

Lucan: It's time to begin. Bro. David, will you please offer an opening prayer?

Zahakiel: Loving Father in Heaven, we offer you our thanks for the many blessings of the past week, and for the opportunity during these Sabbath hours to draw near to you in joy and worship. May your Presence rest upon each here, and open our minds and hearts to receive a particular blessing, for we ask this in the name of your dear Son, Yahshua. Amen.

daphna dee: Amen

Adriel777: Amen

Lucan: Amen

Peter_Jr_18: Amen.

Barb: PC and Barb: Amen

Elyna: Amen

Marie: Amen

Ruth: Amen

Lucan: "O come, let us worship and bow down: let us kneel before Yahweh our maker. For he [is] our God; and we [are] the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with [this] generation, and said, It [is] a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest." (Psalms 95:6-11) (LMK)

Zahakiel: Finished

Adriel777: F

Elyna: F

Ruth: F

daphna dee: F

Barb: F

Peter_Jr_18: F

Lucan: This portion of Psalms is the primary source for Paul's sermon on the rest that remains to the people of God in Hebrews 3 and 4. That rest is the subject of our study tonight. We see much of it quoted directly, though at times the translation from Hebrew to Greek to English leaves something to be desired.

We read, for example:

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do

always err in [their] heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.)" (Hebrews 3:6-11)

"Where is the rest?" This was the complaint of those wandering in the wilderness for forty years, seeking to enter the promised land of Canaan. From where had they come? From Egypt – that being from the world and from slavery. Yet not all who joined with Israel in the Exodus were freed from slavery, or had left the world behind. A mixed multitude came out with them, many of which had seen the judgments of Yahweh on Egypt. Many of these had received mercy by obeying the instructions given to avoid the worst of the plagues, and joined themselves to Yah's people in their departure. Of the great number that answered the call to come out, only a remnant remained to follow Christ over Jordan into the Promised Land, despite this being the very reason they had been called out.

We see the same dynamic in the day of Paul; not all who had joined to the "ekklesia," the Greek word for Church, literally meaning "the called out," had been converted. From where had they been called out? From a recently fallen church and from the world. Yet not all had left the world behind, and not all had left the formalism of the old church behind.

The book of Hebrews was written just a few short years before the destruction of Jerusalem and its temple, yet that was not known at the time. To those receiving the epistle, it had instead been approximately 30 years since Yahshua had died and risen, during which time they expected His soon return.

"Where is the rest?" We see Paul writing to them of the need to "hold fast the confidence and the rejoicing of the hope firm unto the end." Of all the house of Israel, only a remnant accepted and held faith in Christ as their sacrifice and High Priest, the entire purpose of the Jewish faith and nation.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation." (Hebrews 3:12-15)

We may apply this further still; in the years preceding 1844, a great movement arose and was "called out" in preparation for the expected return of Christ. From where were they called? From the fallen churches, and from the world. Yet not all who joined to Adventism, also known as Millerism, had been converted; not all had obeyed from love of truth rather than fear of judgment. As we know, Yahshua did not return to the earth in 1844.

"Where is the rest?" Of that great and mixed multitude, once more only a remnant remained to follow Christ into the most holy place; the very purpose of the midnight cry. When the Sabbath truth came, only a small few remained to accept it.

"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:16-19)

There cannot be rest while there is unbelief; Yahweh will not give rest of body to those who refuse rest of soul. This rest comes only by belief; one that does not believe cannot have rest, because rest is by faith in Yah, whose rest it is.

"Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light." (Matthew 11:28-30)

Neither is this only a New Testament teaching:

"Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where [is] the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk [therein]." (Jeremiah 6:16)

This was written shortly before the Babylonian captivity, to a people who had long ago "found rest" from their wanderings in the land of Canaan. Yet had they truly found rest? Those to whom Paul wrote would have argued yes, and not without reason:

"And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of Yahweh commanded you, saying, Yahweh your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until Yahweh have given your brethren rest, as [he hath given] you, and they also have possessed the land which Yahweh your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses Yahweh's servant gave you on this side Jordan toward the sunrising." (Joshua 1:12-15) (LMK)

Zahakiel: Finished

Adriel777: F

Barb: F

daphna dee: F

Peter_Jr_18: F

Elyna: F

Ruth: F

Lucan: Was this enough? If this had been the whole of the rest promised, there would not have been a Babylonian captivity, for their hearts would have been right with Yah. Nonetheless, through Moses and through Joshua, the "rest" spoken of was one of the Promised Land; and once that inheritance was received, the rest was, by many, considered attained.

Was the physical all that there was to the rest?

For Seventh-day Adventism, the "rest" spoken of by Ellen White is one of the Sabbath day; having received that truth, the rest is, by many, considered attained. Is this enough? Is the physical all that there is to the rest? What does Paul write to the Hebrew Christians, who had not only been established in the land of promise, but were diligent keepers of the Sabbath commandment as well?

"Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]." (Hebrews 4:1-2)

It is not merely "rest" that we enter into, but "His rest." Self-indulgence in any capacity may be "rest," but it is not "His rest," who gave Himself for our sins. One may dwell in the land of Canaan committing idolatry and rebellion; this is not His rest. One may keep the Sabbath day and crucify the Lord of the Sabbath, either directly or in the person of His saints; this is not His rest.

"For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his." (Hebrews 4:10)

What of those who "come short" of this promise?

"Faith cometh by hearing, and hearing by the word of God," as the Scripture says. (Romans 10:17)

Yet hearing is not sufficient; reading is not sufficient. Even following the law and joining with the people of Yah is not sufficient. The Word must be mixed with faith in those that hear it, lest we should also come short.

And how is the Word mixed with faith?

The promises of God are to be appropriated to ourselves. Blessings received only truly benefit us if we, by receiving them, come to trust in the One who gave them. We who are healed, be it of sin or palsy, "take up our beds and walk."

Adriel777: Amen!

Lucan: And why? Because we have decided that the Word is true, and that the One who spoke it is able and willing to fulfill it. Thus we are clean by the Word spoken to us, because God and Christ, who cannot lie, have said it to us. If we are healed by the Word, why would we lay on the ground as though still sick? If we are a new creature by His Word, why would we speak or act as though we were the old man?

"Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:6)

Anything short of this will of necessity "come short" of the promise, for that is not His rest, but unbelief.

The rest of God follows the work of God, all of which is both finished and "very good."

"For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,'" although the works were finished from the foundation of the world. (Hebrews 4:3, NKJV)

Paul here begins to speak of the Sabbath as the fulfillment of that rest; the works finished from the foundation of the world were those of Yahweh, who had finished them on the 6th day of creation.

There is no adding to the work of God; it is finished by Him in the speaking of it, be it worlds or hearts, and all that remains is rest in that work.

Adriel777: Amen!

Lucan: As Seventh-day Adventists, we have been taught that the Sabbath is intricately linked with, and even is, the seal of God; and this is a true saying. It is the rest of God that is the seal of God. That rest was not the Promised Land, but the spiritual state necessary to inherit the Promised Land. That rest is not the Sabbath day, but the spiritual state necessary to keep the Sabbath day in spirit and in truth.

And what is that state?

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I [am] Yahweh that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which [if] a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them." (Ezekiel 20:12, 13)

The Sabbath day is a sign of being sanctified by Yahweh. If one disregards Yah's Sabbath, they are not being sanctified by Him, as they are not resting in Him, but doing their own

works. If one is not being sanctified by Yahweh - cleansing their soul's temples of every spot and defilement - but keeps the Sabbath day, their Sabbath-keeping has no more value or meaning than the vain repetitions of the heathen.

As it is written, "Remember the sabbath day, to keep it holy." (Exodus 20:8).

And again, "Sanctify yourselves therefore, and be ye holy: for I [am] Yahweh your God." (Leviticus 20:7)

One cannot keep the Sabbath holy unless they themselves are made holy. One cannot enter the rest of Yahweh (His promise) unless they themselves have the rest of Yahweh (His faith). There is the land of promise, and the rest of promise; those who had the rest entered the land as the sign of that rest, while those who through unbelief did not enter into rest, fell in the wilderness.

There is the Sabbath day, and the Sabbath rest; those who have the Sabbath rest will keep the Sabbath day as the sign of that rest. They will also not avenge themselves, or please themselves, or speak of themselves, for their selves "are dead, and [their] life hidden with Christ in God." (Colossians 3:3)

Once more, those who through unbelief do not enter into rest will fall in the wilderness, and will not enter the Promised Land.

"Since therefore it remains that some [must] enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts." For if Joshua had given them rest, then He would not afterward have spoken of another day." (Hebrews 4:6-8, NKJV)

After so long a time – centuries after Joshua lead Israel into the promised land – King David writes of "Today" as the time to turn to Yahweh, and enter into His rest.

And centuries later still, what do we find?

"We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.)" (2 Corinthians 6:1, 2)

And again:

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his." (Hebrews 4:9, 10)

To the Hebrews, Yahweh said that there "remaineth therefore a rest" – literally "a Sabbath-keeping" in Greek – "to the people of God." To the Adventists, Yahweh says that there remaineth therefore a rest – a Sabbath-keeping – to the people of God.

