

*Hebrews 4*

This news that we now have provides us hope  
If news, igniting spark, unites with faith  
Immutable, resting God, allotrope  
Working in all who hear his voice today<sup>1</sup>

For though good news of rest was preached before  
The rest meted to hearers was not full<sup>2</sup>  
Imperfect rest acknowledged by saviors  
Who looked towards savior's arrest of the shul<sup>3</sup>

We now have savior who's come down from heav'n  
A priest from high who's tempted just as we  
A living word who knows thought and intention  
Who pierces souls, as for souls, pierced was he<sup>4</sup>

Who can rest in shadow of perfection?  
One graced by blood of lamb's application<sup>5</sup>

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<sup>1</sup> The news itself is nothing to those in whom faith is not produced. Faith must unite with the news for it to be good to the hearer. Even though God is resting in a Sabbath rest, and even though God is immutable, he is also working. An allotrope is just an alternate composition of the same substance, and used to show God's working and resting. For example, graphite and diamonds are allotropes of carbon.

<sup>2</sup> The news of rest in the "Promised Land" was one of metaphor. God did promise Israel a sort of rest, but it wasn't a full rest. The Promised Land didn't save from death or sin. It was a foreshadowing of a perfect, Sabbath rest.

<sup>3</sup> Here I use the word "saviors." However, Hebrews uses a specific name, "Joshua." But "Joshua" actually means "savior." So here I am alluding to Joshua, as well as the other OT figures who were saviors of sorts. All of them foreshadowed a future savior. Even Joshua, the one who led the Israelites into the Promised Land, talked about a future rest beyond Canaan. They didn't know it, but they looked forward to the day when the temple's sacrifices would be no more. They were temporary, and constant reminders of inadequacy. The true savior would be adequate forever. Here I use the word "shul," which actually translates more to synagogue than temple. However, I think the modern notion of a synagogue is representative of a temple and used it here.

<sup>4</sup> The word of God pierces men, and Christ is the Word. So here I mesh the two concepts together to combine both the word of God, and the Word of God, the judge.

<sup>5</sup> How can men continue to stand and have hope in light of one who puts them to shame by living a life no man has lived or will live? They do it because the same shadow they stand in is the provision for their salvation and relational amelioration with God.