

The Hebrews Series - Message 23 - Not Harden Your Hearts

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[0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. Hebrews chapter 3. Therefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our confession, Jesus Christ, who was faithful to him who appointed him, as Moses also was faithful in all his house.

For this one has been counted worthy of more glory than Moses, inasmuch as he who builds the house has more honor than the house.

For every house is built by someone, by he who builds all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which would be spoken afterward.

But Christ, as a son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of our hope, firm to the end.

[1 : 17] Therefore, as the Holy Spirit says, as the Holy Spirit says, today, if you hear his voice, do not harden your hearts in the rebellion, as in the rebellion, in the day of trial in the wilderness, where your fathers tested me and tried me and saw my works, 40 years.

Therefore, I was angry with that generation and said, they always go astray in their heart and they have not known my ways. So I swore in my wrath, they shall not enter.

They shall not enter my rest. Beware, brethren, lest there be any of you an evil heart of unbelief in departing from the living God, but exalt one another daily, whilst it's called today, lest any of you be hardened through the deceitfulness of sin.

For we have become partakers of Christ if we hold the beginning of our confession steadfast to the end.

While it is said today, if you hear his voice, do not harden your heart, as in the day of rebellion. Amen. That's a long one.

[2 : 36] Amen. Last Sunday, I spoke about how we are the house of Christ. And he is the builder. We are his house.

And I spoke about how Moses is a servant, but Christ is the son over his own house. And I continue to dwell a lot more on the verse 6 of Hebrews chapter 3, which talks about Christ being the house, whose house we are.

If we hold fast. And I explain that the holding fast, if we, the if there is not talking about, if we do not hold fast, then we will lose our salvation.

That's not what it is suggesting. But what it is suggesting is that if we are saved, we will hold fast to the end. That's very important. If you are really saved, you will hold fast to the end.

And in Romans chapter 8, verse 38 and 39, it says, Nothing can separate us.

[4 : 04] So we don't start in his love and somewhere along the line, you know, if we don't hold fast, we are separated from his love. Praise the Lord. So I spoke last week, I said how, I spoke about how it's so important to understand that once, here it's not just talking about, you are born again and you are trying and somewhere along the line, you are not holding fast to the end.

So you are no more the house of God. We are actually the house of God. He has built us as his house. He chose us before we were born.

That's very significant. In Romans chapter 8, you remember it talks about how, for those he foreknew. So before you were saved, he already knew you. And those he knew, those he foreknew,

he predestined.

Those he foreknew, his, Romans chapter 8, verse 29, for those he foreknew, he also predestined to be conformed.

So pre, pre is, before you became conformed, you already been chosen to be conformed. All right. And those, so then, those he, to be conformed to the image of his son, that he might be the first among many brethren.

[5 : 24] And those he, those, to be conformed to the image of his son, and those he predestined, he called. Who does he, the next verse, the next verse, more of our prayers, he called.

Who does he call? Who does he call? Well, let's text. Who does he call? Those he predestined. Okay. For those who he predestined, these he also called.

That word also, when you're reading a Bible, you come across certain words. That word also is a very important word. He did two things. Like he did, so he, he, he, for instance, okay, if I called you, those I called, I also, I just didn't call them.

I also did something besides the calling. See, I did, I did something else, not only. So, they also connects to something has been done, or something and then this too.

So, those he predestined, that's not all. He also. So, the same one who predestined is the same one. He didn't just predestine. That means that you can't talk about the predestination and leave their calling.

[6 : 32] Because you can't say someone has been predestined, but he didn't call. No, he said those who were predestined, he also called. Does that make sense? And just like Abraham in Romans chapter 4, verse, I think 21, yeah, I think it should be 20:21 there, where the Bible talks about Abraham was fully persuaded or convinced that he who had promised was also.

He doesn't just promise and can't do it. If he promised, that means that he's also able to. So, that kind of also tells you that one, we can't separate the other from the, one from the other.

They go together. They are, there's a positive correlation between them. This happens, if this happens, then this will also happen.

If it rains, the, the ground will be wet. If it rains, it will also be wet. You can't say it rains. Okay, let, let the rain fall. Let's pour the water here.

