

Hebrews

"To day if ye will hear his voice, harden not your hearts"

Part III ([Heb 4:8-11](#))

Heb 4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

Heb 4:9 There remaineth therefore a rest to the people of God.

Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Christ's body has been called to labour to enter into that rest that is represented by our sabbath Jesus Christ typified in this story found in ([Mat 12:1-8](#)).

[Mat 12:1](#) At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

[This parable demonstrates the mercy of God who has given us a hunger and thirst for His righteousness that is satisfied through God's word represented by the corn [Mat 5:6](#)]

[Mat 12:2](#) But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

[Mat 12:3](#) But he said unto them, **Have ye not read what David did, when he was an hungred, and they that were with him;**

[Mat 12:4](#) How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

[Mat 12:5](#) Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

[Mat 12:6](#) But I say unto you, That in this place is *one* greater than the temple.

[Mat 12:7](#) But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

[Mat 12:8](#) For the Son of man is Lord even of the sabbath day.

Initially we all labour under the law that is likened unto a schoolmaster that brings us to understand that the mature son is the one who God matures so that we are no longer servants but friends of our Lord, and with that friendship comes a liberty that takes us from being under the law ([Gal 3:23-26](#) , [Gal 4:1-7](#) , [Joh 15:15-17](#) , [2Co 3:17](#)).

[Gal 3:23](#) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Gal 4:1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Gal 4:2 But is under tutors and governors until the time appointed of the father.

Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world:

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Gal 4:7 Wherefore **thou art no more a servant**, but a son; and if a son, then an heir of God through Christ.

Joh 15:15 **Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Joh 15:17 These things I command you, that ye love one another.

2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

This section of Hebrews that we are looking at tonight is very much focused on how we go from being a law unto ourselves in our gentile flesh (Rom 2:14) to ,God willing, becoming mature sons who are acknowledging the commandments of God reflected in all that we say and do. In other words in all that we eat and drink spiritually (Eph 4:13 , 1Co 14:37 , 1Co 10:31).

Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1Co 14:38 But if any man be ignorant, let him be ignorant.

1Co 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

1Co 14:40 Let all things be done decently and in order.

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[spiritually eating and drinking of our communion in Christ "decently and in order"]

We are found with our own righteousness when we are under tutors and governors, (**Luk 18:10-12**) and by the grace and faith that God gives very few in this life (**Heb 6:1-3** , **Mat 22:14**) we can go on to labour for the strong meat that does not perish through Jesus Christ (**Php 3:9**).

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb 6:3 And this will we do, if God permit.

Mat 22:14 **For many are called, but few are chosen.**

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

This section of Hebrews is all about that contrast of labour, one spiritual labour accomplished through Christ that brings forth spiritual fruit as opposed to the labours that we accomplished in our flesh that are not in accord with God's will. The temptation Christ was telling his disciples to pray that they not enter into was to go back into the world of doing what they want in their flesh as opposed to obeying God as Christ did right unto the last breath of His life. Christ was provided the strength through an angel to be strengthened typifying what we do for each other as we bear each other's burdens through this life. This is the

promise that gives us hope and purpose as we "press toward the mark for the prize of the high calling of God in Christ Jesus" ([Luk 22:40-43](#) , [Php 3:14](#)).

[Luk 22:40](#) And when he was at the place, he said unto them, **Pray that ye enter not into temptation.**

[Luk 22:41](#) And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

[Luk 22:42](#) Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

[Luk 22:43](#) And there appeared an angel unto him from heaven, strengthening him.

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

In this section of Hebrews there are two types of labour and rest being contrasted with each other, one that is accomplished in a heart of unbelief contrasted with the work that God is doing in the body of Christ that makes it possible for us to believe and go unto perfection on the third day ([Joh 6:28-29](#) , [Luk 13:32](#)).

[Joh 6:28](#) Then said they unto him, What shall we do, that we might work the works of God?

[Joh 6:29](#) Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

[Luk 13:32](#) And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.**

We are God's ordained workmanship ([Eph 2:10](#)), and our sovereign Father is working in us through Christ both to will and to do of His good pleasure which is to give us the kingdom in earnest ([Eph 1:14](#)) in this age as a kind of first fruits ([Php 2:13](#) , [Gal 2:20](#) , [Luk 12:32](#)). The unbelief of Israel spoken of in ([Heb 4:11](#)) typifies the unconverted masses that are not at this present time able to eat at the table of the Lord ([Heb 13:10](#)) where God's people labour with hearts and minds that believe that Christ is the author and finisher of our faith, who we are being dragged to ([Php 1:6](#) , [Joh 6:44](#)) so we can maintain good works that are profitable "until the day of Jesus Christ" ([Tit 3:8](#)).

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Luk 12:32](#) **Fear not, little flock; for it is your Father's good pleasure to give**

you the kingdom.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Tit 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

In this study of Hebrews we will look more closely at what those good works are that we are labouring at and how God is orchestrating all of these works after the counsel of His own will ([Eph 1:11](#) , [Rom 8:28](#)) as He ascends and descends in the hearts and minds of His people through the ministries and administrations that He has established to accomplish this task of maturing us all in the Lord.

(We are no longer servants but friends as we begin to see this process more and more clearly going from glory to glory through Christ who administers that grace and faith through the church: [Joh 1:51](#) , [Eph 4:9-13](#) , [2Co 3:18](#) , [Eph 3:10](#)).

