

- 3: 7 - 4: 13** *The second series of warnings against apostasy (Continued)*
- v1 How we should respond to Israel's tragedy *"Let us therefore FEAR"*
 Why we should thus respond *"us...any of YOU should come short..."*
 The promise still holds *"promise being left" = "being left [open]" - present passive participle*
- v2 We have received good news as well as them
 "was the gospel preached" = "we are having had good news preached [to us]" perf.pass.part.
 They never profited from the good news due to absence of faith *"not being mixed with faith"*
- v3 The ones who enter into rest are those who believe
 "do enter" present middle voice = an ongoing process - i.e. one after another as they believe
 "have believed" aorist, expressing a point in time when the believed
 The ones who don't believe do not enter into rest *"if they shall enter into my rest" This is exactly the same*
 construction as 3: 11, and is the equivalent of A STRONG NEGATIVE
- 3b, 4 The basis of our rest illustrated **God's rest was due to the completion of a perfect work**
 "God saw every thing that he had made, and, behold, it was very good." Genesis 1: 31
 "And on the seventh day God ended his work which he had made; and he rested on the seventh day
 from all his work which he had made." Creation Rest prefigures Canaan Rest (Millennial Rest).
- v5 God's intention for man to enter rest inferred *"They shall not enter into my rest" psalm 95: 11*
- 6 - 9 **The conclusion to be drawn**
- v6 **Since God intends some to enter rest and the ones to whom rest was first offered entered not...** *"seeing..." = "since"*
- 7, 8 **Parenthetical**
- v7 That rest was clearly not limited to rest in Canaan *"limiteth" = horizō = "tp define by boundaries"*
 A long time after they entered Canaan God said (through David) *"TODAY, after so long a time"*
- v8 If Joshua had brought them into rest God would not have spoken of another day *"Jesus" = "Joshua"*
- v9 **There must still be a REST awaiting the people of God** *"rest" = sabbatismos = "sabbath keeping"*
- v10 The one who has entered into God's rest has ceased from self effort
- v11 The conclusion drawn *"labour" = spoudazō = "be in earnest, be diligent, be in a hurry"*
 The reason for such diligence *"lest anyone falls" "unbelief" = apeitheia = "obstinate disobedience"*
- v12 The Word that offers rest also condemns **1. "Living" = It is INTELLIGENT**
 2. energēs = "active" = It WORKS ON THE HEART AND CONSCIENCE
 3. "sharper than any two-edged sword" = It is b INSTRUMENT OF JUDGEMENT See Ephesians 6: 17
 4. "piercing...soul and spirit/joints and marrow" = It is an INSTUMENT OF DEATH
 5. "a discerner of the thoughts... etc." = It UNDERSTANDS THE MOTIVES OF EVERYONE
- v13 God is fully aware of all who trust Him, and those who don't
 All will have to give account to Him **Literally "to Whom with us is the account [logos]"**