transgression (2 Ths 2:3, the revolt). Let the words of my mouth and the soft utterances of my heart come to you without the reproaching conscience so as to be accepted before you O Lord, My Rock and My Redeemer (Heb 10:22).**

An *obstinate child* is one who does not apply diligence to obey what God has commanded. An obstinate heart does not fear (Heb 4:1) and is judged to have *come short*.

The message of joy and gladness has been delivered (Heb 2:14-15; Rom 6:10-12; 5:19). His obedience was unto *death* (Rom 5:9); *Messiah died* to set us free from all hindrance of a divided heart. Rom 5:6 — He died for the ungodly, the obstinate. Rom 4:25 — He was delivered up on a cross and died for our transgressions. We must flee for refuge, laying hold of the hope set before us (Heb 6:18). This hope of maintaining a white garment and removing its stain, this hope of *Salvation* is an anchor for our soul, both sure and steadfast and one which enters with the veil (Heb 6:19). We must not fall away from this *anchor* for the soul. We must taste and continue to taste the good word of God and the power and authority of the kingdom of God (Heb 6:5,6).

Have we ever been enlightened and have we tasted of the heavenly gift? Have we been made partakers of the Holy Spirit? (Heb 6:4). Have we fled for refuge and are we laying hold of the hope set before us (Heb 6:18).

These are the things that accompany salvation (Heb 6:9). What are things that accompany salvation? Things that contain salvation (Heb 6:12,1).

Heb 6:12,13 — Be imitators of Abraham, who heard the Lord and obeyed Him and believed and trusted in Him

all of his life — a friend of God. We who have trusted, they who have trusted as spoken of in Heb 11, have entered that rest. Heb 4:3 — We who have *trusted* in the Lord. What kind of trust/faith/belief is required to enter that rest? Well, just plain and simple, normal trust, as a child trusts in His father who has been diligent to discipline him. Those who put their trust in Him are those who are not staining their garments with unbelief or obstinacy. Obstinacy is that stain which must be removed (Heb 4:6). But some are so obstinate that they won't answer the knock of the Savior (Rev 3:20). He is the Savior who will save His people from their *sins*, their obstinacy (Mt 1:21; Eze 20:10-13,44; Heb 3:12; 2 Ths 2). Only the *obstinate* (Heb 3:18) will not enter in. Some people think the Lord is a hard taskmaster, laying heavy burdens upon them, but they are obstinate and cannot be faithful. A faithful heart is one that trusts in God and enters the land (Dt 6:23; Heb 3:18-4,3,6,11).

Heb 3:15 — Today if you hear His voice, do not become obstinate in your heart.

There remains of all the *Sabbaths* (Eze 20) a *7th day rest* for the people of God where one rests from all his own works, as God rested from His — put aside everything that would want to keep you from *resting*.

The *Sabbath Day* is the commandment that must be written upon our hearts with the other 9. Why was it ever erased? How cleverly it has been removed, stricken from our consciences (Isa 58:13). Once more the people of God will call the Sabbath an exquisite delight. Heb 4:9 — Hence there is leftover for us in the New covenant (Mt 5:18) a *Sabbath keeping* for the people of God. We must give diligence to enter that rest. Obstinacy is not applying diligence to enter that rest, obeying God. Obeying God requires *diligence* — we must apply diligence to obey what is being said to us — and enter that rest. *What has been commanded?* Entering that rest will require diligence — just like disciplining your child requires diligence. This is the only way obstinacy can be removed from our heart — by being diligent to enter that rest — God's rest.

*Obstinacy* — stiff neck, fixed firmly, not yielding to reason or the word (Heb 4:12,13). “No ass so meek, no ass so obstinate.” Obstinacy is not easily subdued (Acts 7:51; Heb 4:11; Ex 33:1-5; Acts 7:48-49). What is the place of God's rest? (Jer 9:26; 6:10,13,29,30; 5:30,31; Num 27:14; Isa 63:10; Num 27:16).