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Joh 1:51 And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Eph 4:11 And he gave some, apostles; and some, prophets; and some,

evangelists; and some, pastors and teachers; [["the angels of God ascending and descending upon the Son of man"](#) [Act 9:4](#) , [Mat 25:40](#)]

[Eph 4:12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

[Eph 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[Eph 3:11](#) According to the eternal purpose which he purposed in Christ Jesus our Lord:

Our first verse:

Heb 4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

In this key verse we are being told under the inspiration of the holy spirit that there is a typical rest revealed with this statement: "**For if Jesus had given them rest**". Israel of old, that represents the world, labours to enter into this rest, but it is not the spiritual rest that we are blessed to labour into through Christ, even as "he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh" or even as the manna of old was not the true bread from heaven that Israel did physically labour to pick up ([Exo 16:23-24](#)). We labour now for the true bread of life Jesus Christ ([Joh 6:27](#)) and in doing so we are an offence to those who are yet under the law as we read in ([Mat 12:2](#)).

So Christ did not give them that "rest" which we see that comes from partaking of the life of Christ, and clarifies this point for our sakes by saying "**then would he not afterward have spoken of another day**". The "another day" is speaking of the day of the Lord that God's children are the first to experience as we endure the bread of affliction, persecutions, and much tribulation in order to enter into the kingdom of God ([1Co 5:8](#) , [2Ti 3:12](#) , [Act 14:22](#)). God's kingdom is promised unto those who were ordained to be those first fruits who first trusted in and can identify where Christ resides today in His temple which we are ([Eph 1:12](#) , [Col 1:27](#)).

[Eph 1:12](#) That we should be to the praise of his glory, who first trusted in Christ.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of

this mystery among the Gentiles; which is Christ in you, the hope of glory:

Heb 4:9 There remaineth therefore a rest to the people of God.

Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

The following section from the book of Timothy wonderfully explains for us how to enter into this rest that remains "**to the people of God**" and you will notice that our rest in the Lord is a very active rest that requires us to cease from our own works as we cry out to God with strong tears in that we fear him and want only to do what is His will in our life that can be accomplished through Christ through whom we can endure all things (2Ti 2:1-10 , Heb 5:7 , Php 4:13).

2Ti 2:1 Thou therefore, my son, **be strong** in the grace that is in Christ Jesus.

2Ti 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

2Ti 2:3 Thou therefore **endure hardness**, as a good soldier of Jesus Christ.

2Ti 2:4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

2Ti 2:5 And if a man also **strive for masteries**, *yet* is he not crowned, except he strive lawfully.

2Ti 2:6 The husbandman^{G1092} that laboureth must be first partaker of the fruits.

G1092 geōrgos *gheh-ore-gos'*

From G1093 and the base of G2041; a *land worker*, that is, *farmer*: - husbandman.

[God the Father is the husbandman (Joh 15:1) who works within us both to will and to do of his good pleasure through Christ the vine (Php 2:13 , Col 1:27), who reconciles us to our Father who "must be first partaker of the fruits" those fruits being the first fruit elect of God who are in the hand of Christ and our Father (Jas 1:18 , Jas 5:7 , Joh 10:28-29)]

Joh 15:1 I am the true vine, and my Father is the husbandman.^{G1092}

Php 2:13 **For it is God** which worketh in you both to will and to do of *his* good pleasure.

Col 1:27 **To whom God** would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman^{G1092} waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them **out of my hand**.

Joh 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* **out of my Father's hand**.

2Ti 2:7 Consider what I say; and the Lord give thee understanding in all things.

2Ti 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

2Ti 2:9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

2Ti 2:10 Therefore I **endure all things** for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Php 4:13 **I can do all things** through Christ which strengtheneth me.

This point of resting in the Lord is so huge and important to always remember that it is intimately connected to the story of creation itself where in type and shadow we learn that God rested "**as God *did* from his**" on the seventh day, the day that symbolizes the new creation that is formed through Christ and not by our might or power (**Zec 4:6** , **Rom 1:20**). Of course God never rests as we understand 'rest' in our flesh. Christ is always labouring and giving us the power to do the same thing as we are caused to walk in those works that were preordained from the foundation of the world through Him (**Joh 5:17** , **Eph 2:10**).

Zec 4:6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Joh 5:17 But Jesus answered them, **My Father worketh hitherto, and I work.**

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

The fruit of our life that comes about as a result of presenting ourselves a living sacrifice (Rom 12:1) can only be manifested as a result of having the gift of ears that hear and eyes that see the word of God in a good and honest heart (Mat 13:16 , Luk 11:28) resulting in our bringing forth fruit as God gives that increase in His appointed time (1Co 3:6 , Luk 8:15).

Mat 13:16 But blessed *are* your eyes, for they see: and your ears, for they hear.

Luk 11:28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

"Unbelief" is connected to not labouring in Christ and not being given to present ourselves a living sacrifice in this life (Mat 16:25). Any one of us, can fall "**after the same example of unbelief**" and so we are to encourage one another and provoke one another unto love and good works (Heb 10:24).

Mat 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life **for my sake** shall find it.

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

God has already determined who it is that will be saved as those kind of first fruits, and He has made us to exist in these weak corruptible earthen vessels that must work out our own salvation with fear and trembling as if it did depend on us, all the while knowing that it is Christ who is giving us the power to overcome in this age (Php 2:12-13).

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Next week Lord willing we will look at this last section of Hebrews chapter 4 that encourages us to understand the weakness of our flesh that is contrasted with the power of God's holy spirit, his word that is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" for our sakes so that our first man Adam can be destroyed and in the process we can become mature sons who as a result of that judgement upon us can now be used of God to judge the nations having received the strong meat of His word that will equip us for that very high calling that we have been given in our Lord ([Heb 5:14](#)).

Heb 4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to 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.

Heb 4:13 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.

Heb 4:14 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.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.