I only pour the water. The water was poured, but it didn't get wet. It's, once you pour the water on something, it gets wet. It's also, if the water comes then, if the water comes on it, it's also wet, make it wet.

[7 : 47] Are you getting there also wet? So now back to the text, he said, those he predestined, he also called. And not just that, those he called, he also justified.

Remember justification? Justification, not by works. Right? So we are justified by grace through faith. Remember? And, very clearly said, not of works.

Ephesians chapter 2 verse 8, not of works, lest any man should boast. It's not of works. So, then, I like the way Romans chapter 3, it talks about, but the righteousness of God, outside the law, apart from the law, has been, has been revealed.

Romans chapter 3 verse, I think, 20, 22, somewhere there, the righteousness, apart from the law. So, that's the justification. We are justified by faith. So, those he called, those he predestined, he also called.

Those he called, he justified. Those he justified. Who are the, who are the people God justifies? Excuse me. Those he called. Those he called.

[8 : 56] All right. And, who are the people who, God, those he, who, he, those who he glorifies? Those he justifies. So, those, and those, who, and, and whom he justified.

He doesn't just justify you. You are not just born again, to stay like that. If you are justified, other things come. Do you, do you understand that?

I mean, he married her, and brought her to his house. He didn't marry her, to live in his father's. I married her, and also brought her. It just comes together.

So, you can't say, I'm married, but I still, I still live in my, my father's house. I can't go into his house. I can't live. He didn't actually marry you. I can't be with him, even though we are married.

I, I get you what I'm saying. So, or, I've paid, I've, I've, I was owing him. I've paid everything. I don't owe him. I've paid the money, and yet, he still doesn't want to give me the, my stuff.

[10 : 00] He can't, there's no justice. So, the point here is that, those he justified, he also, they also, you see they also. But, if you, stretch it to, it's, it's logical conclusion.

The whole, explanation. That stands to imply that, those he glorified, were those he predestined. That's it. Because, he didn't do it outside.

If those he predestined, he also called. Okay. Those he, those he, those he foreknew, all right, sorry. Those he foreknew, he predestined. Those he predestined, he also called.

Those he called, he justified. Those he justified, he also glorified. It's the same people. It's the same person. If you went, if you are in university, you are just, the teacher who taught you in class, year one, or year five, he remember, you went to year one, you went to year two.

It's the same person. The fact that you are in university, doesn't mean you are not in year one, at the point in time. It's that same person. The fact that you are a president, or a prime minister, and MP, doesn't mean no teacher taught you.

[11 : 08] The fact that you are elected, the best lecturer, or the best professor, in the country, doesn't mean at the point in time, no one was teaching you. So it's just a progression.

All right, so now back to verse six of Hebrews chapter three. It talks about, if we are his house, if you hold fast, the confidence, and the rejoicing of our hope, from today, and I spoke about hope, remember, I spoke about our hope, in Hebrews chapter six, verse 19 and 18, talks about, this hope goes beyond the veil.

And I talk about, first Peter chapter one, verse three, we are called, into a living hope. Oh man. Praise the Lord. So now, looking at that text again, Hebrews chapter three, verse six, but Christ as a son, over his own house, watch this, we have to, this is how I normally read my Bible, no text, in the scriptures, is standalone.

That's why, in theological circles, you'll be told, you cannot, take a text, out of context, to make it a pretext, because it's coming from somewhere, so if you yank it, out of its context, it loses its meaning.

And then you can, give it, that's how people, misinterpret the Bible, because they take it, out of context, and give it a different meaning, and they dress it, differently, by the way they want it to look, and it looks something, they say, oh no, it's not like that.

[12 : 34] No, if you, every statement, is related to the context, it's made within a certain context. So they accept a few contexts, the grammatical context, the cultural context.

So, when he's, he's saying that, when you go to church, let the women, keep, remain silent, you have to look at the context, in which he was saying that, the, the context of the, the grammatical context, or grammatical context, and, the cultural context, as well, and the historic context, stories, in those times, how things were done.

You can't say, Abraham, or David married, other women, many women, men, and that's in the Bible, so you can also marry more women. You have to understand the historic context. You can't say, David sent his men to be killing certain people, and so, you, or even God himself, opened the, swallow people.

so that, you must understand the historic context, the grammatical context, and the, very importantly, the cultural context, and that text, actually, if you read it very well, there's a place it talks about, let the women remain silent, in the church.

