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HEBREWS CHAPTER 4

In Your Group Read Hebrews chapter four (aloud) in a modern translation or read it in the King James Version (below). As A Group, Discuss the general content of the chapter.

THE LETTER OF HEBREWS CHAPTER 4 King James Version

HEB 4:1 ¶ Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. **[2]** For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. **[3]** For we which have believed do enter into rest, as he said, **AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: (PSALM 95: 1 1)** although the works were finished from the foundation of the world. **[4]** For he spake in a certain place of the seventh day on this wise, **AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. (GENESIS 2:2)** **[5]** And in this place again, **IF THEY SHALL ENTER INTO MY REST. (PSALM 95: 1 1)** **[6]** Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: **[7]** Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, **TODAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS. (PSALM 95:7)** **[8]** For if Jesus had given them rest, then would he not afterward have spoken of another day. **[9]** There remaineth therefore a rest to the people of God. **[10]** For he that is entered into his rest, he also hath ceased from his own works, as God did from his. **[11]** Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. **[12]** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. **[13]** Neither is there any creature that is not manifest in his sight:

but all things are naked and opened unto the eyes of him with whom we have to do. **[14]** Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. **[15]** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **[16]** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the “Additional Information” in each box provided.

HEBREWS CHAPTER 4 VERSES 1-5

Hebrews 4:1 ¶ Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. [2] For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [3] For we which have believed do enter into rest, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: (PSALM 95: 1 1) although the works were finished from the foundation of the world. [4] For he spake in a certain place of the seventh day on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. (GENESIS 2:2) [5] And in this place again, IF THEY SHALL ENTER INTO MY REST. (PSALM 95: 1 1) (King James Version)

4 God’s promise of entering his place of rest still stands, so we ought to tremble with fear that some of you might fail to get there. ²For this Good News—that God has prepared a place of rest—has been announced to us just as it was to them. But it did them no good because they didn’t believe what God told them. ³For only we who believe can enter his place of rest. As for those who didn’t believe, God said, “In my anger I made a vow: ‘They will never enter my place of rest,’” even though his place of rest has been ready since he made the world. ⁴We know it is ready because the Scriptures mention the seventh day, saying, “On the seventh day God rested from all his work.” ⁵But in the other passage God said, “They will never enter my place of rest.” **(New Living Translation)**

4 Although God’s promise still stands—his promise that all may enter his place of rest—we ought to tremble with fear because some of you may be on the verge of failing to get there after all. ²For this wonderful news—the message that God wants to save us—has been given to us just as it was to those who lived in the time of Moses. But it didn’t do them any good because they didn’t believe it. They didn’t mix it with faith. ³For only we who believe God can enter into his place of rest. He has said, “I have sworn in my anger that those who don’t believe me will never get in,” even though he has been ready and waiting for them since the world began. ⁴We know he is ready and waiting because it is written that God rested on the seventh day of creation, having

finished all that he had planned to make. ⁵Even so they didn't get in, for God finally said, "They shall never enter my rest." **(The Living Bible)**

[1] Be careful, then: the promise of *reaching the place of rest he had for them* still holds good, and none of you must think that he has come too late for it. **[2]** We received the Good News exactly as they did; but hearing the message did them no good because they did not share the faith of those who listened. **[3]** We, however, who have faith, shall reach a place of rest, as in the text: *And so, in anger, I swore that not one would reach the place of rest I had for them.* God's work was undoubtedly all finished at the beginning of the world; **[4]** as one text says, referring to the seventh day: *After all his work God rested on the seventh day.* **[5]** The text we are considering says: *They shall not reach the place of rest I had for them.* **(Jerusalem Bible)**

[1] And we still have that promise God gave those people. That promise is that we can enter and have God's rest. So we should be very careful, so that none of you fail to get that promise. **[2]** The way to be saved was told to us the same as to those people. But the teaching those people heard did not help them. They heard that teaching but did not accept it with faith. **[3]** We people who believe are able to enter and have God's rest. Like God said, "I was angry and made a promise: 'Those people will never enter and have my rest.'" God said this. But God's work was finished from the time he made the world. **[4]** Some place in the Scriptures God talked about the seventh day of the week: "So on the seventh day God rested from all his work." **[5]** And in that other Scripture God also said, "Those people will never enter and have my rest." **(The Easy-to-Read New Testament)**

4:[1-5] Now since the same promise of rest is offered to us today, let us be continually on our guard that none of us even looks like failing to attain it. For we too have had a Gospel preached to us, as those men had. Yet the message proclaimed to them did them no good, because they only heard and did not believe as well. It is only as a result of our faith and trust that we experience that rest. For he said: As I swore in my wrath, They shall not enter into my rest, not because the rest was not prepared – it had been ready since the work of creation was completed, as he says elsewhere in the scriptures, speaking of the seventh day of creation, And God rested on the seventh day from all his works. and in the passage above he refers to "my rest" as something already in existence. **(J.B. Phillips Translation)**

Additional Information: (Verse 1) "The promise of entering his rest still stands. Salvation is still available. "His rest" cannot refer ultimately to the rest in Canaan offered to the Israelites. That temporary, earthly rest gained under Joshua pointed to a rest that is spiritual and eternal." (NIV Study Bible).

