

58-Hebrews-05-Transcript

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well welcome back to Wednesday night Bible study last week we got partway through chapter 3 what I'm hoping through this evening is finished chapter 3 and get into chapter 4 let's begin with a word of Prayer and then get straight into this very helpful very enigmatic book of Hebrews as we work our way through it chapters 3 & 4 this evening our Heavenly Father we pause before our study we want to praise you want to praise Jesus Christ want to thank you God for all that you're doing for us and with us and through us and just pray father this evening you'll help us to gain a better understanding of what your Apostle was writing to the Hebrews and and how we can learn from it today how we can apply these lessons to our lives today so that we can be faithful to the end we thank you Father we ask this blessing in Jesus name Amen so let's so let's begin then in Chapter three I'll just call up the scripture here actually and before that I just want to go back just to make sure we're following the the logic of the apostle here so it begins in chapter one just showing us that God at various times in different ways spoke unto our fathers the prophets by by the prophets but in these last days he spoken unto us by his son so it's all about the voice of God and hearing the voice of God in the past it was through the prophets and by angels but in this last days it's through his son so this is that the key point and then in chapter 2 he says and let me just pause here just for a moment you

but it looks to me like everything is fine
so I just want to verify that I am I am being heard so I'll just wait for a confirmation that the sound is coming through because what I can see is it all looks good to me here so I'm just waiting for confirmation no sound and I'm just seeing maybe somebody's getting sound ok it looks like there is sound now I'm not sure what happened there last week we upgraded to a new version of the software and that create a little bit of technical difficulty but everything should be fine now so I was just saying then that let me see I'm not sure how much you you actually missed just as the Apostle is opening his argument he is saying that in times past God spoke to our fathers through the prophets and through angels but today in these last days he's spoken unto us by his son so the whole setup of this book is about God's voice it's about God's speaking but how he speaks how does he speak to us in the past it was via prophets but today it's via his son because of that he opens chapter 2 and says therefore we ought to give the more earnest heed to the things which we have heard again it's all about the voice of God we've heard the voice of God but we have heard it through his son which is a direct message from his son not through prophets not through angels so we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip so it's all about the voice of God and it's all about heeding the voice of God especially since it's come to us that the latter-day saints we could say they Hebrews the the Israel at the end time it's come to us via his son and then he

goes on to say that you know if the word that was spoken via angels was firm it was it didn't it wasn't abrogated there was no variance in it it was God's Word and what God speaks that's it if that word every transgression and disobedience received a just punishment how shall we escape if we neglect such a great salvation which at the first began to be spoken by the Lord and then was confirmed so it's all again about the voice of God

but he's saying look and it actually sounds complimentary when he sounds kind of special that God spoke the god of the universe has spoken to mankind through our fathers or to our father's through the prophets so that sounds really good but actually what he's saying is the fathers disobeyed and they were punished severely and the word that they heard came via angels and by a prophets the word that we're hearing has come directly from through his son so how shall we escape that that it implies that there's a significant a tremendous off awesome and awful punishment that is awaiting those who turn their back on God so that was chapter 2 then chapter 3 opened up with therefore because of this so so because God is now speaking to us through his son because of that we often pay the more earnest attention because of this punishment that would come to us if we turn away

therefore holy brethren this is who the audience is is the holy brethren it's the partakers of the heavenly calling again the voice of God consider think about the Apostle and high priest of our profession so there there's two roles that he has one is the Apostle II sent by God to deliver a message to us the other is the high priest he's going to

facilitate the relationship between us and God so we should think about this Jesus Christ who was faithful to him that appointed him so he's this faithful apostle he's given a message he sent to bear witness and he's faithful to the end we ought to consider that think about that and the way he was faithful now he's gonna contrast him with Moses and show that not only is he superior to the prophets not only is he superior to the Angels that this Moses who Israel holds in such high regard

Christ is far superior to Moses because yes he was faithful so so Christ was faithful to him that appointed him the same way Moses was faithful in all his house and that takes us back to Deuteronomy

I believe it's chapter 18 where the prophecy says that God will raise up a prophet like unto Moses and they must follow him so there's this parallel between Christ and Moses and Christ is gonna be faithful as Moses was but there's a difference with Christ's faithfulness Moses was faithful in all his house he was a servant in the house and it was faithful in the house but Christ as a son over his own house whose house are we if we hold fast and there's constantly we see the Apostle using this very big word with two letters in English if if we hold fast in in the greatest but but it's if it's conditional we have to hold fast in order to be in his part of his house so so we're the house of God but Christ is over the house Moses was faithful in the house the house belongs to God the house belongs to Christ this is how superior Christ is over Moses so and we are part of this house if and this is the whole thing there's this condition that we

hold fast the confidence in rejoicing of
hope unto the fermented firm hold it
firm unto the end

therefore it is just we covered this
last week but therefore as the Holy
Spirit says today again this word if you
will hear his voice it's all about his
voice today if you will hear so they
heard his voice now we're hearing his
voice but are we really heeding his
voice so today if we will hear his voice
but the implication is to take to take
heed in the Greek a cool so are we
hearing and then listening and acting
upon what we what we hear so today if
you will hear his voice then there's an
instruction harden not your hearts do
not harden your hearts and this
instruction harden it's in the
subjunctive mood in the Greek so the
indicative mood is this just a statement
of fact the sky is blue that's just a
statement of fact