If they have a question, let them ask their husbands, he said, let the woman, remain silent. Give me the King James himself, the King James. So, he talks about the King James, King James.

[13 : 48] He said, let your, we, women keep silent, in the church. For, it's not permitted, unto them to speak, but, they are commanded to be, under obedience.

Is that not interesting? Is that not interesting? Sisters, is that not interesting? Don't speak, if you speak, it means that you are not obedient, you are commanded to be obedient. That's interesting. If they will learn anything, let them ask, who are they? Contextual. So, the women there, must be talking about a particular type of woman. That's right. Not, because, let them ask their husband, but this one has, is she not a woman?

But, has she got a husband? So, is Bible trying to say that every woman, oh, she waits if she gets married, to, she keep going together. No, that's not what the Bible is saying. So, you have to, you have to read it within its context.

Other than that, you yank it out of its context, to make it a pretext. Don't take a text, out of context, to make it a pretext. Other than that, you become a protester.

[14 : 54] Hallelujah. All right, let's go to Hebrew. So, Hebrew chapter 3, verse 6, it says that, that's what I read, I always, when I'm, especially when you are doing, biblical exegesis, when you are doing, you are trying to explain a text, you don't take a text, and disconnect it from the other.

But then, some statements, are so true, that they can even stand on their own. Just that statement is true. Right? So, there are, there are a lot of true statements, but if you want to get the whole picture, of everything that is being said, then you might as well look at the whole context.

That helps you. So, within, within a context, or within an explanation, the explanation will be made up of a lot of true statements. But if you take the true statement, they can stand on their own, but if you take it out, and disconnect it fully from that text, you can end up in errors, because it was said, under that, within that context, even though it's generally true, you can take a generally true statement, and put it, insert it into another, generally false statement, and just for it to give credence, to that generally false statement, because there's a general truth there.

But that's how people misinterpret the Bible. Someone will say, okay, but this one is written in this way, this one, so who is correct? The text is correct. It's the text. There's nothing wrong with the text. There's everything wrong with, possibly, your exegesis, or your hermeneutics.

The interpretation, the interpretation is what the problem is. But the text has not got a problem. So then, if we can be taught, proper principles of hermeneutics, of interpretation, it can save us from a lot of frustration.

[16:35] For instance, someone will tell you that, tithing is not New Testament. Yeah. And they will quote some scriptures to support it. What people don't realize, that there are different, different types of instructions in there.

There are ceremonial laws. There are civil laws. Okay. There are ritual laws. And we are not in those rituals. But some of the civil laws, or moral laws, are standard.

That's what we get, the Ten Commandments. There are moral laws. But when it says, don't go into the temple, with your shoes, or something like that. Those were the ceremonial laws, which are not applied to us.

text. Say text. Hebrews chapter 3 verse 6. It says that, whose house we are, if we hold fast, hold fast the confidence, and the rejoicing of our hope, firm to the end.

Now, the next verse. I like the next verse, how it starts. What's that word? Therefore. If you study your text, you'll find out there a lot of, look at chapter 3 verse 1. What does it say in chapter 3 verse 1?

[17:37] Therefore. Therefore. If you look at Hebrews, there are a lot of therefore. So he's telling you something, for you to understand something, to take some steps. So he said, therefore, therefore.

So after talking about, in Hebrews chapter 2, the last verse, verse 17 and 18, talking about Christ, our high priest, who has passed through the heavens, and he's a faithful high priest.

He became, you know, all that. You know what I'm saying? That it is necessary that he becomes like us, so that he can be a merciful and a faithful high priest. Then, verse 18, talks about, we have a helper in Christ, who is a helper, he hates us when we are tempted.

Watch this. When we are tempted, then, see, when you're reading the Bible, let me show you something. When you want to do a good Bible study, sometimes you have to, you have to turn a blind eye on the chapter demarcations.

Because the chapter is just the writers, but original, original, there are no chapters. Even the Hebrew and the Greek, original, there are no commas and punctuation marks and all that.

