

# Full Sermon Transcript: Hebrews 3-4 Bible Study

April 11, 2026

*Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.*

It's good to see everyone. Let's go in prayer. Lord Heavenly Father, in the mighty and holy name of Jesus, thank you for this Sabbath day.

This day of rest, worship, fellowship, and gathering. We come here not only by commandment, but willingly to serve you, to hear your instructions, to learn and to grow.

To grow in your Holy Ghost, not only in knowledge and information and facts and education, but in your presence and in your will, in your spirit, in your Holy Ghost.

We ask for your help with the message today that people will learn, grow in understanding, grow in comprehension, and be able to witness the truth better and more effectively to people, both online and in person.

That we be your witnesses on this earth. That we be effective witnesses for your glory and for the increase of your kingdom and your inheritance.

We accept your blessing on these services and this message, this sermon. Proclaim the blood of Jesus.

Proclaim the power of the Holy Ghost. Proclaim the name of Jesus on this service, on this sermon, on this message, on everything said and done in these services.

In the mighty name of Jesus, so be it. The Church says, Amen. You may be seated.

Let's turn to Exodus, Chapter 16.

We're starting in Exodus, Chapter 16. Exodus 16. For anybody that might be listening for the first time, we're reading from the Alpha and Omega Bible, a restoration of the original scriptures based upon older manuscripts, older than what was used for King James Version, and you will see that later in the sermon.

In the accuracy of the AOB, the Alpha and Omega Bible, you will see that as well as we go along here, but you're welcome to try to follow along in any translation that you might have in front of you.

The topic today is eventually we're going to get to the book of Hebrews, Chapter 3 and Chapter 4, and why it's the context of those chapters and what is it really and truly teaching.

mainstream religion, the synagogue of Satan, as the book of Revelation calls it, as Jesus calls it, teaches that Hebrews 3 and Hebrews 4 is nothing more than that we find rest in Jesus.

What does that mean? They claim it has nothing to do with the Sabbath day or the holy days or any commandments or any requirements, but only rest in Jesus, which to them means no law, no requirements, no obedience, all law is done away with.

That's their ideal of rest in Jesus is not having to do anything for the rest of your life once you believe that Jesus is real.

Is that really rest in Jesus? What does the Bible really teach and what does Hebrews 3 and 4 really teach?

To learn that, we have to go all the way back to Exodus 16, and you will see why.

Starting in verse 1, and they, Israel, departed from Elim, from that place, and all the congregation, notice how it calls it the congregation or the ecclesia/ekklesia, of the children of Israel came to the desert called Sin, a desert place called Sin, which is between these two places, Elim and Sinai.

And on the fifteenth day in the second month after their departure from the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron.

Now this would be at the time of the second Passover, the second chance Passover, for anyone that was not able to take the first Passover.

And they murmured, meaning complaining, arguing and complaining in a negative way.

Against Moses and his brother Aaron. Verse 3, and the children of Israel said to them, would we had died and struck by Jesus in the land of Egypt when we sat by the pots, the flesh pots, pots made out of leather and so forth, and ate bread to the full.

This is what we would rather have done, would we have, would be better translated, let's change it to, we would rather, or we would prefer, would be even better understood, we would prefer, we would have preferred that we had died, struck by Jesus.

They would have rather, they would have preferred that they had stayed in Egypt, died in Egypt, and being completely full had all the bread that they wanted in Egypt.

For you have brought us out into this desert to slay, to kill all the congregation with hunger.

And Jesus said to Moses, Behold our reigned bread upon you out of heaven. And the people should go forth and they should gather their daily portion for that day.

And I will try them, or test them, let's change that to test them, whether or not that they will walk in my law or not.

And I will come to pass, it will come to pass on the sixth day, Friday, that they shall preserve, prepare whatever they have brought in, and it should be double of what they shall have gathered from the day, daily.

Go to verse six, And Moses and Aaron said to the congregation of the children of Israel, That evening you should know that Jesus had brought you out of the land of Egypt, and in the morning you should see the glory of Jesus.

For he hears you murmuring, complaining against Theos. And who are we that you continue to murmur to complain against us?

And Moses said, This shall be when Jesus gives you in the evening flesh to eat, and bread in the morning to the full, because Jesus has heard your murmuring, which you murmur against us.

And what are we? For your murmuring is not against us, but against God. Amen. And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before Theos, for he has heard your murmuring.

And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the desert, then the glory of Jesus appeared in a cloud.

And Jesus spoke to Moses, saying, I have heard the murmuring of the children of Israel.

Speak to them, saying, towards the evening you shall eat flesh, and in the morning you shall be satisfied with bread, and you shall know that I am Jesus, your Theos.

And it was evening, or it became evening, and quails came up and covered the camp.

In the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the desert was a small thing, like white coroner seed, as frost upon the earth.

Which reminds me, and I may make a note of this in verse 14, that we need to add in 14 after we find it.