the subjunctive would be I wish the sky
was dark it's not to say it is dark but
it's subjunctive I'm hoping it will be
dark it implies that it could it
could happen it's not guaranteed to
happen but I'm hoping it will happen and
so harden not your hearts the
implication being in the subjunctive is
they could harden their hearts they
shouldn't the Apostle hopes they won't
but there's a very real probability and
possibility that they will so harden not
your heart so this is now the the next
sort of thematic area that we have to
pay attention to it's about the voice of
God and it's about the heart of the
believer so the heart of the believer
and the voice of God have to align
themselves so that the heart of the
believer takes heed to the voice of God
and doesn't turn away from and doesn't

harden and turn away from the voice of God so he says harden not your hearts as in the provocation oh there's something that happened in the past and it was a provocation and in that in that provocation they hardened their hearts and this was Israel this is the father's that God spoke to that that he opened up saying in time past God spoke to our fathers and what happened they provoked God so we must not be the same so we must not harden our hearts as in it as in the provocation in the day of testing in the wilderness so they were in the wilderness and they were tested to see if they would obey God and instead of obeying him they provoked him and let's just recount what happened here in numbers when God said to them go into the land here's the land that I promised you go into the land and he chose leaders from each of the 12 tribes and these leaders one leader from each tribe 12 men went into the land to spy out the land and when they when they looked at the land it was beautiful it was flowing with milk and honey the grapes that they brought back were massive it was just a very bountiful land and God says I'm giving you this land it's yours but there was a problem there were giants in the land and they would have to fight to take the land and when they saw the size of these men and how powerful they were the ten of the twelve became very fearful and that's where I started breaking into now in numbers 14 verse 7 and these 10 spoken to all the company of the children of Israel so they just came with news to tell everybody saying the land which we passed through to search it is an exceedingly good land ok I will grant that so God did say that the land

would be good and we acknowledge its
exceedingly good sorry sorry I'm
breaking him further this is and so till
they resisted they were basically told
everybody don't go after the land now
Caleb and Joshua are standing up and
saying no this is good land it's
exceedingly good land if the Lord
delights in us then he will bring us
into this land and give it us a land
which flows with milk and honey
only we bail not ye against the Lord
neither fear you the people of the land
for they are bread for us so so Joshua
and Caleb here are standing up some
resisting the 10 who are saying oh it's
terrible the these are giants in the
land they will they will consume us they
will crush us this is terrible we're
gonna die here we need to go back to
Egypt and then he's saying no don't
don't be rebellious their defense is
departed from them so so Joshua here
understood that they cannot stand before
God and the Lord is with us fear them
not and this is again all of this is law
these things are written for our
admonition in the end times we must not
be fearful when we see people between us
and the promised land we mustn't be
fearful fear them not but all the
congregation there they heard the 10 and
they were listening to the 10 but all
the congregation baits stone them with
stones so they they didn't want to hear
God's message at all cause the Holy One
of Israel to cease from before us we
don't want to hear that message so all
the congregation was begging let's let's
stone them with stones and the Lord and
the glory of them the glory of the Lord
appeared in the tavern
of the congregation before all the
children of Israel and the Lord said

unto Moses how long will this will this
people provoke me so this is the
provocation that God has promised them
the land he's given them the land he's
told them to go and spoil the land and
now go into the land and instead of
obeying God and rejoicing in his promise
they're resisting him no they're
rebellious against him and and they want
to kill his messengers that are saying
no we can take the land so he says to
Moses in his glory here how long will
this people provoke me and how long will
it be before they believe me so this is
the whole issue of the provocation that
they will not believe God they question
his character they do not believe in his
character how long will it be before
they believe me for all the signs which
I have showed them so so that was the
provocation in the wilderness that here
the Apostle is telling the Hebrews don't
be like your fathers don't provoke God
believe God and so instead of provoking
instead of provoking God and
disbelieving him here's the instruction
but exhort one another daily while it is
called today so there's an opportunity
here for salvation but the sense that
he's giving is time is running out this
opportunity is not forever this
opportunity will it's not you can't just
take it for granted exhort one another
daily and this is for our admonition so
as we go forward we are going to see
fearful things there's a time of Terror
there are gonna be many fearful things
and just as the Hebrews rather than face
persecution they were reasoning within
themselves and figuring out a way to
turn back a way to a were still serving
the same God no you're not if you do not
acknowledge Jesus Christ as the Son of
God you're I'm sorry you're not serving

the same God and so they thought they could go back to Judaism and kind of deceive themselves to say it's okay and then escape the persecution
we these things are written for our admonition so we're going to enter we're entering into a time and hopefully you can see the world is changing very rapidly we're entering into a time of disrespect for human life a time of disrespect for the Christian and the Christian Way of life and Christian values and it's going to be easy for us to escape persecution there's gonna be a way out but consider our high priest who was faithful to him that sent him and he's called us to be his witnesses and to be faithful so we must not harden our hearts and we must understand that today is the day for us so today we have to exhort one another and it's not and again this whole notion that you know within the congregation there are true believers and false believers and this is this is speaking only to the false believers no this is you Hebrews exhort one another daily so everyone that is in it actually the chapter actually begins with partakers of the heavenly covenant so so we're we are partakers of the heavenly covenant were part of this calling and what those who are part of this calling and partakers in Christ we need to exhort one another encourage one another strengthen one another
Christianity does not happen in isolation Christianity happens in community and so we have to in later on in Chapter ten we'll see that we mustn't we must not abandon the the coming together we must we must congregate
Christianity requires communities where were members of one another it's the body of Christ