[18:40] But the interpreters, they look at it, and so, not the translators, they look at it, so, okay, this is how we speak English. I'm sure there may be certain languages that may not have punctuation marks or some stuff like that.

So, if you don't take care you are translating it, you may put it where, for example, sometimes, you know that just a punctuation mark can change the whole meaning of a text. Just a punctuation.

Where you put the comma changes everything. Where you put the footstop can change everything.

There are some places there may not be footstop, it's a continuation, but you put a footstop there.

In fact, as I was preparing, I came across something that's very interesting.

We will later on look into it, but let me just, out of your curiosity, your curiosity, let me, let me point, in Hebrew chapter 3, it's something we are actually going, verse, Hebrew chapter 3 from verse 7, that's actually where we are going anyway.

So, Hebrew chapter 2, verse 18, it says that, we have someone who helps us when we are tempted. Then look at the next verse, continuation. Don't bother about it.

[19:42] So, sometimes you watch very carefully when I'm asking the next verse. I don't ask, let's move to the next chapter. Just the next, because it's a continuation. Now, it said, therefore, holy

brethren, because we have someone who is helping us.

We have, it's there. So, therefore, so that every other thing he's saying after that is predicated on what he has been saying before. So, you can't lose sight of what he's been saying and grasp, get a good comprehension of what he's saying again or be able to practice effectively the next thing he's saying if you lose sight of what he's been saying.

Does that mean saying? So, the therefore just connects is that actually this is being built on this. This is being built on this and this is being built. So, he has to lay the foundation. He has to say what is necessary.

The first, the precedence and then follow because of this. So, therefore, it's very important when you're reading the Bible. Especially, Hebrew is littered. Hebrews is littered or fraught with therefore, therefore, therefore.

Warnings. Anytime you see therefore he's about to give you a warning. He's talking, therefore, because of this. Because Hebrews always refers is taking the Old Testament, taking how God has been working, taking the things in the Old Testament, showing you how Christ is better than the Old Testament, how our Christ is different, how Christ is different, therefore you too.

[20 : 59] Therefore. And so, Hebrews chapter 6, verse 7, it says that therefore, I found it very interesting. Therefore, Hebrews chapter 3, verse 7, it said, therefore, as the Holy Spirit says, that's a very interesting text.

But, as I said, just to satisfy your curiosity, let me show you something about punctuations. As I was studying, I saw something. You know, today, if you hear his voice, if you hear his voice, okay, go to the next verse.

If you hear his voice, do not harden your heart, as in the day of rebellion, in the day of trial, and in the world, trial in the wilderness, verse 9, where your fathers tested me, tried me, and saw my works, 40 years, the next verse, 40 years.

Therefore, I was, and this is a quotation from the Old Testament, from the Psalms, Psalm 95. All right, so open, now let's open our Bibles. Do you want to go to Hebrews, or let's go to Hebrews, Hebrews chapter 3.

And then, the one on the screen, put Psalm 95. Hallelujah. Hebrews chapter 3. Ah, thank you, Jesus. Wow. Therefore, verse 7, therefore, as the Holy Spirit says, okay, today, if you hear his voice, harden not your heart.

[22 : 15] Can you see that, in your Bibles? All right, let's all read it, verse 7 again. Let's go. Okay, verse 7, of 95, verse 7.

Then it starts from today, if you hear his voice, that's where he quoted from. Hebrews quoted from today, if you see it. He left the first part. If you hear his voice. Look at verse 8. Do not harden your heart, as in the rebellion, as in the day of trial, in the wilderness.

Okay, I want to just connect, as you look in your Bible, inside your Bible, if it's just the same, virtually the same, but no slight changes, especially, I saw something. Go to the next verse.

When, when your fathers, this one, in your Bible, it says where. Am I right? Where your fathers, but that's just, okay, depending on how. Where your fathers, tested me, and tried me.

You tested and tried, but in your version, what does it say? In the Hebrew, what does it say? Tested me, huh? Tried me. Through, sorry, though, though they saw, saw my works.

[23 : 30] How does he put it in your, Hebrews? Huh? You see that? See, they, so read, read, read from there, they saw my works. Verse 9.

Let's read the verse 9 together. Let's go. Let's go. See where the, full stop is. You know, they, they tested me, tried me, and saw my work for 40 years.