I had posed it more than once in the past. I'm sure it's lost. I'm sure we'll never find it again. But exactly what it was, and it still happens to this day in the morning times in that land, that there is manna.

There's actually a scientific name for it. We know what it is exactly. It's not a mysterious thing. It's documented.

It still happens today. You can go eat manna today. So we have to research what that was. It's been a long time since I had posted it, but I had posted it multiple times in past years.

But that was probably before any of the people that currently listen to the sermons, currently follow the ministry.

It was probably before your time. It's hard to regurgitate and keep bringing stuff up over and over and over.

So a lot of things get lost along the way when you don't have people that are reading the whole website, not reading every article, not reading everything, not watching all the videos.

And so things get just lost in time. But we need to add that there once we find that information.

I don't know if it's on the website somewhere or what. I might have to go back and see if my old Mewe account is still active or not.

But that's verse 14. Now verse 15. ...a homer that's a measurement for each person. According to the number of your people, souls, gather each of you with his fellow lodgers, dwellers.

And the children of Israel did so, and gathered so much more and so much less, or some people less.

And having measured the homer full, he that gathered much had nothing over, and he that had gathered less had no lack.

Each gathered according to the need of those who belonged to him, how many people in their family.

And Moses said to him, Let no man leave any of it until the morning. Morning would be the seventh day of rest.

But they did not listen to and obey Moses. So underlying that part, but they did not listen to and obey Moses.

But some left of it till the morning, and it bred worms and smelled bad. And Moses was irritated, frustrated with them.

And they gathered it every morning, every man that he needed. And when the sun waxed hot, it melted.

It still does that today in modern time. Verse 22, And it came to pass from the sixth day, that gathered a double what was needed, two homers for one man, and all the chiefs of the congregation went in and reported it to Moses.

And Moses said to them, Is not this the word which Jesus spoke? Tomorrow is the rest, the Sabbath, a holy rest to Jesus.

Bake that which you will bake, boil that which you will boil, and all that is left over, lay up for you for the tomorrow.

And they left it till the morning, and Moses commanded them. And it did not smell bad in the morning this time.

Previously it would have rotten. But this time they had gathered a double for the Sabbath. And only on the Sabbath day was it still good past morning. Now that was a miracle. That doesn't happen anymore. But in that day and time, it was still good past morning time. And Moses commanded them, It did not smell bad, neither was there any worm in it. And Moses said, Eat that today, for today is a rest to Jesus. It shall not be found in the field. Underline, a rest to Jesus. That's very relevant, and we're going to even add the reference there to Hebrews 4:9.

Because what does it mean, a rest to Jesus? We see very clearly in this context, a rest to Jesus, and resting in Jesus, is not working on the Sabbath.

If we don't go by theology that has been taught to us, programmed and brainwashed to us, all of our lives from the Sunday churches, books and videos and websites and books, but rather we go by what the scripture actually says, what it's teaching, what it says, and all the context, if we consider all the information, then it's very clear what resting in Jesus is.

Resting in Jesus is believing that he will provide if we keep his holy days, his Sabbaths, his commandments. A lot of people refuse to keep the Sabbaths and the holy days, and they refuse to do the pilgrimages at Passover, Pentecost and Tabernacles, because they don't trust Jesus to provide for their needs, rent, electricity, food, fuel. They don't trust Jesus to provide if they rest on the Sabbath days. It's the same example of unbelief, lack of faith, lack of obedience.

Resting in Jesus is to trust Jesus to provide when you rest. Amen. Verse 26, day six days, so you gather it on the seventh day as a rest, and there should be none on that day.

And there should be none on that day. It came to pass on the seventh day that some of the people went forth to gather. They didn't believe it. They went forth to gather on the seventh day and found none.

It had grown every day, except for the Sabbath it did not grow. That is a miracle as well.

It grows seven days a week now. Verse 28, Jesus said to Moses, How long are you unwilling to listen to and obey my commands and my law?

See, for Jesus has given you this day as a rest. It doesn't say Moses gave you this day.

That's very significant. It says, Jesus gave this day to you. Therefore he has given to you on the sixth day of the bread two days' worth on the sixth day.

And you should sit each one of you in your house and let no one go forth from his place on the seventh day.

And the people kept rest on the seventh day. And the children as well called the name of it man because it was a white coroner's seed and the taste of it was wafer.

But the word man actually means I don't know what it is. That's actually what it means.

What is it? I don't know what it is. And that's why they said man or manna. They call it manna now, but they just didn't say man in that day and time.

They didn't say manna. We know that they ate manna and quail for 40 years. Let's just say in verse 35 there. Once J reconnects on the phone call, we'll go with the next chapter.

We do have Brother J, a very precious and true brother in Christ, calling from prison every Sabbath day.

And he only gets 15 minutes per phone call, but then he has to call right back. So we'll do that about four times or so, three, four, five times based upon his ability.