The house of the Lord, which is His resting place, should it have no shepherd? What shall be His resting place — a place of His repose. Only as we enter in here (Heb 4:3), entering in and resting where He rests, shall we rest from all our works, and shall enter into the land (Acts 7:49). But stiff-necked and uncircumcised in heart and ears always strive against the Holy Spirit as the fathers. Striving in our own ways, persisting in our own works, lawless deeds striving against the Holy Spirit — who is building God a house, a resting place, putting all His enemies under His feet? (Heb 10:13). Is strife an enemy? The 12 tribes of Israel will be characterized by *No Strife* between the tribes — only perfect peace and unity, being of one mind, heart, purpose (Eph 4:3), not stiff-necked and uncircumcised in heart and ears (Heb 3:12; Acts 7:46-48). Whoever is striving and persists in strife will also be as the example down through history (Acts 7:52-54). Stephen entered into His rest in His repose.

Obstinacy is like coming to know the truth but persisting in disobedience (Mt 5:4). Give us this day our daily bread. This is how we should pray (Mt 6:9). But what if we never pray this way, and we fail to receive our daily nourishment for our starving soul. We experience a famine *in the land* where the ground is continually soaking in the rain, but somehow we are dry, experiencing a famine in our heart (Heb 6:7,8) in the land flowing with milk and honey. We are malnourished and so dry we are close to being cursed and if we persist in our obstinacy we will end up being burned (Jn 15:2,6). But each one of us has entered into His rest by trusting our entire being to Him and believing that if we pray, “Father of Messiah, give us this day our daily bread.” But if we go on sinning willfully after receiving the knowledge of the truth, there remains no longer a sacrifice for sins.

Sin is having knowledge of the truth but not doing it (Jms 4:17). But also by knowing the truth we can be set free — indeed (Jn 8:31-36). Daily bread gives us the strength within our heart (Lk 18:1) to stand before the Son of Man in *confidence* (1 Jn 4:17; 2:28; Heb 10:39), having passed through the floods that are coming

upon the earth (Mt 7:24-27). But obstinacy is having His word (Jn 14:21) and not obeying it. But those who have trusted in the Lord (Heb 4:2) enter that rest (Ps 91).

The way back to your first love is marked well with signs that read, "Proceed only after you have removed the hindrance of an obstinate heart." But if we remain in our obstinate and unwilling heart, there is no sacrifice for subsequent sins, but they pile up as high as heaven and their stench rises up in the nostrils of God and there is nothing left except a terrifying expectation of judgment. Because we say, "I have no strength to obey; it is too hard; my Lord is a hard taskmaster," but in reality we have insulted the Spirit of Grace and regarded as unclean the blood of the covenant and trampled under foot the very Son of God. How much more do we deserve to be punished who will not trust the Lord so as to enter the land of rest (Heb 10:35-39; Jn 5:3).

Mt 6:6 — But when you pray, go into your inner room and when you have shut the door, pray to your Father who is in the secret place and your Father who sees you in this secret place will reward you with your request. Pray this way, "Our Father — Father of Messiah *hallowed be your name.*" This is pre-eminent that His name be praised and glorified in His Son and we are to praise His Name, thanking Him and glorifying Him *on earth*, as His Name is already being glorified in Heaven — in the Son. His name is Yahshua, the Messiah. Next in pre-eminence is that His kingdom come on earth as it is in heaven, His will be done on earth as it is in heaven — that His will be *accomplished*. But although these things are *first* in pre-eminence, there is no way it can be accomplished, His kingdom come or His will be done or His Name be hallowed on earth unless He hears us in our cry for the bread from heaven. The nourishment for our heart and soul and energy for our bodies... "Give us this day our daily bread" — our *needful bread*, our needful supply of grace to fill our souls in order to accomplish Your purpose so that Your kingdom can come even today on earth — that I may be able to give this bread to the hungry and famished souls of my brothers and sisters who have not yet come into the *knowledge of the truth* (Jn 8:31; Heb 10:26; 2 Ths 2:10-11). His word is truth. "Forgive us our *debts* as we have been forgiving others." Mt 18:21-35 — "Do not lead us into temptation. Bring us not into the place where we are tempted beyond the grace to stand up against it (1 Cor 10:12-13) but deliver us from evil (of every sort)." This is the knowledge of the truth and a daily supply of power to withstand our foes is required of all who will be able to stand in this day to the end (Lk 21:36; Mt 24:13).