(Verses 1-11) "(Salvation as Rest). Rest as the end of work and labor describes God's salvation. It was the goal God reached on the seventh day of creation (Gen. 2:2-3). It was Israel's goal after possessing the Promised Land (Joshua 21:44; 23:1). It represents satisfied enjoyment of what God has planned and accomplished. To enter people must have enduring faith, because genuine faith is obeying and enduring faith." (Disciples Study Bible).

(Verses 1-3) "Some of the Jewish Christians who received this letter may have been on the verge of turning back from their promised rest in Christ, just as the people in Moses' day had turned back from the promised land. In both cases, the difficulties of the present moment overshadowed the reality of God's promise." (Life Application Bible).

(Verse 1) "Israel's failure to enter Canaan becomes a solemn warning, lest professing Christians fail to enter the rest that God has promised. This rest is not entrance to Canaan, but that historical event is a type of the rest to be enjoyed by Christians. Some commentators view rest as a future heavenly rest, while others feel that the term describes the present experience of the believer who is totally controlled by

the Holy Spirit.” (Spirit Filled Life Bible). I believe the context of Hebrews statements is favoring the warning of abandonment of the Christian faith.

(Verse 1) The New Century Version says, “Now, since God has left us the promise that we may enter his rest, let us be very careful so none of you will fail to enter.” In other words, Christians should take warning, because the true promise of entering His rest still stands.

And what is the “**rest**” that God is offering? **Thayer’s Greek lexicon**, defines this Greek word as meaning “a putting to rest; a resting place; metaph. the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended.”

The Bible Knowledge Commentary states, “The writer’s concept of “rest” must not be separated from its Old Testament roots. The Septuagint includes notable passages where the word for rest (katapausis), in connection with Israel’s possession of the land, is clearly paralleled with the word for inheritance (kleronomia). Moses showed clearly (Deut. 3:18-20; 12:9-11) that for Israel their rest was their inheritance. In the same way it is natural to suppose that the term “rest” for the writer of Hebrews was a functional equivalent for a Christian’s inheritance...the inheritance itself can hardly be divorced from his **presentation of Messiah’s kingdom** and His “partners” share in that” Walvoord, John F., and Zuck, Roy B., The Bible Knowledge Commentary, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

(Verse 2) Mere knowledge of the gospel is not sufficient. It has to be appropriated by (saving) faith in order to profit those hearing it.

(Verse 3) We which have believed do enter into a spiritual rest with God. The salvation-rest that God offers is entered into only by faith. It is not our rest, but His, provided at Calvary and entered into by faith. This rest has been finished (provided) since the creation of the world.

Verses 4-5 God worked six days and then rested (Gen. 2:2). I believe that what the writer of Hebrews is saying is, that there is a labor before we enter into that rest. That labor is described in verse 11 (Heb. 4:11), and I believe it is to fight the good fight of faith, to lay hold on eternal life (1 Tim. 6:12). “Let us labour therefore to enter into that rest, **lest any man fall after the same example of unbelief**” (Hebrews 4:11).

HEBREWS CHAPTER 4 VERSES 6-10

Hebrews 4:[6] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7] Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, TODAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS.

(PSALMS 95:7) [8] For if Jesus had given them rest, then would he not afterward have spoken of another day. [9] There remaineth therefore a rest to the people of God. [10] For he that is entered into his rest, he also hath ceased from his own works, as God did from his. (King James Version)

⁶So God’s rest is there for people to enter. But those who formerly heard the Good News failed to enter because they disobeyed God. ⁷So God set another time for entering his place of rest, and that time is today. God announced this through David a long time later in the words already quoted: “Today you must listen to his voice. Don’t harden your hearts against him.” ⁸This new place of rest was not the land of Canaan, where Joshua led them. If it had been, God would not have spoken later about another day of rest. ⁹So there is a special rest still waiting for the people of God. ¹⁰For all who enter into God’s rest will find rest from their labors, just as God rested after creating the world. **(New Living Translation)**

⁶It is still true that some people will enter God’s rest, but those who first heard the way

to be saved did not enter, because they did not obey.⁷ So God planned another day, called “today.” He spoke about that day through David a long time later in the same Scripture used before: “Today listen to what he says. Do not be stubborn.” *Psalm 95:7-8*

⁸ We know that Joshua did not lead the people into that rest, because God spoke later about another day.⁹ This shows that the rest for God’s people is still coming.¹⁰ Anyone who enters God’s rest will rest from his work as God did. **(New Century Version)**

⁶ This means that the promise to enter is still good, because those who first heard about it disobeyed and did not enter.⁷ Much later God told David to make the promise again, just as I have already said, “If you hear his voice today, don’t be stubborn!”