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

Those who are redeemed in the last generation are they of whom it is written, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb." (Revelation 14:4)

Where is it that the Lamb goeth, that these may follow? Is He not seated at the right hand of His Father? (Hebrews 8:1, 10:12, 12:2) This is the Lamb in His authority, yet in His ministry, He is our High Priest, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Hebrews 8:2)

In every phase of the plan of salvation, there have been a people left behind and a remnant to follow the Lamb when the ministry of Christ changes – wherever it is that He goes. When Yahweh sought to establish His worship in the earth in an earthly sanctuary, He required a people called out from the world to do so. This was the exodus from Egypt into the Promised Land, into which only a portion followed the Lamb. The majority were married in heart to the land of Egypt, and perished. (1 Corinthians 10:1-11)

When Yahweh sent His Son to be both sacrifice and High Priest, the Jewish church stayed behind, married to the rites and ceremonies of the old covenant. Only a portion followed the Lamb into the daily administration in the holy place of the heavenly sanctuary, serving, as all priests do, as assistants to the High Priest in His work. The majority remained behind in heart, and perished.

When Yahweh called His people to prepare for the cleansing of the sanctuary and the Day of Atonement, the Protestant churches stayed behind, married to the ministrations of the now empty holy place of the sanctuary. Only a small portion followed the Lamb into the most holy place. The majority remained on the outside of that shut door, and perished.

When Yahweh called His people into the judgment of the living, the Seventh-day Adventist church stayed behind, married to the power of the second beast and the comfortable doctrine of salvation in sin. Only a portion followed the Lamb into the light of judgment, sending their sins before them. (1 Tim. 5:24) The majority have remained behind, clinging to their sins, and without repentance will likewise perish.

Brethren, we now stand at the cusp of another change of ministrations, and where will we be found?

Yahshua is soon to lay aside the garments of intercession and put on the garments of vengeance, declaring "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be." (Revelation 22:11, 12)

Let us examine our hearts and actions; that they reflect the rest we profess. The Hebrews, when receiving their epistle, were 30 years awaiting the return of Christ after the most recent change in ministration. They were, unbeknownst to them, but a few short years from the destruction of their city and temple, from which the glory of God had departed.

Where shall we be found, who are preparing to enter the true Promised Land, and the heavenly Canaan?

We are now nearly 175 years since the Day of Atonement began; we are now, as the Hebrews, nearly 30 years since the judgment of the living began and calling out of Yah's faithful in 1988. We are soon expecting the physical fall of Babylon, that spiritually fallen system that persecutes the people of God while ministering in a defiled and abandoned temple. We are now as Judah, the remnant of fallen and captive Israel, awaiting the advent of our Lord. The epistle to the Hebrews of Paul's day is the epistle to the Adventists of ours. Let us heed the admonition well:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." (Hebrews 3:12-14)

It is not open sin we are warned of, but being hardened through its deceitfulness.

And again:

"Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]." (Hebrews 4:1-2)

And again:

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:9-11)

How is it that we "labor" to enter into rest? The word here is "spoudazo" in Greek, and does not speak of manual labor, but to "make haste, to move quickly, give diligence, endeavor, exert oneself."

Let us therefore hasten and give diligence, ensuring that the Word we have heard by preaching since the beginning of the Advent message and our own experience is mixed with faith in we who hear it. Exposure to truth is nothing without a diligent claiming of the promises of God for ourselves, in both obedience and faith.

Yahweh worked 6 days before He rested; let us also "therefore labour to enter into that rest, lest any man fall after the same example of unbelief." It is this rest, and none other, that is the mark and seal of those who "follow the Lamb whithersoever He goeth," and "sigh and cry for all the abominations done" in the midst of Jerusalem.

Are there any comments on the study tonight?

Ruth: Amen!

Zahakiel: C

Adriel777: Amen

Lucan: Go ahead

Zahakiel: There's an article I wrote several years ago called "The Five Towers," and it talks about these changes in ministration you mentioned...that whenever a people, in a state of sinful confusion, join to the world, Yah draws out another people to continue the work of teaching the Gospel to others. I think your study tonight has added another aspect to that, because while that study looks at the change itself, yours reveals what happens to those who were involved in the "true religion" up to that point. It is not enough, as one place in the Spirit of Prophecy writings tell us, to look to the past for when a people, or an organization, was once faithful, and feel at ease with regard to the judgment. This is also a religion of works... but rather, it is the rest that we are called to enter that sustains the faithful through any changes to either the world or the Bride. End.

Adriel777: Amen

Lucan: Are there any other comments? If not, I'll ask Pastor to offer a closing prayer.

Barb: PC: Dear Heavenly Father, we thank you for this time of fellowship. For the rest that you give to your people. Thank you for blessing us with the Sabbath rest and Sabbath blessing today. We pray in the name of your dear son, Yahshua, Amen.

Zahakiel: Amen

Elyna: Amen.

Adriel777: Amen

Ruth: Amen

daphna dee: Amen

Naraiel: Amen

12-1-2017 The Sabbath more Fully

Peter_Jr_18: Amen.

Lucan: Amen