Beware of stumbling and every moment pray "without ceasing" that you may be fully strengthened to escape from all these things that are coming upon the earth and to take your stand in the presence of the son of Man. But take heed to yourselves, lest your souls be weighed down with self-pity and self-indulgence which wastes away your spiritual vigor and vitality — the substitute for grace is the sense of well-being caffeine gives you, or a "little wine." Do not have a sense of well being that comes from alcohol or caffeine, but instead rely upon the power which God supplies from your daily allotment of grace which fills your soul — the bread from heaven which comes down from the father who gives abundantly to every one who asks. And be careful that you are not talking about *business* affairs and your industries around your tables, which are devoted to fellowship in the Spirit and for receiving the daily bread you have asked for. I have heard that some houses talk about "business as usual" — the sacrifice of the lawless is an abomination to the Lord (Pr 15:8-9), but the prayer of the upright is His delight. The way of the lawless is an abomination to the Lord. But He loves him who pursues justice and righteousness.

The anxieties of making a living, the anxieties of business saps the strength from the saints who have asked for bread, but all they get is, "business as usual," a stone instead (Mt 7:7-11). The saints are asking for fish and they get a snake because of the insensitive household head and the prophets who haven't enough guts to speak up about this injustice, this unrighteousness.

So after one comes to know the truth as praying for daily bread for the good of God's purpose and refuses in his heart to take action upon this, he is obstinate, even unfaithful, and will have to be assigned with the unfaithful (Lk 12:46). This unbelief is translated *unfaithful* — the stain of obstinacy was never removed (1 Ths 5:23; Heb 3:11; Rom 9:28; Isa 10:22-23). Whatever the Lord does He does completely and perfectly, for He will bring in justice like a flood. But it will be done by the Lord in *His holy ones* — He promises this for those whom His Spirit is upon like a robe and in whose mouth are the words which He has put there

and these words shall not be taken out of their mouth nor out of the mouth of “that seed” forever — the seed of Abraham, in Messiah, a new race of men, the new humanity (Isa 59:19-21).

The wicked or the obstinate are lawless also, but they are *brethren* in Heb 3:12, but are unfaithful because they could not *hear* or if they could hear they did not heed (Heb 3:7), even as our forefathers who provoked God (Heb 3:16).

How deceitful is sin? Heb 3:13 — If we are not deceived by sin we will be the *elect* of the Lord (Mt 24:24; Heb 3:14). They were not able to enter *the rest* because of lack of trust and confidence in the Lord. Even as an elder is beyond reproach more so is the Lord. We should not ever think He is unfaithful, but know he is trustworthy. If we are able to receive an accusation about the character of God, how much more one another. Heb 3:19 is obstinacy, not such a general term as unbelief, but obstinacy was lodged in their heart. The only ones who cannot enter His rest are those who are obstinate, not such a general term as disobedient. They had obstinacy lodged in their personality. If we can *fear*, there is hope for us to enter the kingdom (Heb 4:1). The good news of the kingdom did nothing for God's people for it did not bring them to the *kingdom* or *land* because of obstinacy (Heb 4:2). The good news refers to the kingdom. Eternal life is given when one is convicted by the Holy Spirit that he or she is lost and their only hope is to trust in God's Savior, Yahshua. But the whole New Testament and old was written for the sake of the kingdom. Its essential message is the kingdom — *God's rest*, seventh-day Sabbath rest. This is the next step in history. What can happen unless Dan 2:44 is fulfilled? Mt 24:14; Rev 11:15 — until the people of God fit the description of 1 Pet 2:9-10; Eph 4:11-16, instead of Eph 4:17-20. Eph 4:20-5:14 fits the description of Eph 5:21-33; 6:1 and on and on and on.