Let's read the one on the screen, some, where it's quoted from. When your fathers, tested me, they tried me, though they saw my work. Look at the next verse. For 40 years, are you getting what I'm saying?

There's a full stop in the other one. So, full stop, comments, punctuation can change the meaning of the whole text. So, okay, was that a misquotation? Hopefully, next week, I will just, we are not dealing with Psalms here.

It's not a misquotation. But just, this, this out of curiosity, just to know that sometimes, and then, and then there is, I think when I was growing up in my Christian work, very early, there's Isaiah chapter 59, verse 19.

[24 : 37] That way, it talks about, do the enemy will come in like a flood. The spirit of God said, and his glory, is that, is that 19?

Yes. Like, yeah, good. When the enemy comes in like a flood, comma, the spirit of God will rise up and stand against him. I remember, I was taught in school, in church, sorry. Pastor, some pastors say that, no, where the comma is, is wrong.

The comma should come, um, after the end. So, when, it says that, when the enemy comes in, like a flood, the spirit of God will live. You know, so it depends on where, so now, like a flood, it's either, where the comma is, will be meaning, will be referring, either to the enemy, or the spirit, depending on where the comma is.

Do you understand that? So, if the comma is, like, is, uh, before the like, then, the flood is referring to the spirit. If the comma is after the flood, the flood is referring to the enemy.

So, the enemy comes in like a flood, the spirit of God will lift up a stand against the enemy. Or, the enemy comes in like a flood, the spirit of God will lift up a stand against the enemy. It's very interesting.

[25 : 49] So, just, just for your information, as Bible students, amen. Amen. Hebrews chapter, Hebrews chapter 3, verse 7. Therefore, as the Holy Spirit says, the Psalms were written by people, but when he's quoting, when he was quoting, remember this, when he was quoting Hebrews chapter 3, verse 7, he said, as the Spirit says, as the Holy, did you see that?

As the Holy Spirit says, not even said. So, what he said in scripture, he's still saying, as the Holy, but it wasn't, it was David who wrote the Psalm, or answer.

Yeah, they wrote, and the Bible says that, holy men of God were carried, were moved, by the Holy Spirit. All scripture is given, by the inspiration, first Timothy, chapter 3, verse 16.

All scripture, all scripture, is given by the inspiration of God, and it's profitable for doctrine. So, as the Spirit, as the Holy Spirit says, okay, as the Holy Spirit says, but you should have said, as he said in Psalm, and then sometimes they said, as David prophesied, there are times he said, as Moses said, and they are quoting, the author, of the Bible, the author of that text, they are quoting it, but then, it's said, as the Lord said through David, as the Lord said through Moses, there are times you say, as Moses said, the other times you say, as the Spirit of God said.

All right, so, when you study Hebrews very carefully, you notice that, it keeps quoting, and sometimes you say, as David said, or as it was said, or as the scripture says, or as the Holy Spirit says. For instance, Hebrews chapter 1, Hebrews chapter 1, verse 5 said, for to which of the angels, has he ever said?

[27 : 25] Then he quotes, again, and then he quotes, verse 6, he says that, you are the first one, he quotes, verse 7, and of the angel, he says, of the angel, God says, and then he quotes again, he's quoting from the, Old Testament, but he said, God says, and then verse 8, but to the son, he says, okay, and verse 10, and it continues, what God is saying, and then verse 13, he said, to which of the angels, has he ever said?

Then he quotes, so it's just, it's supposing that, I expect you to know, that everything that was said, in the Old Testament, was actually God, who is saying, whatever he said about angels, that's what God said, and now here, he says that, as the Holy Spirit said, or as the Holy Spirit says, what did the Holy Spirit say?

Hey, what did the Holy Spirit say? He said, well remember, remember, he said, therefore, as the Holy Spirit said, today, if you hear his voice, what are you supposed to do?