And we'll just give him another minute to reconnect so that he can not miss any part of this.

But that's another thing about the Sabbath is a lot of people use every excuse in the book to not keep the Sabbath.

And here you've got a man in prison who's making phone calls every 15 minutes to hear the sermon, to gather with us, to worship with us, to learn with us, to hear the word of God.

While everybody out in the free world wants to use every excuse in the book that they have to mow the yard that day, that they got things to do that day.

Now we go to chapter 17 here, Exodus 17. And all the congregation of the children of Israel departed from the desert of sin according to the encampments by the word of Jesus and they encamped in this other place called Raphidin.

And there was no water for the people to drink. And the people contended or argued or complained against Moses, saying, Give us water that we may drink.

And Moses said to them, Why do you contend against me? And why challenge you, Jesus?

And the people thirsted there for water. And there the people complained against Moses, saying, Why is this?

Have you brought us out of Egypt to slay us, to kill us and our children and our cattle with thirst?

Verse 4, And Moses cried to Jesus, saying, What shall I do to this people? Yet a little while, and they will stone me. And Jesus said to Moses, Go before this people, and take to yourself the elders of the people.

And this staff, stick, cane, with which you struck the river, take in your hand, and you shall go.

Behold, I stand there before you, come on the rock in Horeb or Sinai, and you shall strike the rock, and the water shall come out of it, and the people shall drink.

And Moses did so before the sons of Israel. And we need to add there that we actually can see that rock today, that we know the location of it.

So that you can see where the water is split, or the rock is split from water, erosion of water.

Verse 7, The place is called Peirasmos, which means challenge and tempting and contempt, because of the contempt of the children of Israel, and because they challenged Jesus, saying, Is Jesus among us or not?

Now, they didn't need to do all this arguing and all this complaining, because what they should have done was they should have said, Okay, we saw the Red Sea split in two all night long.

We've seen the pillar of fire by night and cloud by day.

We have seen, we heard the voice of God, we heard the voice of God. All these different things, actually the voice of God comes in chapter 20 later on, but they've always seen the crossing of the Red Sea and all kinds of miracles and all the plagues upon Egypt.

They've seen deliverance of the Lord. They've seen the faithfulness of the Lord. They've seen the power and the authority of Christ Jesus. All of this, what they should have done was believed and waited and thanked God for the water and food that was coming even before they saw it.

Blessed was they that believed without sin. They should have believed before the food came, before the water came, that God was going to provide, but they were quick to not believe, very quick, instantly to not believe, and that's why people still act to this very day.

They wonder if God will answer rather than believing that God will answer, and that's why they don't get positive answers to their prayers.

The Bible says, ask believing and not doubting, but everyone ask not believing but doubting.

We need to believe and thank God for what is still to come, which we know without doubt that He is going to provide.

But they angered God by this lack of faith, disbelief, and rebellion against His chosen servants, Moses and Aaron.

They're complaining of their negative mentality. God did not like any of this. When people read Hebrews 3 and Hebrews 4, now in modern times, as they are brainwashed by modern Babylonian doctrines, false religion, they are taught that it only refers to Exodus 17, the episode with the water, and yet they never mention chapter 16, the episode with the manna and the Sabbath day, even though originally there was no chapter divisions, so there would not have been a division between chapter 16 and 17.

It would have been better for them to have separated the chapter at the end of verse 7 here.

Exodus 17 verse 7 is really the last verse of that context, and then verse 8 goes off into another direction.

It would have been better for them to have separated it right there after verse 7, so they did not choose a good place to separate it instead of verse 1.

They never mention chapter 16 ever, never, ever, ever in the context of Hebrews 3 and 4.

They never tell people that there was no separation of chapters. They never connect the events of chapter 17 with verse 16.

They never connect the two, but yet it's the exact same thing that was occurring in both chapter 16 and 17, those seven verses at the top of chapter 17.

The exact same thing was happening of doubt, unbelief, and complaining against God and His servants.

Same thing.

So now that we've read all that, let's go to Psalm 95. Psalm 95, because Hebrews 3 and 4 does quote from this chapter, Psalm 95. Verse 1, Come and let us rejoice in Jesus.

Let us make a joyful noise to Theos our Savior. Let us come before his presence for thanksgiving and make a joyful noise to him with songs.

For Jesus is a great Theos and a great King over all gods, for Jesus will not cast off his people.

For the ends of the earth are in his hands and the heights of the mountains are his.

Psalm 95 verse 5, and the sea is his and he made it and his hands formed the dry land.

Come, let us worship and fall down before him that would be on our faces, not backwards, and cry before Jesus that made us.

For he is our Theos and we are his people of his pasture and the sheep of his hand.

Today, if you will hear his voice, harden not your hearts as in the day of provocation, according to the day of provoking in the desert.