so exhort mean instead of provoking God
exhort one another daily while it is
called today lest any of you he doesn't
say you know some of you are fine don't
worry you have the Holy Spirit it'll
never be taken from you you're good but
those ones that are the kind of The
Inbetweeners look after them he says
lest any of you be hardened
and again the subjunctive thing David
this this very this has a real
possibility of happening doesn't have to
happen but it could happen
lest any of you be hardened how through
the deceitfulness of sin sin is very
deceptive and the way the devil works in
us is very deceptive we we need to make
these big decisions or where we have to
have made this big decision at baptism
and so we're not careful to answer
because the decisions already made if we
are to double minded then sin is gonna
deceive us and we're gonna come up with
ration rationality and reasons why we
can turn our back on God so so we have
to exhort one another and that's the
very same thing the Apostle says to the
Thessalonians that we exhort you
brethren warn them that are unruly and
unfortunately just because of the time
that we're in it's a time of no respect
for authority it's a time of declining
values and all of the spills over into
the church and so we have a lot of
unruliness in the church but those of us
who are understanding the Word of God we
need to have a vision of what God
expects of us and then help each other
exhort one another daily while it is
called today help each other to comply
and conform with the mind of God and so
it's not just the elders that have to be
correcting and helping one another and
in our like Oh pastor Murray when this

sermon that he gave it but only five years ago and it's never left me it was called one another and he just went through all the scriptures in the New Testament that showed our obligation the obligation that we have to one another which because it was such a concentrated message it just it really impacted me and helped me understand that we really are members

we have we are our brother's keeper we can't just turn our back on one another so so there is this sense that we have to have that we are all partakers of this calling where we truly are in this together and we're not trying to achieve salvation by ourselves and you know hopefully everybody else will make it but I don't really care it is that we want our congregations to be successful wherever God has placed us in the body we need to be exhorting one another and warning them that are unruly comforting the feeble-minded many unfortunately are feeble-minded and some of these prophecies of what's going to happen in the future they're really not for the faint of heart

and so those that are faint of heart though those that are feeble-minded you know weak hearted we need to comfort them and strengthen them in and get them to yeah this is this is difficult prophecy but look where its leading it's it's it's sort of the introductory chapter to eternity and so we need to comfort the feeble-minded so that they can digest the Word of God and not turn away from it support the weak and be patient to walk toward all men we really need to develop this patience which is just part of part of this Christian process and it takes time back to Hebrews for we are made partakers so

again that's how he opened the chapter that we are partakers so we are we have to do this for we are made partakers of Christ again this big word if we hold the beginning of our confidence if we hold it steady assed unto the end Christ says he that endureth unto the end shall be saved

so so this is not you know this is work we really have to understand what we're a part of what not we individually are part of what we collectively are part of and we need to be working supporting each other doing all what God says following his commands and holding on that's what that's what that's what we were studying in the book of Revelation that he says you know blessed is he who reads and they who hear the words of this prophecy and keep those things that are written

which are written there in that that's the whole up tool we've given this warning and revelation that here's what's gonna happen your job my job is to keep the things that are written therein and so here we have to keep we have to hold the beginning of our confidence steadfast unto the end while it is said today so there is this window of opportunity while it is said today if you will hear his voice again this is part of the big theme that God is speaking do we hear he that has an ear let him hear what the Spirit says to the churches today if you will hear his voice then harden not your hearts as in the provocation so that the the people of Israel the fathers were stubborn and he's pleading now don't be like your fathers don't harden your hearts and and again it's in the subjunctive mood it means this this could happen so there's a real

possibility of this happening in our hearts the same way it happened to our fathers and all these things are written now for us we are these Hebrews that are whether we're Gentile or not were or natural born Hebrew we are grafted in so harden not your hearts as in the provocation now the provocation God got this out God evaluates Israel so we read here in Ezekiel's time when Ezekiel is prophesying to Israel to the father's listen to what he says and sound to them thus says the Lord God again the voice of God in the day when I chose Israel and lifted up my hand unto the seed of the house of Jacob and made myself known unto them in the land of Egypt when I lifted up my hand unto them saying I am the Lord your God so this is the voice of God speaking to them I'm the Lord your God in the day that I lifted up my hand unto them to bring them forth out of the land of Egypt into a land that I had spied for them flowing with milk and honey this was all this was hope God's whole intention is to have a relationship of inant relationship with Israel in a space thick piece of real estate and from that very specific piece of real estate have Israel function as the priest of God to bring all mankind to him and to have this global salvation through Israel and so he brought them forth out of the land of Egypt into a land that he personally chose for them a land that was just very abundant flowing with milk and honey which is the glory of all lands so that that land today is devastation but God's intent was to make it the glory of all lands and that that will happen then said I unto them cat so there was a condition you don't just come into the

land with your filth the land is holy
God is holy the people must be holy then
said Israel to them cast you away every
man the abominations of his eyes and
defile not yourselves with the idols of
Egypt I am the Lord your God but they
rebelled against me and would not
hearken unto me though he heard the
voice of God they just wouldn't listen
to it and they did not every man cast
away the abominations of their eyes this
is God's evaluation of the father's to
the people of Israel in the time of
Ezekiel neither did they forsake me
forsake the idols of Egypt then I said I
will pour out my fury upon them and
accomplish my anger against them in the
midst of the land of Egypt so they
disobeyed and they were punished and
that's why the Apostle says how shall we
escape because now it's not God speaking
through the prophets he's speaking
directly to us but directly through his
son so so he will accomplish this anger
against them now verse 13 but the house
of Israel rebelled against me in the
wilderness this was the provocation they
walked not in my statutes and they
despised my judgments which if a man do
he shall even live in them and my
Sabbath's they greatly polluted then I
said I would pour out my fury upon them
in the wilderness to consume them
in verse now dropping down to verse
eighteen but I said unto their children
in the wilderness so okay they're the
father's are a write-off now I say to
the children in the wilderness walk you
not in the statutes of your father's
neither observe their judgments nor
defile yourselves with their idols I am
the Lord your God walk in my statutes
and keep my judgments and do them so
forget the older generation they're

