

Hebrews 4

4:1 Let us therefore fear, while the promise of entering into His rest remains, lest any of you should seem to come short of it. 2 For to us was the Besorah proclaimed, as well as to them: 6 but the word proclaimed did not profit them, since it was not mixed with emunah in them that heard it. 3 For we who have believed do enter into the rest, as He said, As I have sworn in My wrath, they shall not enter into My rest: for behold the works were finished from the foundation of the olam. 4 For He spoke in a certain place of the Shabbath in this manner, And tvkt did rest on the seventh day from all His works. 5 And in this place again, They shall not enter into My rest. 6 Seeing therefore it stands that some will surely enter into it, and they to whom it was first proclaimed entered not because of unbelief: Again, after so long a time; He appointed another day as it is written above, for Dawid said, Today if you will hear His voice, harden not your levavot. 8 For if Yahoshua son of Nun had given them rest, then would He not afterward have spoken of another day. 9 There remains therefore a Shabbat-keeping duty to the people of tvkt. 10 For the one that is entered into His rest, he also has ceased from his own works, as vuvh did from His. 11 Let us labor therefore to enter into that future Shabbat, lest any man fall after the same example of unbelief. 12 For the word of vuvh is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing between the being and the ruach, and between the joints and marrow and bone, and is a discerner of the thoughts and intents of the lev. 13 Neither is there any creature that is not manifest in His sight: but all things are naked and open before the eyes of Him to whom we have to answer. 14 Seeing then that we have a great Kohen Gadol, that is passed into the shamayim, gauvh the Son of vuvh, let us hold fast our confession. 15 For we have not a Kohen HaGadol who cannot be touched with the feeling of our weaknesses; but He was in all points tried like we are, yet He was without sin. 16 Let us therefore come boldly to the kesay of favor, that we may obtain rachamim, and find favor to help in our time of need.

The Christian community has traditionally interpreted chapter 4 as being a diatribe against the seventh day Sabbath, when in reality that can't be further from the truth. As we'll discover, the language and context bare shall bare out to any honest armchair scholar that that isn't so.

What's really 'cray', 'cray' is that the, *NIV Study Bible even entitles this section, "A Sabbath-Rest for the People of God."* Go figure!

You see, the reality is that the Church is *not at rest* ...its at work! it never stops, neither do its congregants who barely find the 75 mins once a week to attend. Its jettisoned the Sabbath which has no part of Church culture or practice, so the concept of rest is completely allegorized as a symbol for eternity with no current consequence or practice today!

Our writer is building a case that Shabbat has past and present applications that believers are to implement into their piety, its called, 'shabbat guarding piety' which the modern translators didn't know what to do with so thy called it 'god fearing' or 'god fearers.'

4:9 There remains therefore a Shabbat-keeping duty to the people of Eloah.

This is the only time in the NT where, *sabbatismos* is used, derived from *sabbatizo*, to keep the Sabbath in the LXX. The normal word for rest, *katapausis* is deliberately absent from the text! Proving without a shadow of a doubt that Shabbat keeping is still very much a part of the believers observant lifestyle. Now marry this linguistic textual proof with the context carried forward with Psalm 95 - the Sabbath temple psalm, and what we are about to discover momentarily and the we all stand convicted. What each of us chooses to do with this knowledge we'll be held accountable to when we die. Even in early Christian literature *sabbatismos* is used, not to refer to the Sabbath day but "to Sabbath *observance*, or Sabbath *celebration*."

The Sabbath remains "Today" to everyone who believes, and there lies the problem - peoples lack of belief! Sabbath rest is intrinsically linked to spiritual maturity.

Let's sneak into the Church confessionary shall we?

ROMAN CATHOLIC CONFESSIONS.

James Cardinal Gibbons, The Faith of our Fathers,

"But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

"Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day -Saturday - for Sunday, the first day? I answer yes. Did Christ change the day'? I answer no!

Catholic Virginian Oct. 3, 1947, p. 9, art. "To Tell You the Truth."

"For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible."