That's the verse that is quoted in Hebrews 3 and 4. Provocation is the same as challenging Jesus that we read in Exodus. Challenging and tempting and testing, those words that we see in Exodus can also be called provoking Jesus.

Same thing, the day of provoking in the desert. How did they provoke Jesus in the desert?

Lack of faith, complaining, negative mentality, not believing and trusting God and therefore not resting on the Sabbath and not believing that God would give them food and water if they would just obey him and believe him.

That's how they provoked him. Verse 9, where your fathers challenged me or provoked me, tested me, saw my works, forty years I was grieved with this generation and said, they do always err in their heart and they have not known my ways.

So I swore in my wrath, my anger, that they should not enter into my rest. What does it mean they should not enter into my rest?

It means they should not enter into the land of milk and honey, the land of Canaan.

The only ones that did cross the Red Sea that entered the promised land, the land of milk and honey, the land of Canaan, was only Joshua and Caleb.

Was Aaron there? No. So only Joshua and Caleb. Moses saw it so he also survived the forty years with Joshua and Caleb and then the children and grandchildren of those people that had crossed the Red Sea but not the original people that crossed with the exception of Moses, Joshua and Caleb.

But Moses did not enter into the land. He only saw it from the mountaintop. Entering into his rest is to receive the land of the inheritance, the land of milk and honey, the promised land.

It is also spiritually resting in faith and belief that God is going to give you that milk and honey.

Quell, manna, water, food, nourishment, a dwelling place, a pasture, a place of feeding.

The Lord is my shepherd. Psalm 23, he makes me to lie down in the green pasture. The Lord is sufficient. I don't need anything else.

He will provide. He will provide. That's resting in Jesus, spiritually and physically. A spiritual rest and a physical rest has nothing to do with removing the Sabbath.

Once they entered into the promised land, they still had to keep the Sabbath, right? Amen.

The Sabbath was not done away with as soon as they entered the promised land.

I didn't write down the verses, but the book of Joshua says that they received rest.

Once they crossed the Jordan River, entered into the land, the promised land of Canaan, the land of milk and honey, they rested.

They received rest. And it says that repeatedly in Scripture that under the leadership of Joshua, they did rest under his leadership in that promised land.

The Bible says that repeatedly, even though there were times of war, battles, and tribulation, but they received rest because they had just walked in the wilderness.

That is the desert, we should say, the desert for 40 years and dying a million people.

A million people died in those 40 years. So by comparison, even with war, in comparison, the land of milk and honey was rest.

Now we go to Hebrews 3. Before we read, before we read Hebrews 3, A has an excellent point. That entering into rest, even though it's talking about the land of inheritance, the promised land, and faithfulness to trusting Jesus, resting on the Sabbath day, it is also referring to whether or not we enter into paradise.

Absolutely. When we do the eight days of the Fiesta of Tabernacles, the eighth day, the last great day, is symbolic of paradise, and it is symbolic of eternal rest.

So entering into rest is also paradise, the eternal rest, where there will no longer be strife, death, curse, sickness, pain, and suffering.

That is the ultimate rest, when there is no more suffering, no more striving, no more testing.

In Hebrews 3, verse 1, Therefore, holy brethren, partakers of a heavenly calling, consider Jesus the apostle and high priest of our confession.

He was faithful to him who appointed him the Father, as Moses also was in all his house.

For he has been counted worthy of more glory than Moses, by such just as much as the builder of the house has more honor than the house itself.

For every house is built by someone, but the builder of all things is Theos. Now Moses was faithful in all of his house as a servant, for a testimony of those things which were spoken later.

But the Messiah was faithful as a son over his house, whose house we are, if we hold very tight our confidence and the boast of our hope firm unto the end.

We need to add to that verse what is, is it X once saved always saved? So it would be X-OSAS, the initials for "once saved always saved."

We put an X in front of those initials to signify that this verse proves that the doctrine of "once saved always saved" is a lie from Satan.

When we come across these verses we always put an X-OSAS. We are his house if, only if, we hold very tight to the very end.

We can add also the reference to Matthew 24:13.

Now we continue here in verse 7, therefore just as the Holy Ghost says, Today if you will hear his voice, do not harden your hearts as in the day of provocation against me, as in the day of trial in the desert, where your forefathers tried me by challenging me, provoking me, and saw all my works for forty years.

Therefore I was angry with this generation and they said, And I said, they go always astray in their heart, and they do not know my ways.

As I swore in my wrath, they shall not enter my rest. Take care, brethren, that there not be any one of you, an evil, unfaithful, underlying unfaithful heart that falls away, underlying falls away from the living Theos, and add there the X-OSAS.

But encourage one another day after day, as long as it is still called today, that is, until paradise, right?

It's still called today, every day is today, until we reach the end, as it said, to endure until the end, right?

So there is an indication here, subliminally, without actually saying the word paradise, when it's saying endure until the end.