right off they're gonna be punished
let's deal now with the next generation
these are the ones that I'll bring into
the land but he says okay it gives them
you think they get the same voice they
hear the same voice that you're the same
instructions and and hallow my Sabbath's
or make holy my Sabbath's and they shall
be a sign between me and you that you
may know that I am the Lord your God
notwithstanding the children rebelled
against me they walked not in my
statutes neither kept my judgments to do
them which if a man do he shall even
live in them they polluted my Sabbath's
then I said I would pour out my fury
upon them to accomplish my anger against
them in the wilderness therefore say
unto the house of Israel thus says the
Lord God are you polluted after the
manner of your father's and commit you
whoredom after their abominations
so the fathers did it God God spoke to
the fathers they hardened their hearts
so then he spoke to the children they
hardened their hearts and now he
speaking to the later generations
through Ezekiel they hardened their
hearts and so now in acts after Christ
returns and they reject Christ they did
they they are straight on the return
when he came the first time and he
preached and the Jews rejected him now
listen to Deacon Stephen in his
preaching you stiff necked so it's again
this this hardening of the hardness this
stubbornness of the heart there's
unwillingness to follow God use
stiff-necked and uncircumcised in heart
again it's the heart and ears so they
don't hear and they harden
hearts he says you do always resists the
Holy Spirit so the Holy Spirit is not
new it's been working with Israel from

the beginning and they have always resisted it as your father's dead so do you and this is this is sort of the key the key phrase as your father's did so do you and that's why the Apostle opens by saying in time past God spoke to us or spoke to our fathers through the prophets now he's speaking to us but there's this sort of DNA this this genetic disposition it seems within Israel to just always to hear but then to harden hear harden instead of hearing hearken they hear and they harden so so Stephen says as your father's dead so do you and that's sort of the the the warning and the opening of Hebrews that in time past God spoke to our fathers now he's speaking to us through his son and and how shall we escape if we if we follow this pattern which is just it's just really just plague Israel through the generations we sort of have to be the generation that breaks away from this pattern which of the prophets have not your father's persecuted and they have slain them which showed before the coming of the just one of whom you have been now the betrayers and murderers this is strong language to the people to the covenant community who have received the law by the disposition of angels and have not kept it and they were punished for this even though his angels that we're dealing with them the Word of God is the Word of God and they were punished because they didn't keep it and in all of this language that we see here about hardening not your hearts the Apostle is quoting from Psalm 95 and so let's just quickly go through some 95 to get the full context of this instruction not to harden your hearts when you hear the word of God oh come let us sing unto the Lord let us make a joyful noise to

the rock
of our salvation let us come before his
presence with Thanksgiving this is the
way we should behave let's just
acknowledge that he wants to give us
this land flowing with milk and honey he
wants to give us the salvation his great
salvation and let's come before his
presence with Thanksgiving and make a
joyful noise unto Him with Psalms for
the Lord is a great God and a great king
above all gods and this is what the
fathers didn't understand that those
giants in the land they had false gods
and so Caleb and Joshua understood that
understood this the Lord is a great God
and he's a great King above all gods in
his hands are the deep places of the
earth the strength of the hills is his
also the sea is his and he made it and
his hands formed the dry land and this
of course is speaking of Jesus Christ
because the father did not form dry land
all things that were made were made by
Christ and nothing was made that was not
made by him oh come let us worship let
us worship and bow down let us kneel
before the Lord our maker this is the
response that we should have for he is
our God and we are the people of his
pasture and the Sheep of his hand today
this is where it comes from today if you
will hear his voice harden not your
heart as in the provocation so this is
what David was saying to Israel today if
you hear his voice harden not your heart
as in the provocation as in the day of
trial in the wilderness when your
father's tempted me proved me and saw my
work 40 years long was I grieved with
this generation and said it is a people
that do err in their heart it's the
voice of God and there's a problem in
the heart they do always hear in their

heart and they have not known my ways
unto whom I swore
in my wrath this is Psalm 95 this is the
context of today if you will hear his
voice do not harden your hearts unto
whom I swore in my ice warm this is the
word of God

I swore in my wrath that they should not
enter into my rest so so God had this
rest that was pictured for Israel and
they were to enter into his rest and
from this place of rest being of the
priests for the whole world and
facilitate the relationship between God
and man but God said nope even though
they were called to be in this rest God
says no no way

but I'm holy the land is holy the people
must be holy and they refused to be holy
so God swore in his wrath that they
should not enter into his rest so now we
come back to Hebrews 3 so that's the
context in David of this instruction not
to harden the hearts come back to
Hebrews 3 for some when they heard again
it's about the voice of God when they
heard they did provoke howbeit not all
that came out of Egypt by Moses so we
know that Joshua and Caleb were faithful
and they were trying to tell the people
to be faithful but others provoked God
but with whom was he grieved 40 years so
the psalm tells us he was grieved with
that generation for 40 years now the
Apostle is asking but with whom was he
grieved for 40 years was it not with
them that had sinned whose carcasses
fell in the wilderness so those who were
faithful God was not grieved with them
but he was grief with those who are
unfaithful so it's a matter of
faithfulness that that's what it boils
down to was it not with them that had
sinned whose carcasses fell in the