What are you supposed not to do? He says, do not harden your hearts, as in the rebellion, then he's beginning to quote history, others did it, but today, don't do it, and guess what, when he was talking to them, at that time, it was today, today, actually, that word was written, in that time, today, but it's being referred, and this particular text, was in Hebrews chapter 3 and 4, was referred to four times, in Hebrews chapter 3 verse 7, he quoted it, in Hebrews chapter 3 verse 13, he just said today, he just used that today, that's all, Hebrews chapter 3 verse 13, he used that, that's why it's in quotation marks, he quotes today, in Hebrews chapter 3 verse 15, he quotes today, if you hear his voice, don't hurt in the heart, in Hebrews chapter 4 verse 7, he quotes again today, so watch this, that should tell us, that these, all these texts, today, they are connected, whatever he's saying, around that today, they are connected, to each other, that's what we are going, to find out in a minute, about the rest of God, the Sabbath rest, hey, the Sabbath rest, what is the Sabbath day, which day is the Sabbath day, what does God mean, by the Sabbath, we are going to, are you ready, to know that, not today, but we have to talk, about hardness of heart, because, watch this, verse 7, as the

Holy Spirit says, today, if you hear his voice, verse 8, do not harden your heart, as in the rebellion, in the day of trial, in the wilderness, let's move on, where your fathers tested me, and saw my works, 40 years, they tested God,

God has patience too, 40 years, said I had enough, I had enough, I have been married, for five years, and it's too much now, 40 years, they tested God, they saw his works, they saw his works, they tested God, he said that, as they tested me, for 40 years, and saw my, and saw my works, 40 years, verse 10, therefore, I was angry, with that generation, and said, they, they always go astray, in their hearts, where, in their hearts, so they can show up in church, but they are astray, in their hearts, those are the people, who have been testing God, for 40 years, he'd be shouting in church, hallelujah, they will still go back, they will still go back, why, because, it's their, remember, he said, as the Holy Spirit says, today, if, if you, you hear, if you hear, his voice, don't harden, you know God is talking to you, he said, don't harden your heart, you know he's talking to you, it's different if you didn't know, but he said, you know, the pastor, he means saying what, he doesn't know what he's saying, but you know what he's saying, you know what God is saying to you, not the one talking, but he said, that's why, as the Holy Spirit said, if you hear his, the his is capital, if you hear God's voice, today, if you hear, not tomorrow, don't wait out, when he talks to me again tomorrow, today, don't defer, don't postpone obedience, sir, today, if you hear his voice, do not harden your heart, as in the day of rebellion, as your father tested me, and saw my wife for 40 years, and, and said, they are always, they always,

[31 : 38] God was, therefore I was angry with that generation, they always go astray in their hearts, and they have not known my ways, okay, that's, that's interesting, God, Bible says that, God reveals his ways to Moses, by revealing his acts, to the children of Israel, I think in Psalm 107, verse 5, 1, 1, 1, did you say 1 or 3, somewhere there, it talks about, how God, revealed his ways, to Moses, so some people, they only see his acts, they are not matured, so they don't know God's ways, what's the difference, between God's ways, and God's acts, God's acts, what he's doing, you see what he's doing, by his ways, is the, is leading from one, so then, if you know God's way, you may go through some difficulty, and you know he's still working it, you know God's ways, you know that, the fact that, God said I'm going to bless you, and suddenly attacks, start coming your way, doesn't mean God, won't bless you, you know God's ways, maturity, the more you are maturing God, the more you know his ways, it's children, who just see the act,