The end is paradise, right? Verse 13 again, but encourage one another day by day, as long as it is still called today, so that none of you would be hardened by the deceitfulness of sin.

Let's put a reference there to the verse that gives you the definition of sin, 1 John 3:4, sin is the transgression of the law. Sin is breaking the Sabbath, not keeping the Sabbath, not resting on the Sabbath.

Don't be hardened of your heart by breaking the Sabbath.

Hardness of the heart and the deceitfulness of sin is not trusting Jesus to provide while you're resting.

Verse 14, for we have become partakers of Messiah if we hold very tight, not just tight, but very tight, the beginning of our assurance firm until the end.

It repeats itself over and over and over that you have to stay firm, endure, persevere till the end.

Verse 15, while it is said today, when you get to paradise, there's no such thing as a separation of days and nights.

There will be no time. There'll be no Sabbath as far as a weekly Sabbath or new moons because every day will be the same.

Every day will be the same. So there will be no such thing as time. So while there is still time, while there is still the rising of the sun and the setting of the sun, while there's a day and a night, while it is this day, while it is this time, this generation, this time of humanity, this time of this earth, before paradise, in other words, if you will hear my voice, do not harden your hearts as when they provoked me.

How did they provoke him? Breaking the Sabbath, not believing that he would provide.

Verse 16, for who provoked him when they had heard? Indeed, did not all those who came out of Egypt, led by Moses.

And with whom was he angry for forty years? Was it not with those who sinned whose bodies fell in the desert?

And to whom did he swear that they did not enter his rest, but to those who were disobedient?

So we see that they were not only able to enter because of the unfaithfulness. So it was not just only that they complained about the water.

That was not the only issue. Not just lack of faith, but rather breaking the law, which would include the Sabbaths.

Then Hebrews 4 verse 1, again, no separation of chapters. Therefore let us fear, people don't fear God anymore, while having a promise, the ultimate promise is paradise.

While having a promise remains of entering his rest, anyone of you may seem to have come short of it.

For indeed, we have good news preached to us, even as they also. But the word they heard did not profit them, because it was not united by faith in those who heard it.

Verse 3, for we who have committed, enter that rest just as he has said, as I swore in my anger wrath, they should not enter my rest.

And yet his works were finished from the foundation of the world. Was his works finished at the foundation of the world by removing the Sabbath?

Of course not. The foundation of the world included the beginning of the Sabbath, the decoration, the command of the Sabbath, the separation of days.

So they think, Babylon teaches, if they even dare to touch these verses, but they try to teach that he did away with the Sabbath.

And yet, that's the foundation of the earth, is when he created the Sabbath, not do away with the Sabbath.

Verse 4, for he has said somewhere concerning the seventh day. So I'm going to circle that seventh day, because a lot of people try to say there is no context of the Sabbath in Hebrews 3 and 4.

Well, right there, I see where it says the actual words, seventh day. Amen. So I continue to read and it says, and Theos, in the seventh day did rest from all his works.

What kind of works? Law? No. Working, making things, working in the field, working in the grass, right?

He worked on Sunday, God did, when he was remaking the earth. He worked the first day of the week, the second, all six days, then he rested the seventh day.

So the example that is given us in this chapter is that God worked six days a week, as it says in Exodus 20, for us to work six days a week and then rest on the seventh day.

The rest from the works has nothing to do with not keeping the law, even though that's what they teach it means.

They teach resting from works means we should not have any works in the Lord. Yet the Bible says that we should provoke one another to good works and that we must have good works and we must work in order to have fruit and we must have fruit. Amen.

So their theology doesn't make sense. Verse five and again in this verse, you should not enter my rest or in other words you will not be saved.

You will not go to paradise. You're not saved until you endure into the end as far as a fullness of salvation, a completeness of salvation.

So this is a salvation or issue, the Sabbath day, resting on the Sabbath as God did.

Verse six, therefore, since it remains for some to enter in, not everybody's keeping the Sabbath, not everybody's trusting in the Lord.

And those who formerly had good news preached to them failed to enter because of disobedience and unbelief.

And again, he specifies a specific day, today, until there's no time, saying to David after so long a time, just as it has been said before, today, if you will hear his voice, do not harden your hearts.

For if Jesus had given us a rest, talking about a rest day, would he not have spoken of another day after that, after he had given us another day?

Would He not have told us so?

Verse nine, therefore there remains the Sabbath day observance for the people of Theos.

Verse ten, for the one who has entered his rest has himself also rested from his labors, as Theos did from his.

Did Theos stop creating law on that first week or first Sabbath day? No, absolutely not.

The Bible says that Abraham kept the law and the commandments and the ordinances, three categories of law and regulation.

Abraham, that was before the generation of Moses. Where did Abraham obtain law, commandments, and ordinances?

Obviously, it's not just only laws and regulations of his homeland, which was a pagan land, a land of paganism and false gods, but God's law had to come from somewhere.