wilderness that's the punishment for disobedience even though the Word of God came to them by a prophets and angels now the Word of God is coming to us through his son and to whom did he swear that they should not enter into his rest but to them that believe not so the Paul is reasoning with them here in saying okay this was a disaster but rather than just see the whole thing as this sort of blanket disaster that God was just angry and and and it was a disaster let's look into the situation and let's look into the hearts of the people and what we see when we actually put a magnifying glass on this is that it's a matter of faith that God was angry because he promised them it's impossible for God to lie that's why abraham believed God and he looked for this land because he understood it was impossible for God to lie and God gave an oath that he would inherit the land and so here he promises these people the land and they don't believe him they may think somehow Giants are stronger than God and so they they can't take the land but Caleb and Joshua believed and so God was not angry with Caleb and Joshua and to whom swore he that they should not enter into his rest but to them that believe not so we see that they could not enter in because of unbelief ah that's what this is all about and this is written for our admonition upon whom the ends of the world have come so this is about belief in God this is about believing God's Word this is about holding on to God's Word and demonstrating to God that we trust him so the conclusion of the provocation is that those who don't believe God anger him and cannot enter his rest those who believe God God will bring them into his rest simply because

they trust him and they obey Him and they believe him so continuing now in Hebrews because of this understanding now now that we see what happened in the provocation let us therefore fear lest the promise

just go back here yes so any guy actually he began chapter 3 by saying consider our high priest the Apostle and high priest and we understand now that it's a matter of belief and so we need to be working with our high priest not working against him so he says because of this understanding that we have now as to what happened in the provocation let us us the Hebrews therefore fear take God's words seriously don't be complacent don't feel like you know what I've got it made nothing to do here God has promised me that I have the Holy Spirit and I don't mean I can I can murder I can steal I can commit idolatry hey once I'm a Christian I'm always a Christian that's not the understanding that that Paul is giving us here the understanding is giving us here is that if we believe God we must obey Him because the fathers did not they didn't believe him and they didn't obey him and they died in the wilderness and sort of this you know they didn't just come out of Egypt and go into the Promised Land

there was this wilderness period and they died in that wilderness we didn't just come out of Babylon and going to the promised land were in this wilderness period and he's saying in this wilderness period let us therefore fear lest a promise being left us of entering into his rest any of you not some of you any of you should seem to come short of it that this to this this disaster could happen to any of you can

happen to any of us let us therefore
fear lest this promise being left us of
entering into his rest we would come
short of it now what is this promise of
entering into the rest that was given to
them here we go back to Exodus check 12
24 and you shall observe this thing for
an ordinance to you and to your sons
forever and it shall come to pass that
when you come to the land
and which the Lord will give you
according as he has promised that you
shall keep this service so very clearly
when Israel was established and the
Covenant was made this promise of the
land this promise of rest was given to
them so they understood very clearly
that this promise was made to them now
the same promise so so here he says in
Hebrews four that we should fear lest a
promise being left us so there's this
promise that's left over for us to enter
into his rest the same way they failed
with this promise we might fail and what
is this promise it's land he promised
them land but they didn't enter the land
so they did not inherit the rest in the
land so it's still it's still
outstanding and it's it's now extended
to us and we know that you know and and
you know Christians traditional
Christians who read these this passage
in Hebrews they don't understand it they
think oh the rest must be heaven but he
says that this promise that was made to
them has now been left up the promises
left us of entering into his rest it's
the same rest that's being left to us
and because they traditional Christians
believe they're gonna float up to heaven
they can't reconcile this promise that
was left to them that was made to them
being left to us by we understand we're
not going to heaven God is coming to

earth the earth matters and when he comes to earth he's coming to a specific plot of land the promised land this is a real estate as this covenant involves real estate and the vision that God had he still has this vision and so we go to the end of the book so it all began there in Torah but we go to the end of the book in Revelation and I saw a new heaven and a new earth the earth doesn't disappear the earth is not rejected the way Satan rejected the earth God loves the earth and in fact it's coming down to the earth I saw a new heaven and a new earth for the first heaven and the first Earth were passed away and there is no more sea and I John saw the holy city New Jerusalem coming down he doesn't say am i John saw all the people of God going up to spend eternity in heaven he says no I saw the New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband and I heard a great voice out of heaven saying behold the dwelling place where God is going to dwell the dwelling place of God it has left heaven and it has come to earth the dwelling place of God is with men and he will dwell with them where on earth and they shall be his people and God himself shall be with them and be their God and goes on to say you'll wipe away all tears there'll be no more crying no more suffering because no more death this is the rest this is the rest God is coming to earth he's coming to a specific plot of land on earth and the people of God will be with him resting let us therefore fear lest a promise being left us because it didn't get fulfilled so it's left to us now of

entering into his rest any of you any of us should seem to come short of it for unto us was the gospel preached so we've heard the gospel again it's about the voice of God now it's about the heart of man so the voice of God has spoken what is our heart doing because we've heard the gospel for unto us was the gospel preached as well as unto them oh I thought the gospel was new I thought the good news was new but Paul is telling us here that we've heard this good news but you know what the father's understood it as well they heard the good news well but the word preached that's the voice of God the word preached did not profit them why didn't it profit them not being mixed with faith in them that heard it so they heard the voice of God but it wasn't mixed with faith so they rebelled against the voice of God so what we're seeing here this is all about faith this is all about how we see God what is his character when he gives us his talents do we just bury the talent and say I know you're harsh and you know you sow you reap where you haven't sown well if you knew that you've condemned yourself because you should have taken the talents and deposited in the bank so that he could at least get interest so you have a kind of an understanding of God it's not proper but let's go with what you've got and you're still condemned or do we really understand how much God loves Israel and he's grafted us in were where it were Israel and he loves us and he wants to spend eternity with us and he's promised this covenant relationship involving land that we will have rest in the land but the word preached to them was not mixed with faith so it didn't