God oh why, we are hungry God, I've lost my job, I don't have this, oh God why, oh God why, that's act, so they see things happening, and they conclude, God has allowed me, God has forsaken me, look, I'm even upset with God, God I've been praying, he's not answering my prayers, I prayed about this exam, and Lord I still failed, you won't say I learned to, I prayed about this exam, and I still failed, you should say, I prayed about this exam, and I studied very hard, I studied very hard, and I still failed, maybe that course is not yours, they're tired of that one, but ways of God, they did not know, the ways of God, Bible says that, because their hearts, were astray, they went astray in their hearts, said they did not know, his ways, Hebrews chapter 3 verse 8, sorry verse 10, he says that, verse 10, and said, they always go astray in their hearts, and they have not known, my ways, so I swore in my wrath, what, they will, they shall, not enter my rest, say rest, rest, this is serious, God swore that this guy, they won't enter my rest, in his wrath, you will not enter my rest, he said, therefore, therefore, as the spirit says, as the, today, if you, you're not, you're not entering his rest, has a lot, everything to do, with you hearing his voice, and hardening your heart, choosing that, I still will do it, the way I plan to do it, maybe next week I will change, but now I want to go ahead, with my propositions, harden your heart, he said, you can't enter his rest, are you surprised, why afterwards, you are praying, some prayers, it's not happening, you are not, because you harden your heart, when he spoke to you, when you heard his voice, and you want him, to hear your voice, and act, that is the day, of provocation, he said, in the day of provocation, when we hear his voice, and harden our hearts, we are just provoking God, to show us his works, in 40 years, that generation, none of them, entered the promised land, for 40 years, he brought them, out of Egypt, to take them, to the promised land, but none of them, apart from Joshua, and Caleb, including Moses, because Moses, went to God, complaining, why have you, sent me to deliver them, I might, I won't give birth to them, numbers 11, 11 and 12, I might, I won't give birth to them, why have you sent me to, he was complaining, but that's not why, he didn't enter, he didn't enter, because God told him, the people provoke him, so much, God told him, that speak to the rock, for water to come, he went, and used his cereal, and hit the rock, and he, he disobeyed God, out of his

anger, so some, some pastors, nobody said, Moses had an anger problem, that's why he killed, the Egyptian, before God called him, his anger thing, that's what didn't make him, go to the promised land, I don't know, who I'm talking to, but, hot anger, mostly didn't go, to promised land, because of it, he didn't go to the land, now, when, in those days, Canaan, was the physical rest, for them, that's what I was going, to show you, Canaan, but in our time, it's not just Canaan, the rest has to, the Sabbath, the Sabbath rest, is in two ways, which this week,

I'm sure we'll go into that, but, in chapter four, it's really more about, the Sabbath rest, chapter four, so chapter three, leading to chapter four, we'll deal with that, but then, they, they hardened, in, you see, hardness of hearts, in Hebrew chapter, chapter three, verse 13, it says that, therefore, another therefore, shows up again, all right, Hebrew chapter three, verse 12, let me read, from the Bible, verse 12, so, so I swear, my dear one, beware, brethren, lest, there be in any of you, an evil heart of unbelief, in departing from the living God, but exhorts, so verse 13, but exhorts one another, daily, whilst it's called to, you see, then, not just today, remember, that today is talking about, whilst you are hearing God's voice, and God speaks, in the today, God, God, God will not defer, what he has to say to you, to tomorrow, so some of you, sometimes, you may hear something, it may not even be related to you, but you know that God is speaking to you, it's not by accident, there's a reason why, you almost didn't come, but you came, somebody's listening right now, there's a reason why, you just locked on, and whilst I'm speaking,

[37 : 07] God is actually speaking, you are hearing the voice of God, and don't defer your actions, because when you defer your actions, you put yourself in the realm, of not entering the rest of God, that's where the struggles are, the struggles are doing it, apart from the directions, the voice of God brings us, is someone learning something, so hardenedness of heart, our hearts can easily be hardened, Acts chapter 19 verse 9, it talks about, Paul preached the word, but when some were hardened, they were listening, but they couldn't be bothered, really, I know, I know that, Pastor is saying that, because of me, I know that, that's the hardened heart talking, because Pastor saw me, the other time, so that's why I say, and you are so important, that Pastor will hide down, everybody, and begin to address you, you are very important, Mr. Obama, that's hardness of heart, and it's, you are missing God, ask God, God, what are you saying to me,

I receive your word, with meekness, that's why I say, with meekness, receive with meekness, the engrafted word of God, which is able to save yourself, I receive with meekness, I receive, that's why you have to be careful, who reinterprets, the word of God, as you have heard, God's word preached, and you have heard God, you close and say, oh, me, me, I won't wait, be careful, the commentators, of the messages you hear, you hear the message, you know God spoke to you, somebody say, no, this one is too hard, let's say, we can practice this later, we practice this some years later, but now, I mean, I mean, I mean, what we are doing, let's keep doing it, because, that is a hardness of heart, that's why, remember, verse, he said, today, if you hear his voice, do not harden, whose responsibility, is not God, he says, and it's up to you, whether to take it or not, Paul, when they heard Paul speaking, Bible said, they were hardened, and they would not believe, they were hardened, and spoke evil of the way, hardness of heart, is part of, Bible says that, the heart of man, is desperately wicked, the heart of man, in Jeremiah chapter 17, verse 9, he said, the heart of man, is desperately wicked, your heart can distract you, so he says that, he says that, let's exhort each other, time on over,