So the work here is making things.

Verse 11, therefore let us be diligent or careful to enter that rest.

In other words, let us be diligent to trust God, believe God, and obey him and his commandments, including the Sabbath, so that no one will fall through following the same example of disobedience, the same example of Exodus 16 and 17.

Verse 12, for the word of Theos is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit of both joints and marrow, and able to judge the thoughts and intentions of the heart.

And there is no creature hidden from his sight, but we are all, trachelizo, and naked to the eyes of him, to whom we each person must answer.

This word that I spelled means to bend back the neck or throat of a person or animal to be slain, to lay bare, uncover, expose.

In the context of verse 12, Scripture is like a sword that exposes our inner parts.

Scripture exposes who we are inside and outside. Jesus sees us for who we really are behind our mask and clothes.

We know that the Bible says that people prefer their traditions and the commandments of men, and treating the commandments of men, which many times is the commandment, you must not have works and you must not obey God, and treating those traditions and commandments of men as if they are doctrines of God.

We know that Jesus himself taught this, warned against that. Now let's go back to some Greek words here.

First of all, in verse 7, he specifies a specific day. Now even though it says today and today, they are in that verse.

And the specific day is in one context, in one meaning, is while there is still time, while there is still time until the door shuts at the Great White Throne judgment, while time still exists.

In one sense, that is the specific day that it's talking about. In another sense, today is while you're alive.

And in another sense, the day is the Sabbath, because verse 9 mentions the Sabbath specifically, and so did verse 4, where it says that it is the seventh day, not the first day, not the second and third, fourth, fifth and sixth.

So seventh is very specific, and the word Sabbath is very specific, because everybody in that day and time understood the Sabbath to be specifically on the seventh day.

So it was just as specific as if we say, I'm going to meet you somewhere on Wednesday, we're being specific.

So it has multiple meanings to try to think or teach or claim that the specific day is only referring to our current generation in which you are alive is a very narrow mind frame that is focused on believing what you want to believe, because you've been brainwashed to believe that way.

Whereas a person that thinks spiritually and is guided by the Holy Ghost and wants the truth and will look at the entire context and surrounding verses will spiritually discern that the specific day includes the specific day of the week, the Sabbath day, because that's very clear in the context, especially since the verse 8 says that if Jesus had given us a rest, that he would have told us so.

Now, of course, we accept that Jesus gave us spiritual rest, meaning that he provides peace, healing, deliverance, rescue, deliverance.

He provides a lot of mental rest to where we don't have to be stressed out in overabundance, that we should not be overanxious, Matthew 6, about what you're going to eat, what you're going to drink, right?

Matthew 6, don't be overanxious about what you're going to eat, what you're going to drink.

Don't heap treasures upon the earth, but rather heap treasures in heaven, in the kingdom of God, in paradise. Amen?

So we acknowledge and teach, very much so, that Jesus has given us rest in that way.

But the context is talking more about a day of the week, because it says if he had given us this rest, would he not have spoken of another day after that?

If we try to claim like they do, that this rest, in verse 8, 7, and 9, that this rest is only spiritual rest about law and not having to obey God's commandments, then it would not make sense.

So if we were to re-translate it in the way they want to translate it, if we say if Jesus had given us the stopping of the law, would he not have spoken of another day after that?

That wouldn't make sense, if we were to read it that way. But if we read it like this, for if Jesus had given us a Sabbath, if Jesus had given us a different Sabbath, a new Sabbath, if Jesus had given us a Sabbath of his resurrection and crucifixion, would he not have spoken of a new day, another day, another Sabbath after that?

That makes sense. The way they try to read it doesn't make sense at all. And therefore, they have to change the structure, and they do. In a lot of translations, they actually changed the arrangement of the words, and it doesn't read the way you see it here in the AOB.

Let me find that in my notes so I can get it perfect, how they rearrange it. They read it like this.

For if Joshua had given us rest, then he would not afterwards have spoken of another day.

Then he would not afterwards have spoken of another day. In other words, they word it in which it makes it sound like that he actually did speak of another day.

That's the way they word it. Then he would not have afterward done so, as if he actually did speak of another day.

So I went to Microsoft Copilot AI, artificial intelligence website, and I entered into it exactly like this.