profit them now when did they hear the
gospel when did they hear this good news
let's go to is the Exodus 19 now
therefore if you will if you will obey
my voice so there's the voice of God in
the heart of man
if you if again that word if you will
obey my voice
and keep my covenant there's a condition
here then if then you shall be a
peculiar treasure unto me about
volleyball for all the earth is mine
this is gonna happen on the earth and
you shall be unto me a kingdom of
priests this is the good news this is
the gospel you shall be a kingdom of
priests and a holy nation these are the
words which you shall speak unto the
children of Israel so they heard the
voice of God they heard the good news of
the coming kingdom of God the kingdom of
Israel that's going to rule the whole
earth and bring peace to the whole earth
and they're gonna have that they're
gonna inherit the land
and be this peculiar people this is the
gospel but it wasn't mixed with faith
now Christ came and said preaching the
gospel the time is fulfilled and the
kingdom of God is at hand repent you and
believe the good news they got the good
news
they didn't believe it now Christ is
coming saying okay it's happening now
repent and believe the good news is this
a different kingdom or is it the same
kingdom that was busy is God gonna set
up another nation is the kingdom gonna
be an Arabic kingdom is it gonna be an
African kingdom is it gonna be a Chinese
kingdom an Indian kingdom a Polish
Kingdom
what kind of Kingdom is this gonna be
it's going to be the Kingdom of Israel

that's why it acts opens with the disciples saying will you at this time restore the kingdom to Israel that's why we're that's why they rejected the Messiah the the the the rabbis because they were looking for the kingdom to be restored and when he didn't he wasn't coming as this mighty came to restore the kingdom the Israel has never lost sight of the fact that the kingdom is in Israel and so Christ came preaching the kingdom and and that's again the same language we see here with Peter that the church grafted into Israel you are a chosen generation a royal priesthood it's the same good news a holy nation a peculiar people that you should show forth the praises of him who has called you out of darkness into his marvelous light so this priesthood that has been called out of darkness is going to show the praises of God so that the rest of mankind can come out of darkness and here in Revelation we see in the final book of the of the the Bible that he has made us unto our God kings and priests this is fulfilling the gospel that was preached to the fathers that you shall be a kingdom of priests a peculiar nation now it's fulfilled in here what we see fast forward we see a fulfill that has made us unto God God kings and priests and will we be in heaven beyond the earth this is the rest this is the promised land that we will rain from this promised land when God makes a promise he keeps it and that's what we covered in and when we studied Luke together that a promise is a promise God can't make a promise and then turn his back on it and be a faithful God we can never trust the God who makes promises and breaks them teaches his followers to

make promises and breaks them teaches his followers that it's okay the law the Word of God is everything it's his character and and it's never abrogated and he never turns his back on his word and his promise and that's where we have confidence and so we shall reign on earth so let's go back now to Hebrews for we which have believed believed again it's all about believing God hearing and believing for we which have believed do enter interest as he said as I have sworn in my wrath if they shall enter into my rest although the works were finished from the foundation of the world so from the foundation of the world the works were finished there is a rest to enter into and yet he swore that these people would not enter into his rest

but then there's this rest that from the foundation was was set that people should enter into it for he spoke in a certain place of the seventh day on this wise or in this way and God did rest the seventh day from all his works so this is something that's right from the foundation of the world that he created the world in these six days and then on the seventh day he rested and this was prophetic and so from the very foundation the rest was always there the promise of rest was always there and here he says in mark 2:27 and he said unto them the Sabbath was made for man and not man for the so the Jews completely misunderstood the Sabbath just making it so rigorous and there's all these rules and regulations and just making it a burden and Christ had to come and say you don't understand the Sabbath was made for man God did all his works in six days he created man on the sixth day and then he rested to

fellowship with man on the seventh so so
Adam entered into God's rest so that he
could have fellowship with God and God
could have fellowship with him and that
is God's vision they were in the land
this this this piece of real estate that
God has I'd to say this is where I will
rule from and they fellowship with man
had rest and this was God's intent Eve
unfortunately succumbed to the
corruption of the devil and so did so
did Adam and they were then exiled from
the land because the land is holy God is
holy the people must be holy they were
no longer holy they had to be exiled and
so God went about now to continue with
his plan to have this fellowship this
this Sabbath fellowship with man in the
land and so that's why Israel was called
in the way that Israel is called to
enter into the land to have this
fellowship with him he says therefore
the Son of Man is Lord also of the
Sabbath

he's Lord of the Sabbath and the Sabbath
he made for man and this rest is for man
and as we have the observe the Sabbath
every week faithfully observing it we
are reenacting God's plan and whir whir
whir whir invit we're showing the vision
that God has of this eternal fellowship
with man this rest and in this place
again continuing Hebrews if they shall
enter into my rest seeing therefore it
remains that some must enter there in
this plan of God is there it was
established from the foundation that
there's a rest from man to
enter into and yet these people failed
they were right there they're right on
the doorstep of the land right on the
river and they were destroyed in the
wilderness so then the children were
brought into the land but they disobeyed