Our only hope is Him — to have Him and to hold Him and to behold Him. If Eph 6:18 is mere rhetoric to us we are in the same condition as the Ephesians in Rev 2:1-4. If the Ephesians can lose their first love any other church also can. Do you suppose that if Ephesus was to lose their *lampstand* that we ourselves couldn't also? And what do you suppose possesses those brothers in a name brand denominational assembly who have a wild imagination so as to suppose that they still have a lampstand and that they are somehow a church with an angel? That they are what Paul describes as the Temple of God (1 Cor 3:16) and to think that they are not destroyed along with the division of Christ they *even* represent to the dying world. Jn 17:21-24 — But they are not even a division of Christ because they never were of Christ to be divided in the first place because they were not established upon this *Rock*, this one foundation. 1 Cor 3:10-15 — In the light of the scriptures the church today is governed and possessed by a fallen angel masquerading as an angel of light (2 Cor 11 — Adam & Eve, Lost Books).

I do not like to harp on this well-worn subject, but we must know these things to open up the eyes of some who are receiving our message of the kingdom. One man asked me after his eyes were opened up, “Where did they get the idea anyway to think that women could go into the church building and worship without a head covering on, in light of the *obvious word* of God in 1 Cor 11? His eyes are being opened up. What makes them think they are better than the Ephesians of Rev 2 and that they haven't lost their lampstand. And where and how and by whom did they get a lampstand in the first place?

In Acts 7:49, the church is the place God chooses for His *rest* — and one cannot possibly be in Messiah outside the church, the church who has an angel or messenger — a light that enlightens the eyes of the nations — a light which exposes evil and salt that savors lives. *His rest* is only for those who trust in Him, who are an assembly of saints gathered together from the world — even fitting the foundation and pattern of the first community of believers. Only Moses had the pattern (Acts 7:44) and the seed of David would build that *church*, the dwelling place God chose for Himself — the church truly is God's rest — the *obedient church*, as Eph 4:11-16 describes. Dt 12:13; Pr 15:8 — describes one as *wicked* or lawless if one offers service any other place than the place God chooses (and even in this “place” it must be done from faith, 1 Cor 1:2; Mal 1:11) for the service or sacrifice of the lawless is an abomination to the Lord.

The commandment of the Lord brings up and out the obstinacy in man. But He is looking for an obedient people — that is all He is looking for. Does His commandment bring on the opposition of your fallen heart? But

God is looking for a people who say, "I have come to do your will, Oh Lord." The Messiah is waiting for an obedient people without obstinacy (spot or wrinkle) in their garments, who will answer to *the call* — who it is written of in the *roll of the book* — are you in Him? "In the *heading of the scroll* it is written concerning me, "To do, O God, Thy will." (Ps 40:68). Rather than a formal sacrifice of thanksgiving, he vows *himself* to give his body as a living sacrifice to do His will and purpose. By saying, "I delight to do your will, O my God; Your law is within my heart," God is pleased with the meal offering of a man's life. *Why have men been created?* To do His good pleasure is man's greatest delight and His law is in the midst of his inward parts, so as to *proclaim* the glad message of righteousness in a great conviction. I do not *therefore*, restrain my lips from telling the good news of deliverance, as the Lord knows me and my heart. I have not hidden His saving help in my heart. I have spoken to all of His Salvation and faithfulness and have not concealed His steadfast love and truth.

*Are you recorded?* Your name — is it recorded in the written scroll? Only if your heart bears witness to the *truth* (1 Jn 3:18-24). In the heading of the scroll is it written concerning you, this statement which is the true condition of your very motive of your heart (1 Cor 4) concerning you, "*To do, O God, Your will, is the very delight of my heart.*" Or is it recorded in this book somewhere, "I abhor your will secretly in my heart. My mouth says one thing but my heart says another."

Rev 20:12 — "And I saw the dead, great and small standing in front of the throne and books were opened ... and they were judged by the things recorded in the books (in accordance to their hypocritical actions)." Lk 16:25 — "Remember, my child," said Abraham, "that you saved your life during your lifetime with good things, while others in the church hardly had an extra pair of pants or shoes or socks, etc." (1 Jn 3:17-19).