Martin J. Scott, Things Catholics Are Asked About (1927), p. 136.

"Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday... Now the Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."

Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois.

"Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

"1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

"2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws.

"It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible."

T. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church."

Protestant Confessions.

Canon Eyton, The Ten Commandments, pp. 52, 63, 65.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday.... into the rest of Sunday no divine law enters.... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday."

Dr. Edward T. Hiscox, a paper read before a New York Ministers' conference, Nov. 13, 1893, reported in New York Examiner, Nov.16, 1893.

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week.... Where can the record of such a transaction be found? Not in the New Testament absolutely not. "To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question . . . never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. "Of course, I quite well know that Sunday did come into use in early Christian history But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"

D. L. Moody, Weighed and Wanting (Fleming H. Revell Co.: New York), pp. 47, 48.

The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"

Yeshua and the Sabbath.

"Well Yeshua broke the Sabbath, He told a man to carry his bed, His disciples plucked grain and He worked at healing people on Sabbath too, so He sets our example!"

Matt 5:17 Think not that I am come to weaken, or destroy the Torah, or the neviim: I have not come to weaken, or destroy, but to completely reveal it in its intended fullness. 18 For truly I say to you, Until the current shamayim and earth pass away, not one yud, or one nekudah shall by any means pass from the Torah, until all be fulfilled. 19 Whoever therefore shall break, or weaken one of the least Torah commandments, and shall teach men so, he shall be called the least in the malchut ha shamayim: but whoever shall do and teach the commands, the same shall be called great in the malchut ha shamayim. 20 For I say to you, Except your tzedakah shall exceed the tzedakah of the Sophrim and Prushim, you shall in no case enter into the malchut ha shamayim.

Carrying the bed was healing are for preservation of life and thus not a transgression of Sabbath, but in fact the very purpose of Sabbath. Harvesting with a sickle would be breaking Shabbat, not plucking grain for personal sustenance, again preservation of life. Just as in a Dr. helping someone on the Sabbath!

Rav Sholiach Shaul.

Acts 24:14 (NKJV) "But this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all things which are written in the Law and in the Prophets.

Acts 25:8 (NKJV) while he answered for himself, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all."

Now, unless Rav was lying here he had to have been keeping the Shabbat. In fact, he said that he didn't teach anything other than what the "Old Testament" writers taught:

The Brit.

The Disciples Kept the 7th Day Shabbat 84 Times in the Book of Acts! Gentiles and the Jews were keeping the Shabbat together in the Synagogue:

Acts 18:4 - And he reasoned in the synagogue every Shabbat, and persuaded the Jews and the Greeks.

The Shabbat was not for Jews only. James knew what day the Gentiles would be gathered.

Acts 15:19 - Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to YHWH 20 - But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.21 - For Moses of old time hath in every city them that preach him, being read in the synagogues every Shabbat day.

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4 For He spoke in a certain place of the Shabbath in this manner, And tvkt did rest on the seventh day from all His works. 5 And in this place again, They shall not enter into My rest. 6 Seeing therefore it stands that some will surely enter into it, and they to whom it was first proclaimed entered not because of unbelief: (Those in history were to enter this rest, but they failed. יהוה still desires to fulfill His plan and so He's appointed another day when the invitation is to be given out in theirs, and our final generation before the destruction of the culture when all offers for rest will be swept from the Masters table). **7 Again, after so long a time; He appointed another day as it is written above, for Dawid said, Today if you will hear His voice, harden not your levavot. 8 For if Yahoshua son of Nun had given them rest, then would He not afterward have spoken of another day.**(Joshua didn't bring the children of Israel to the rest of spiritual maturity, the Land of Israel was never at full rest because of this. We, like our audience are the receptionist of the offer today!) **9 There remains therefore a Shabbat-keeping duty to the people of tvkt. 10 For the one that is entered into His rest, he also has ceased from his own works, as vuvh did from His. 11 Let us strive therefore to enter into that future Shabbat, lest any man fall after the same example of unbelief. 12 For the word of vuvh is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing between the being and the ruach, and between the joints and marrow and bone, and is a discerner of the thoughts and intents of the lev. 13 Neither is there any creature that is not manifest in His sight: but all things are naked and open before the eyes of Him to whom we have to answer.**