him and so they were destroyed exiled
and taken captive and and now they're
this plan has not been fulfilled but
it's a promise from God that there will
be rest and the kingdom this kingdom of
priests will be established in the land
seeing therefore it remains that some
must enter therein and they to whom it
was first preached in the Word of God
entered not in and why didn't enter in
because of unbelief so notice now in
Revelation at the end of the book when
God comes down to dwell with men he says
he that overcomes shall inherit all
things so Paul was saying to the Hebrews
you have to be an overcomer face what
you have to face be faithful be faithful
unto death and God will give you a crown
of life he that overcomes shall inherit
all things and I will be his God and he
shall be my son but the fearful and
unbelieving the very first category what
God hates what he what provokes him is
when we're fearful and unbelieving let
let us exhort one another not to be
fearful and unbelieving whatever
prophecies we have to read let's read
them together whatever news we have to
watch let's watch it together whatever
investigation we have to do let's
investigate together and let's exhort
one another daily while it is called
today to believe in God believe in this
outcome and be fearless
yeah Giants are in the land so what they
serve false gods our God is the king of
all gods and he will crush them that
that that oppose him and and he delights
in us and wants to give us let's be
like Joshua and Caleb and believe in his
promise but the fearful and the
unbelieving and the abominable and
murderers and whoremongers and sorcerers
and idolaters and all Liars God does not

tolerate lying all Liars shall have
their part in the lake which burns with
fire and brimstone which is the second
death how shall we escape if we are
fearful and unbelieving when the Son of
God has spoken to us directly with we
have the word of God if you have a red
letter Bible you all these words in red
the son of God speaking directly how
shall we escape if we neglect this
salvation let's not take God for granted
again he limits a certain day saying in
David and we saw this in Psalm 95 today
after so long a time as it is said today
if you will hear his voice harden not
your hearts for if it says here if Jesus
had given them rest then would he not
afterward have spoken of another day so
this is just Greek that the Hebrew is
Yeshua if Joshua who took them into the
promised land with the children if
Joshua had in fact given them rest then
he wouldn't afterward after that have
spoken of another day so this promise of
rest is still outstanding and as I said
the the traditional Christian world is
confused about Hebrews because they
think they're going to heaven but we
understand God is coming to earth and
there's going to be rest no more tears
no more death no more filth
no more abomination there's going to be
rest and it's gonna happen on a piece of
land there's a specific piece of real
estate that God has promised that his
children will inherit this real estate
so if Joshua had in fact given them this
rest then he wouldn't afterward have
spoken of another day now let's go to
Joshua
- well one verse ten then Joshua
commanded the officers of people saying
remember the word which Moses the
servant of the lord commanded saying the

Lord your God has given you rest and has given you this land so if in fact this was fulfilled that would have fulfilled the promise but where are we look at the land today it's full of violence there's no rest so he still speaks this promise is still outstanding there were Hebrews four he's actually as this here there remains therefore a rest to the people of God this promise is still there and this is the promise that we have been grafted into there is a rest God is coming to Tabernacle with man on earth and we will enter into this rest that was promised the gospel was preached to them but it wasn't mixed with faith and this same gospel of being kings and priests in the land of rest is preached to us to them it came by the prophets and by angels to us it has come through his son there remains therefore arrest to the people of God and and we understand this right from Deuteronomy in chapter 30 verse 1 it says it shall come to pass when all these things are come upon you the blessing and the curse so he tells them what's gonna happen to them if they obey and what's gonna happen to them if they disobey so they start off abating and then they disobey and so the blessing and the curse which I've set before you and you shall call them to mind among all the nations where the Lord God has driven you so they're going to ultimately disobey they're not going to enjoy the rest they're going to be scattered because you have to be holy to be in the land God is holy the land is holy the people must be holy and shall return unto the Lord your God so there's gonna be this repentance and shall obey his voice according to all that I command you this day you and your children with all your heart and with

all your soul that then the Lord your God will turn your captivity and have compassion

so this is yet ahead this is what we see in Revelation that God will have mercy when all these prophecies are fulfilled and we see it in Zechariah as well and will return and gather you from all the nations where the Lord your God has scattered you if any of yours be driven out to the utmost parts of the heaven and we'll see this actually when we study Isaiah from there will the Lord your God gather you and from there will he fetch you and the Lord your God will bring you into the land which your father's possessed and you shall possess it and he will do thee good and this is also in Ezekiel and he and Jeremiah all the prophets have seen this and he will do you good and multiply you above your fathers so this promise is still outstanding there still remains this promise back to eBrush for for he that is entered into his rest he also has ceased from his own works as God did from his so so God rested on the Sabbath he worked for six days and then he rested on the sabbath day he entered into this rest and so here he's saying that when we actually enter into this rest we will cease from our works as well so in other words in the meantime keep working the Hebrews thought that they could have an easy time of it that they could turn away from the persecution and avoid the the hardship of persecution and what the Apostle is saying is that's your work that's your job get busy and face it you know I want to just study this passage in Matthew 25 a bit more closely but but I think by implication or by principle when he says the bridegroom comes go you out to meet

him I think we just think that means oh wait let's just go skipping and meet him but you know five of the Virgin's say we don't have enough oil in our lamps i I have a sense and I haven't them just thinking this through that go you out to meet him means you have to have the Holy Spirit's strength to face whatever obstacles are the in the path between you and the bridegroom and Satan hates God's plan and so there's this intense persecution that is included in the return of Christ that as Christ speaks of his return he speaks of this intense persecution that precedes it go you out to meet him means be faithful be faithful and know that even if even if we are killed he has the keys to death and can bring us back to life so so when the Virgin's that are foolish see what is required to get through in order to meet him they realize they don't have enough oil in their lamps can I have some of your oil well I'm sorry I'm my I myself may not have enough to go out man get through what we have to get through in order to meet him so you need to go and find those who sell and get Holy Spirit enough for yourself because this is serious now we have to do this work we have to be the faithful witnesses to go out and meet him so in other words don't look for easy time now this is not the time for ease this is the time for hardship we've been enlisted in this army and it's a time for affirm for hard work not for convenience but when we enter into the rest then we're gonna have joy and no man can take this joy from us then then we have rest now don't look for rest now let us labor therefore that's what he's saying that this is the time for work and if that work includes