⁸ If Joshua had really given the people rest, there would not be any need for God to talk about another day of rest.⁹ But God has promised us a Sabbath when we will rest, even though it has not yet come.¹⁰ On that day God’s people will rest from their work, just as God rested from his work. **(Contemporary English Version)**

[6-11] So this promise has not yet been fulfilled. Those earlier ones never did get to the place of rest because they were disobedient. God keeps renewing the promise and setting the date as *today*, just as he did in David’s psalm, centuries later than the original invitation: “Today, please listen, don’t turn a deaf ear...” and so this is still a live promise. It wasn’t canceled at the time of Joshua; otherwise, God wouldn’t keep renewing the appointment for “today.” The promise of “arrival” and “rest” is still there for God’s people. God himself is at rest. And at the end of the journey we’ll surely rest with God. So let’s keep at it and eventually arrive at the place of rest, not drop out through some sort of disobedience. **(The Message)**

[6] It is established, then, that there would be some people who would reach it, and since those who first heard the Good News failed to reach it through their disobedience, **[7]** God fixed another day when, much later, he said “today” through David in the text already quoted: *If only you would listen to him today; do not harden your hearts.* **[8]** If Joshua had led them into this place of rest, God would not later on have spoken so much of another day. **[9]** There must still be, therefore, a place of rest reserved for God’s people, the seventh-day rest, **[10]** since to *reach the place of rest* is to *rest after your work*, as God did after his. **(Jerusalem Bible)**

[6] Seeing then that the promise remains over [from past times] for some to enter that rest, and that those who formerly were given the good news about it and the opportunity, failed to appropriate it and did not enter because of disobedience, **[7]** Again He sets a definite day, [a new] Today, [and gives another opportunity of securing that rest] saying through David after so long a time in the words already quoted, Today, if you would hear His voice and when you hear it, do not harden your hearts. [Ps. 95:7,8.] **[8]** [This mention of a rest was not a reference to their entering into Canaan.] For if Joshua had given them rest, He [God] would not speak afterward about another day. **[9]** So then, there is still awaiting a full and complete Sabbath-rest reserved for the [true] people of God; **[10]** For he who has once entered [God’s] rest also has ceased from [the weariness and pain] of human labors, just as God rested from those labors peculiarly His own. [Gen.2:2.] **(The Amplified New Testament)**

Additional Information: Verses 6-7 The writer of Hebrews is now going to state that the people led by Moses had failed completely to enter God’s rest in Canaan. Those under Joshua entered a temporal, physical, material rest in Canaan. The words “it remaineth” and “he limiteth a certain day” are basically saying, 500 hundred years after this offer, God is again offering “**a day**” which is “**today**” to enter His rest. A solemn warning is attached to this offer (from Psalms 95), **not to harden your hearts** if you

want to enter. The first generation (verse 6 states), were preached to (evangelized), but were non-persuasive, unbelieving, disobedient.

Verses 8 – There is a comparison of rest here. Joshua led Israel into physical, temporal rest in Canaan. The Messiah offers eternal, spiritual rest for those who will enter.

Verse 9 - The writer now uses a different Greek word for “rest” than he had been using. The word previously used meant “a putting to rest; a resting place.” This word means a “Sabbath rest,” a rest after labor. This word is used because an attainment, toil, that I believe is “faithfulness” has to be persevered in before this final rest has been entered into.

Verse 10 – Now that writer goes back to the Greek word that means “a putting to rest; a resting place.” He has ceased from his labours, having been faithful (i.e., persevered in the faith).

May I say something here about Calvinism (eternal security) and Arminianism. Calvinism (eternal security) teaches, “Genuine believers may stumble and fall, but they will persevere in the faith (1 Cor. 1:8). Those who later turn completely away from the Lord show that they were never truly born again (1 Jn. 2:19).” (“Faith Works (The Gospel According to the Apostles)” ISBN 0-8499-0841-8

Arminianism teaches “that genuine believers can fall away from the faith, but they generally teach that those who do fall away forfeit their salvation. Their system makes no room for a temporal act of faith.” Neither Calvinism nor Arminianism teach temporal faith as saving faith.