V.11 the author exhorts his audience to, 'spouazo' - 'to strive', or 'make every effort' to enter his rest. It means this isn't a passive act of coming into spiritual agreement but 'to be conscientiously discharging an obligation to יהוה, to be zealous, eager and to take pains and make every effort' (Greek-English Lexicon of NT). We're challenged to look at all the different aspects of Shabbat, not to discard the practical, in place of the spiritual, but in maturity find meaning and application in all! The word spouazo really does give a sense of urgency and eagerness.

Our author knows that the purpose the Word of יהוה is to try and test people. Many in our authors day were at the Greek gymnasiums or forming alliances with the financial Roman order, and many today are chasing pig skin and men in spandex at the Football gymnasiums and forming alliances with the financial New World Order! It's really a sad tale of a compromised life that is reflected in the next generation that our author and I are addressing!

Unbelief will not go undetected, the 'strive' is because detection for failure will be conducted by the Word of יהוה -

The Word of יהוה is chronicled in five ways:

- I. It's *living*.
- II. it's *active*, meaning it's powerful (*Gk: energeis*).
- III. It's *sharper* - *it's incisive*, the sharpest of arms.

- IV. It's *piercing* - step through penetration, so much so that it can decipher between soul and spirit - two facets of the immaterial part of man. The Word is able to pierce, penetrate, and discern even the believers soul and spirit (it's convicts, condemns, heals and enlightens)
- V. It's *quick to discern* - discrimination and judgment (*Gk kritikos>critic*) The Word is critical to the point it can discern between *the thoughts and intents of the heart*.

4:14 Having then that we have a great Kohen Gadol, that is passed into the shamayim, gauvh the Son of vuvh, let us hold fast our confession. 15 For we have not a Kohen HaGadol who cannot be touched with the feeling of our weaknesses; but He was in all points tried like we are, yet He was without sin. 16 Let us therefore come boldly to the kesay of favor, that we may obtain rachamim, and find favor to help in our time of need.

In V. 14 onward through to chapter 9 our author begins with references to Yeshua being High Priest. Our author is now going to start addressing the third pillar of Judaism - the Levitical Priesthood. Yeshua's High Priestly ministry is the guarantee that יהוה's people will celebrate the Sabbath in his presence.

We have to understand the people had a great respect for the priests in the service of the temple but little to no respect for the corrupt High Priestly class.

Using five disparities between the Levitical and the Malki-Tzedik our author is going to communicate the Malki-Tzedik superiority.

- I. Yahusha has a better position
- II. He is a better priest
- III. based upon a better covenant
- IV. based upon a better sanctuary
- V. based upon a better sacrifice

4:14 Having then that we have a great Kohen Gadol...

In the Greek text '*having*' is emphatic and it emphasizes a continuous availability, unlike the '*once a year*' Levitical High Priest.

"Touched" the Greek word means to have sympathy and '*to cry and suffer along with*'. There is no other god in all the worlds religions who can lay claim to such metrical empathy to the sons of men.

"He was in all points tested like we are"

He was tested in the areas where we are tempted.
3 areas of temptation for man:

1 Jn. 2:16 For all that is in the olam hazeh; the lust of the flesh, the lust of the eyes, and the pride of chayim; is not of Abba but is of the olam hazeh.

Every type of temptation that we face will fit into one of these categories, no one is exempt.

After Yeshua had been in the wilderness for 40 days without food S.a.tan approached him with a test of *'the lust of the flesh.'* Would he use his power of self gratification.

Next Yeshua was shown a Satanic vision of the kingdoms of the world - *'the lust of the eyes'*.

Lastly, Yeshua was placed upon the temple pinnacle and Satan said, *"if you really are the Son of יהוה prove it by throwing yourself down, Psalm 91 promises that angels will catch you."* - *'The pride of life'*.

He was tested in all points that we are tempted in.