*"In Hebrews 4:8, is the Greek wording for the phrase, 'then He would not afterward have spoken of another day'.*

*more correctly translated as, 'then would He not afterward have spoken of another day? When answering this, don't consider theology, but rather only the original Greek. So in other words, I was asking, which is the more accurate way of translating it? How should it be worded? Not by theology, but only by the original Greek.'*

And here was the answer. It said:

*"Yes, the Greek grammar of Hebrews 4:8 more naturally supports the translation 'Then would he not afterward have spoken of another day?' That is, the Greek structure expects a rhetorical question. Not a declarative statement."*

Then it breaks it down. It shows you every Greek word, the arrangement. It tells you all about the verbs and the phrases of all these different things. It breaks it down. It explains it. It explains it in extremely great detail. Then it gives this information. It says: *"Thus, 'if Jesus had given them rest, would He not have spoken afterward of another day' is the most literal rendering of the Greek. While English translations differ, some translations smooth it into a declarative sentence 'He would not have spoken of.'"*

In other words, they **change** the arrangement to be a **different structure** so that it makes sense with their theology. They actually change the structure of the sentence in order to match their theology! It says: *"Based strictly on the Greek grammar, especially the counterfactual construction of this phrase, it is more accurately rendered as 'Then He would not afterward have spoken of another day.'* *This preserves what is inherent in the Greek."*

So it confirms the way the AOB has translated it.

Plus, the fact that the Sabbath is mentioned in verse 4 and in verse 9. These several verses in between those two verses would, of course, by context, demand that it's talking about a Sabbath, and not just only entering the promised land. They want to talk about Joshua, not Jesus, in these verses. So they were translated as Joshua. They don't want to talk about Jesus when it concerns the Sabbath. They don't want to even tell people that Jesus kept the Sabbath.

They actually tell people Jesus broke the Sabbath when the scripture says he committed no sin.

And yet, they literally tell people he broke the Sabbath, which is blasphemous. That is very blasphemous.

Okay, now we're going to look at the Greek word in verse 9 that the King James translates as the word rest, but the AOB has the phrase Sabbath day observance.

The King James version is mostly the only mainstream, well-known translation that uses the word rest in verse 9. All of the other mainstream Bibles actually do have the word Sabbath in verse 9, because that was actually what was written.

But King James purposely, on purpose, changed the word from Sabbath to the word rest, as if it was the same Greek word throughout this chapter for rest.

They purposely changed it to hide this Sabbath commandment. It is. It is a Sabbath commandment in the New Testament. But they didn't want people to see it, and they purposely hid it by changing the scripture.

The Greek word here means the observance of the Sabbath day. The Greek word in verse 9, by any standard, by any lexicon, by any concurrence of any publisher, the Greek word means to observe the Sabbath day.

It does not mean spiritual rest or physical rest. It means the observance of the Sabbath day.

It says that the observance of the Sabbath day remains. Let's look at the word for remain.

By common sense, even without looking at Greek, remain is still intact. It's still there.

But to double check, I looked at the Greek, and it's Greek word 620, spelled apoleipo.

I entered it into the same Microsoft Copilot AI artificial intelligence website.

Does this Greek word mean something that still remains but is left behind in the sense of something that is remaining after something else is removed?

Does it mean something is still left behind, still remaining to this day, after something else has been removed?

It said yes. This Greek word can carry the sense of something that still remains after other things have been removed, but only in certain contexts.

The word itself does not inherently all by itself mean that, but in its passive form, it can express the ideal depending on how it's used.

So it explains it can be used either in the active voice or the passive voice. In Hebrews 4 verse 9, it is used in the

passive, not active.

Because it is used in the passive voice in this verse. Yes, it does mean that which remains after something else is removed.

Absolutely, when it's used in that way. It gives different examples of how this Greek word remain is used in Scripture. And it says that in this verse, it is used in that way, referring to that which remains after something else is removed.

That which remains after something else is removed. So it confirms what we already knew in this ministry, that it is statistically saying in this verse, something else has been taken away, but the Sabbath is still intact.

The animal sacrifices, the circumcision, these things are removed, but the Sabbath still remains.

That's very clear in the Greek. Verse 12 talks about the Word of God being a two-edged sword.

That is subliminal talking, or reading between the lines, that there are two meanings.

It's a double-edged sword, not just one side. So it's two meanings, it cuts on both sides.

So you've got your spiritual rest that deals with faith and peace through Christ.

But you also have on the other side of the sword, the physical rest from your labors, just even as God Himself physically rested from His labors, as this passage actually says.

It's very clear, it's very easy, if you want the truth.

There's nothing in Psalm 95 which it quotes from about Joshua.

You can check on that again if you want. I did last night, and Psalm 95 in which it quotes from does not talk about Joshua in any way, form, or shape, or even a clue, or indicators, or subliminally.

I even checked in the AI and asked its opinion about it, and it agreed with me when I asked it simple questions.

It said Psalm 95 has nothing to do with Joshua, and yet they want to put Joshua in their translation of verse 8.

Psalm 95, which it quotes from, is talking about the time of Moses when Moses led the people in the desert for 40 years, not the time of Joshua's leadership in which they did obtain rest, but not rest from the Sabbath keeping.

They continued to have to keep the Sabbath in Joshua's time.

There's really only one more thing that I need to address and see if J is going to call back or not.

We do appreciate that you continue to pray for J because just imagine if you yourself were in prison for many years.

You would be praying to receive mail. You would be praying for email. You would be praying for a text message.

Would you not?