HEBREWS CHAPTER 4

VERSES 11-13

Hebrews 4:[11] ¶ [11] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. [12] For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. [13] Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (King James Version)

¹¹Let us do our best to enter that place of rest. For anyone who disobeys God, as the people of Israel did, will fall. ¹²For the word of God is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are. ¹³Nothing in all creation can hide from him. Everything is naked and exposed before his eyes. This is the God to whom we must explain all that we have done. **(New Living Translation)**

¹¹We should do our best to enter that place of rest, so that none of us will disobey and miss going there, as they did. ¹²What God has said isn't only alive and active! It is sharper than any double-edged sword. His word can cut through our spirits and souls and through our joints and marrow, until it discovers the desires and thoughts of our hearts. ¹³Nothing is hidden from God! He sees through everything, and we will have to tell him the truth. **(Contemporary English Version)**

¹¹Let us do our best to go into that place of rest, too, being careful not to disobey God as the children of Israel did, thus failing to get in. ¹²For whatever God says to us is full of living power: it is sharper than the sharpest dagger, cutting swift and deep into our innermost thoughts and desires with all their parts, exposing us for what we really are. ¹³He knows about everyone, everywhere. Everything about us is bare and wide open to the all-seeing eyes of our living God; nothing can be hidden from him to whom we must explain all that we have done. **(The Living Bible)**

[11-13] Let us then be eager to know this rest for ourselves, and let us beware that no

one misses it through falling into the same kind of unbelief as those we have mentioned. For the Word that God speaks is alive and active; it cuts more keenly than any two-edged sword: it strikes through to the place where soul and spirit meet, to the innermost intimacies of a man's being: it examines the very thoughts and motives of a man's heart. No creature has any cover from the sight of God; everything lies naked and exposed before the eyes of him with whom we have to deal. **(Phillips Translation)**

[11] We must therefore do everything we can to *reach this place of rest*, or some of you might copy this example of disobedience and be lost. **[12]** The word of God is something alive and active: it cuts like any double-edged sword but more finely: it can slip through the place where the soul is divided from the spirit, or joints from the marrow; it can judge the secret emotions and thoughts. **[13]** No created thing can hide from him; everything is uncovered and open to the eyes of the one to whom we must give account of ourselves. **(Jerusalem Bible)**

[11] Let us be eager then *to enter that Rest*, lest anyone fall into the same sort of disobedience. **[12]** For the Logos of God is a living thing, active and more cutting than any sword with double edge, penetrating to the very division of soul and spirit, joints and marrow – scrutinizing the very thoughts and conceptions of the heart. **[13]** And no created thing is hidden from him; all things lie open and exposed before the eyes of him with whom we have to reckon. **(Moffatt Translation)**

Additional Information: (Verse 11) “**Let us labour**” comes from a Greek term meaning “to exert one’s self, endeavor, give diligence, to hasten.” These first-century believers were being tempted to renounce their faith in Christ (and possibly turn back to Judaism). They are warned not to “**fall**” i.e., “to perish or be lost” following the same example of unbelief as did their ancestors.

(Verses 12, 13) We labour to enter into rest by keeping the Word of God before us. His promises, His truth needs to penetrate deep within us. And nothing can be hid from Him.

HEBREWS CHAPTER 4 VERSES 14-16

Hebrews 4:[14] Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. **[15]** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **[16]** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. **(King James Version)**

¹⁴ Since we have a great high priest, Jesus the Son of God, who has gone into heaven, let us hold on to the faith we have. ¹⁵ For our high priest is able to understand our weaknesses. When he lived on earth, he was tempted in every way that we are, but he did not sin. ¹⁶ Let us, then, feel very sure that we can come before God's throne where there is grace. There we can receive mercy and grace to help us when we need it. **(New Century Version)**

[14] Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. **[15]** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. **[16]**

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. **(New International Version)**

Additional Information: Verse 14 – Everything we need to enter His rest has been provided in our great high priest, Jesus the Son of God. Therefore, as NIV says, “Let us hold firmly to the faith we profess” (let us hold fast our profession).

Verse 15 – The New Century Version states, “For our high priest is able to understand our weaknesses. When he lived on earth, he was tempted in every way that we are, but he did not sin” (i.e., his temptations never resulted in sin).

Verse 16 – “Let us therefore come” is a translation used commonly of a sinner’s approach to God through the Old Covenant sacrifices (Wuest). In this epistle it is speaking of the approach to God through the sacrifice of Jesus. Mercy is obtain from God that we might receive forgiveness (Luke 14:13). Grace helps us now, and in our time of need.