persecution so be it and then and it's
us let us labor and labor again is in
the subjunctive it means it may not
happen I hope it happens there's a
possibility it will happen but it's not
it's not fair to complain so let us
labor therefore to enter into that rest
lest any man fall after the same example
of unbelief so this is the whole issue
in the provocation there was unbelief
so let us just labor lest we be a freak
excuse me don't be afraid of persecution
don't be afraid of the Giants in the
land go and possess the land be faithful
unto death and I will give you a crown
of life and exhort one another daily
while it is called today and let us
labor therefore to enter into that rest
lest any man fall after the same example
of unbelief look at them then all the
disappointment how shall we escape if we
neglect such a great salvation
so he says lest any not not specific now
some of you are fine don't worry you're
good but some of you you better be
careful any man any of you let us
therefore labour Institute to enter into
that rest lest any man fall after the
same example of the provocation for the
word of God is quick and powerful and
sharper than any two-edged sword
piercing even into the dividing asunder
of soul and spirit and of the joints and
marrow and is a discerner of the
thoughts and intents of the heart
it's all about the voice of God and how
that mixes with faith or not in our
hearts and that's what God is going to
examine our hearts and his this word is
sharper than a to any two-edged sword
that man knows and so here when John saw
Christ and when Christ communicates with
the church he says these things says he
which has the sharp sword with two edges

this is the word that sharp sword is the Word of God and we just saw in Hebrews what it's capable of how sharp it is and how how precise it is repent or else I will come upon you quickly and will fight against them with the sword of my mouth how shall we escape if we neglect such a great salvation

Hebrews neither is there any creature that is not manifest in his sight but all things are naked and opened unto the eyes of him with whom we have to do and I like that phrasing in the in the King James the all things are naked and open unto the eyes of him with whom we have to do the newer translations will say with who to whom we have to give an account the Greek is it's actually it's not a verb it's a noun it's with whom we have logos with whom we have our communication and I think you know with whom we have to do with whom we have to give an account even though they're using verbs for a noun I think it's the right sense that each one of us will have to log us with Christ and His Word and he's gonna show us the word that was given to us and then he's going to examine our hearts and see to what extent have we conformed with this word and every single creature has to come to Christ and that's why he says here that his eyes are as a flame of fire this is the Christ with whom we have to do seeing then that we have a great high priest that is passed from into the heavens so now we have a high priest so you know with whom we have to do this is all about judgment Christ is in fact the judge and God says in through John that all judgment has been given the father does not do any judging all judgment has been given unto Christ with whom we have to do but now the Apostle is saying

because the open chapters 3 saying consider our high priest not just that he's illa an apostle but that he's also our high priest and now he's saying seeing then that we have a great high priest that is passed into the heavens Jesus the Son of God let us hold fast our profession Satan wants to take it away from us at baptism we professed we professed so now we can have help because we have a high priest the high priest is for he's not against us so let us therefore hold fast keep those things that are written therein let us hold fast our profession for we have not a high priest which cannot be touched with the feelings of our infirmities but was in all points tempted like as we are yet without sin so he knows what it is like to be in this human condition let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need now these verbs to come to obtain to find they're all in the subjunctive it means that we may not come we may not obtain mercy we may not find grace we have to use our volition this is an exercise of willpower that we're gonna do this let's come boldly before the throne of grace even though we're weak he knows what it is to be weak and he's our high priya represents us so let's go to our representative who knows what it's like to be weak and let's come to him boldly and ask for mercy and find grace to help us in time of need and the Hebrews were in time of need they were facing the the Roman powers who were fierce and these things are written for our admonition so this time of need is just around the corner it's just around the corner it's coming very very

fast go you out to meet the bride the
bridegroom comes go you out to meet him
let's make sure we have enough spirit so
that we can go you out to meet him and
find grace to help in time of need it's
coming Jesus so I just want to end here
now with Mark as we wrap up we're in
this case this man had this child that
was demon-possessed and Jesus said unto
him if you can believe again the whole
of chapter three and four that we looked
at is looking at the provocation it's
all about belief Jesus said unto him if
you can believe all things are possible
to him that believes so we can find
obtain mercy and find grace to help in
time of need and we kind of use that in
time of need in a very generic way and
you know we all have needs and time of
need and gonna pray because it's time of
me Paul is speaking specifically of this
intense fatal persecution perhaps that
is coming upon the church and in this
time of need he saying believe I Christ
is telling us that all things are
possible to him that believes and notice
what the man answers immediately and
straightway the father of the child
cried out and said with tears lord I
believe I believe help you my unbelief
and this is just a beautiful example of
how the Hebrews should have responded to
the persecution the bridegroom comes go
you out to meet him lord I believe yet
there are giants in the land go and
possess the land lord I believe help my
unbelief
were human were weak we have this
unbelief help help us to drink in your
word so that we truly can believe and
inherit the land there remains a promise
of entering into his rest because this
promise was extended to the people of
Israel and they did not inherit this

promise the promise is still outstanding
and it's extended to us if only we will
believe to look forward to continuing
this wonderful study this then and
completely we have to combine it with
revelation so that we understand Hebrews
is not written just as this interesting
book of theology it's written to help us
to get through what we now understand
God has revealed to us things that must
shortly come to pass and how we can keep
those things that are written therein
well we're gonna learn
as we study the book of Hebrews together
Jesus Christ is Lord he's a faithful
high priest to him be all praise honor
and glory amen