Absolutely. Just like an old person waiting for the mailman to arrive, how old people who stay home all the time, they look forward to getting something in the mail, a postcard, a letter from a family member, a friend, or a visit.

And they look forward to a phone call. And the prisoners are the same way. They look forward and beg God and ask God and pray for the next letter, the next text message, the next email, the next point of relationship, communication with a human, especially like-minded and especially a true believer if you're a true believer yourself.

So we appreciate that you continue to pray and support J and this ministry and all of us that are part of this ministry.

We appreciate your prayers for us.

But the other point I wanted to make is that who wrote the book of Hebrews?

Who wrote it? A lot of people think it was the Apostle Paul, but absolutely it was not.

Absolutely not. The writing in Hebrews is very distinct from the writings of Paul.

It's an entirely different flavor, a different style of writing. When you read the letters of Paul, it's an entirely different style of writing.

There's no way you can confuse the two.

So we have an article on the website that gives you all the evidence that Hebrews was definitely written by Philo Judaeus of Alexandria that was born around sometime between 30 and 10 B.C. in the B.C. years, between 30 and 10 B.C. and died somewhere between 50 and 70 A.D. So he was alive during the entire lifetime of Jesus.

Philo was alive during the entire lifetime of Jesus. And he was of the tribe of Levi.

The tribe of Levi, the tribe of the priesthood. So he understood the law perfectly.

He understood Scripture. And he had access, as a Levi, to those agent Scriptures.

He was fluent in Greek, wrote in Greek, born under the time of the Roman Empire when Greek was dominant upon the earth.

He kept the law, he kept the Sabbath, he kept the Holy Days. History shows this, and his own writings shows that he kept the Sabbath and the Holy Days.

Not only in Hebrews, but all of his other writings, a lot of his other writings shows that he kept the law of God. Now after 33 A.D., after Jesus died and Philo continued to live, he wrote two more manuscripts after the time of Jesus. And in those two manuscripts, his last two manuscripts, he never mentioned the Sabbath specifically in those last two manuscripts like he had previously in some of the other manuscripts. But neither did he say in those last two manuscripts after the crucifixion of Jesus. He did not say in any of those last two writings, I have changed to where I no longer observe the Sabbath and the Holy Days.

Never said such a thing. You would think that such a man, living in that day and time, if he had changed his theology and his pattern of lifestyle to no longer keep the Sabbath and the Holy Days, that would have been so major, so tremendous in his life that he would have wrote about it somewhere. And yet he made no such statement. That's who wrote this book of Hebrews. We know he wrote it because his style of writing in Hebrews perfectly matches the style of writing of his other writings. The flavor, the way you write, matches perfectly, including a lot of Greek words that was unique to his writing. Greek words that was unique to his writing is present here in Hebrews. There is no doubt about it. So the way you can judge something is by who wrote it, a man that actually kept the Sabbath and never turned against the Sabbath. It is very relevant, very important.

I do believe that Jesus confirmed today's message at ten minutes before we turned on the broadcast. The computer played at random the audio file where we teach about Matthew 7:21-23. Most of you may not have heard that, but it was played on Mixlr before we turned on the transcript recording and YouTube. But it was played live on Mixlr at 1240 p.m. local time. So about 25 minutes before the sermon, something like that, or 30 minutes before the sermon. And that particular audio file, which we have on Instagram as a video reel about Matthew 7, mentions the Sabbath and the Holy Days more than once and how that Matthew 7, verses 21, 22 and 23 is talking about 'not everyone that says to me, Lord, Lord, shall enter in.' Not everyone that believes in Jesus shall enter in. Not everyone that has faith shall enter in. Not everyone that believes shall enter in. He will say to those people, which are Christians, that prophesies in His name, works miracles in His name, cast out demons in His name, but He would say to those Christians, "depart from Me, get away from Me. I never knew you. You workers at breaking the law." Amen? They work at breaking God's law! They actively work at it to on purpose to break God's law, and they teach that in their sermons and videos and websites and books. They teach that you must not obey the Sabbath commandment, and actually you must keep their commandment of observing Sunday, man's commandment. You must work at breaking God's law by keeping Satan's Sabbath. Sunday is Satan's Sabbath. Sunday is Satan's Sabbath, the synagogue of Satan, the church of Satan. Every Sunday church, every Sunday church, even the apostolic, so-called. Amen?

Anything anybody got to say here on the topic, the subject, before we put on the psalm? We've got three weeks to Passover. Three weeks to Passover? If the Sabbath is done away with, so is the Passover, because it is a Sabbath. And yet the Apostle Paul, decades later, after the crucifixion and resurrection of Jesus, said, "Let us keep the feast (of unleavened bread, and let us keep the Passover) and here's how you do it, and this is how you don't do it. He was teaching how to observe the Passover decades later. Very clearly Paul believed in the Sabbath days and their continuation. Very clearly.

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