Phillips translates this verse (v.16), “Let us therefore approach the throne of grace with fullest confidence, that we may receive mercy for our failures and grace to help in the hour of need.”

The New Century Version states, “Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.”

Let me state something about grace. “Grace” is the free, unmerited, favor of God that frees men and women from the penalty of sin (Rom. 3:24), the power of sin (Rom. 6:14), renewing the inner person (Rom. 7:22), and sanctifying the believer through the operation of the Spirit of God (Rom. 8:13). The Spirit of God is even called the “Spirit of grace” (Hebrews 10:29).

“Grace” is the spiritual dynamic that works in the lives of the redeemed that teaches us to deny ungodliness and worldly lusts, and to live self-controlled, righteous and godly lives in this present world (Titus 2:11-12). (That’s what the Bible says!) True grace is more than just a big freebie, that opens the door to heaven, while leaving us here to wallow in sin. “Grace” that does not affect one’s behavior is not the true grace of God. (Faith Works: The Gospel According to the Apostles, ISBN 0-8499-0841-8).

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QUESTIONS & ANSWERS

(Hebrews Chapter 4)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Hebrews Chapter 4.**

1. **Read Hebrews 4:1.** Christians should take warning because the true promise of entering His rest still stands. True or False.
2. **Thayer's Greek Lexicon** defines "rest" as: a. putting to rest. b. a resting place. c. the heavenly blessedness in which God dwells. d. all of the above.
3. **Read Hebrews 4:2.** Mere knowledge of the gospel is not sufficient. It has to be appropriated by saving faith in order to profit those hearing it. True or False.
4. **Read Hebrews 4:3.** God's rest or resting place has been provided since the creation of the world. True or False.
5. **Read Hebrews 4:6-10.** The words "it remaineth" (v.6) and "he limiteth a certain day" (v.7) are basically saying, God is again offering "a day" which is "Today" to enter His rest. True or False.
6. **Read Hebrews 4:8-10.** Joshua led Israel into physical, temporal rest in Canaan. The Messiah offers eternal, spiritual rest for those who will enter. True or False.
7. **Read Hebrews 4:9.** The writer of Hebrews now uses a different Greek word for "rest." The previous word meant "a putting to rest, a resting place." The word used here means a "Sabbath-rest." A rest after labor. True or False.
8. **Read Hebrews 4:11.** The Greek word for "fall" used in this verse is *pipto*. Thayer's Greek Lexicon defines the meaning of this word used in Hebrews 4:11 as "to fail of participating in, miss a share in, the Messianic salvation. What do you think the "labor" is that comes before the "rest" or resting place with God? It appears to me that the writer of Hebrews is saying repeatedly that the genuine believer must persevere in the Christian faith. It appears also that many things are trying to pull him back – unbelief, sin, rebellion, etc. The book of Hebrews is full of warnings that use phrases like "any man" (v.11), "we," etc., terms that include the speaker and writer (Hebrews 2:1-5; 3:6, 14; 4:3, 14; 6:11, 18; 10:26, 39; 11:25; 13:14).
9. **Read Hebrews 4:14.** Everything we need to enter God's rest has been provided in our great high priest, Jesus the Son of God. Therefore as the NIV Translation suggest,

“Let us hold firmly to:” a. the works of the law. b. the 10 commandments. c. the faith we profess.

10. **Read Hebrews 4:15-16.** We have a great high priest that knows our weaknesses and is there to help in our time of need. True or False.

11. **Read Hebrews 4:16.** We have a great high priest, Jesus the Son of God. He will give us: a. mercy (giving us what we don’t deserve). b. grace (divine influence and strength of heart). c. help whenever we need it. d. all of the above.

<p><i>Instructions for Group Leader:</i> You may want to summarize the chapter (for the group) by reading aloud the following.</p>

Putting the Chapter in Context: Hebrews Chapter 4.

God is still offering today a promise of entering into His rest (**v. 1**). In order to not come short of receiving this promise a person must hear the gospel and mix it with faith (**v. 2**). Those who formerly had a gospel preached unto them, did not enter His rest because they disobeyed (i.e., refused to believe, they were non-persuadable). We must make every effort to enter God’s rest by (1) Not following Israel example of unbelief (**v. 11**). (2) By keeping God’s Word and promise before us (**v. 12**). Our great high priest, Jesus, has provided everything we need to enter God’s rest, His mercy and grace (**v. 16**), therefore we need to hold on firmly to the faith we profess (**v. 14**).