I have to end it, this thing is loaded, let's exhort each other, what it's called today, exhortation, somebody doing it, it connotes responsibility, okay, so accountability, responsibility, let's exhort, someone has a responsibility, to exhort, and someone has the accountability, to respond to the exhortation, living account, it's a Christian life, let's exhort each other, each other, that's why you can't be a Christian, by yourself, just alone, there can be, because it's each other life, it's a one another life, do you understand that, so when you're sitting near somebody, and the person is sleeping, just say hallelujah, hallelujah, it's one another, exhort one another, other than that, if you don't look down, somebody's heart, will be hardened, I thought I would go far, I'm going to talk about, the deceitfulness of sin, how sin is deceitfulness, deceitful, I'm going to talk about, hardness, I'm going to talk about, many rest, a few things loaded, in this text, but then, as it were, I think we may have to just, call it a day, on this, that, God swore, that they will not, enter his rest, because, let me read you again, the verse 10, therefore,

I was angry with that generation, and said, they, they always go astray, in their hearts, and they have not known my ways, so, I swore in my wrath, they shall not enter, my rest, the way brethren,

lest, there be in, any of you, an evil heart of unbelief, in departing from the living God, by exhorting, one every, I'll take you from next week, exhort one another daily, what else is called today, lest, any of you be hardened, through the deceitfulness of sin, the deceitfulness of sin, said, no one should say, you are being tempted by God, but it you are drawn, by your own lust, is inside you, and when lust has conceived, it brings forth sin, and when sin is born, it gives, it results in death, James chapter one, verse 14, 15 and 16, your own lust, something in you, can you imagine, ah, in Romans 7, 11, it says that,

I wanted to do the right thing, but sin inside me, deceived me, it says that, for sin, taking occasion of the commandment, deceived me, and killed me, sin, sin is a deceiver, the deception of sin, it says, lest you be hardened, by the deception of sin, it looks like, it's giving you, a promise, it gives you, false promise, makes you, false hopes, yeah, sorry, false hopes, makes you build, castles in there, oh, if I can, they told Eve, if you can eat this thing, you'll be like God, come on, come on Eve, go ahead Eve, come on, don't listen to that pastor, come on, you'll be freed of my days, as in the words, if you are, this is the enjoyment, of life properly, don't mind, he'll try to deceive you, from God, come on, come on, and then your heart, is hardened, by the deceitfulness, of sin, so you choose that, no, I think it's better, than do this thing, I won't listen to God, that's hardness of heart, why, because you think, this is better, sin is deceiving you, how do you deal with that, expose yourself, to Christians, who will be exhorting you, every day, because I said today, every day, [42 : 34] I like this, I like this, and so, why do you have a problem, in coming to church every day, or going to fellowship every day, or sitting with some Christians, and sharing the word of God, every day, God has, listen to this, you remember I said, give us, this day, our weekly, our weekly manner, daily, daily bread, what have I got to say, God has got something, to tell you every day, do you hear what I say, God has got, read your Bible, pray, it's not for Sunday school, it's for, particularly you more, the more you are growing, that is for you, not for Sunday, the more you are growing, both spiritually, and physically, read your Bible, pray every day, pray every day, pray every day, read your Bible, not have some coffee, check your emails, check your WhatsApp, check your, Facebook, that's the one I said, go on Facebook, no, no, you have to read your Bible, and pray, why, because God has got, something to say to you, every day, and if you miss that, you are missing rest, you are missing rest, you are sentencing yourself, to hard labor, does that make sense, while Aluta continues, you are praying, but you are not hearing,

God's voice, or maybe you are hearing, God's voice, but you are hardening your heart, and so, you are not enjoying rest, life has become a long, one long chain of wahala, struggle, charge, it's we who bring it upon ourselves, I believe, today someone has said, God's voice, and someone is going to, soften your heart, and embrace God's word, in Jesus, did you receive something?

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