Every detail of our lives is indelibly recorded on our brain and mind, and our conscience either accuses or excuses. Every thought and intention is also recorded in God's mind and will be revealed on the Day of Judgment, whatever our *conscience* accuses us of *now*.

It is recorded about David in these books something that God said, "I have found David, the son of Jesse, a man after my heart, who will do all my will." Acts 13:22 — David did the very thing for which he was created and after he had done the will of God in his own generation fell asleep and was laid among his fathers (Acts 13:36).

Rev 5:9-10 — In the roll of the book is the motive of your heart to do *His will*? In the roll of the book is it inscribed concerning you? "I delight to do your will, O Lord"? Or is it inscribed indelibly, "I have another plan and another purpose." (1 Cor 4:5).

In the place that God has chosen, "The word of God is *active*, living and is able to penetrate us as far as dividing asunder the soul and spirit, or joints and marrow. It judges the impulses and designs of the heart and there is no created thing which can be secreted before Him, but all things are naked and exposed to His eyes, as to whom is our discourse." (Heb 4:12-13; Ps 95:7-11). Those were *disallowed* — not granted, permitted, admitted, disapproved, rejected, *reprobate*. Obstinacy is exposed only in the Body of Messiah — when the commandment of the Lord *crosses* our own plans and purposes and exposes our secret motives.

The commandment to pray is recorded throughout the New Testament; in the words of Yahshua in the gospels, and the words of the Holy Spirit in the Epistles. When this commandment reaches our minds and hearts, how will we respond after receiving the knowledge of the truth? Daily bread is given only on request. Only God can open your heart to receive it, or you will fall away in your heart (Heb 3:10-11), always *erring* in their heart, never learning His ways are good, so never able to enter His rest. *Take heed* (verse 12). Lk 21:36 — *Take heed*. After we fall away in our heart, the way back to our first love is only if we can repent by putting aside the besetting *sin of doubt* and disbelief, and trust in the *GOOD GOD*. Only by putting away the obstinacy of our heart can this be done. Every day we need food from heaven in order to live and be fully invigorated to have strength to pass through the snares of each day (that coming day, 2 Ths 2:3) and to stand in confidence before the Son of Man.

The word of God — He is the Revealer of the Father (Rev 19:13-14), and the very utterance of His mind and heart — we must give heed to be fed by Him only.

Jer 31:21-22 — Set up for yourself roadmarks, place for yourself guideposts, direct your mind to the highway,

the way by which you went. Return O wise *virgin* Israel, return to these your cities. How long will you go here and there O faithless daughter? For the Lord has created a new thing in the earth — *a woman will encompass a man*.

*Encompass* = To bring to completion, fruition, or perfection, accomplish, as in a play — “the difficult dramatic part few actors can encompass!” Gen 1:27; 5:2 (in the climax of this age).

“A New Thing.” (Eze 17:22-24; Jer 31:22) — *Virgin* Israel will return, united with the hearts of the fathers of Israel, Israel God's people, His servants (Mal 4:1-6). A woman protects a man. A female defends a male. This is a new thing in the earth. *This is different*, entirely new. *A new thing* has God created in the earth. Watch a woman and see how she is with her man. Even as the second Eve with husband (Pr 30:19-20-23).

Is there no Balm in Gilead? Is there no physician there? Why then is not the health of the daughters of my people restored? Is it because the Lord is gone, the great physician has died? (Ex 15:2,6). “The harvest is past the summer is gone and the fruit gathering is over, yet we are not saved” — comes again the voice of my people for their hurt. I am hurt. I go morning to morning in mourning. Dismay has taken its toll with me. Is there no Balm in Gilead?

Yes, there is healing in Gilead for my people who care. Those who love me are obedient. Only those who are obedient are healed by the balm — the balm is for those who care (Ex 17:7; Jer 8:20-22; Heb 6:7-12).