

Hebrews 4

Verse 1¹

Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

- A The rest to which this verse is referring is that of salvation by faith in Jesus.
- B The writer is not saying that people are coming short of salvation, but telling the readers that this salvation is still available.

Having reminded his readers that the generation which came out of Egypt did not enter into the rest of Canaan because of unbelief, the writer now proceeds to warn them of a possible failure on their part of entering into rest in Messiah. The words "being left" are the translation of a present participle. The idea is "there being left behind and still remaining." The writer wishes to emphasize the fact that the promise of a spiritual rest in Messiah is still available to the first century Hebrews. He is fearful lest any of them should come short of this rest. The words "come short of" are the translation of a verb which could be rendered either "should seem to have fallen short, should be judged to have fallen short, or, should think that he has fallen short or come too late." The historical background and the context are decisive for the last.-Wuest

- C The Amplified² version of this verse is in agreement with this assessment. "THEREFORE, WHILE the promise of entering His rest still holds and is offered [today], let us be afraid [to distrust it], lest any of you should think he has come too late and has come short of [reaching] it.

Verse 2

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

THE AMPLIFIED

For indeed we have had the glad tidings [Gospel of God] proclaimed to us just as truly as they [the Israelites of old did when the good news of deliverance from bondage came to them]; but the message they heard did not benefit them, because it was not mixed with faith (with the leaning of the entire personality on God in absolute trust and confidence in His power, wisdom, and goodness) by

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those who heard it; neither were they united in faith with the ones [Joshua and Caleb] who heard (did believe).

- A The term “good news” here, refers to the gospel.
- B The Hebrews heard the gospel, the good news that the Messiah had come. The Israelites’ good news was that they would go from Egypt into Canaan. That whole adult generation failed to enter in because of their unbelief. Would the Hebrews reading this letter be like the Children of Israel?
- C **It is not enough to simply hear the word of God.** The promise must also be believed. Faith is essential to salvation. If the intended audience of this letter did not believe in their Messiah, they would miss out on the promise for the same reason as did the Children of Israel, that reason being unbelief.

*The word “unbelief” in Hebrews 4:19 and 4:6 is the translation of **apeitheia**, made up of **peitho** “to persuade” an Alpha privative which makes the compound word mean, “non-persuasible,” thus, “dis-obedient.”³*

Verses 3-5

***For we who have believed enter that rest, just as He has said,
“AS I SWORE IN MY WRATH,
THEY SHALL NOT ENTER MY REST,”
Although His works were finished from the foundation of the world.
⁴For He has said somewhere concerning the seventh day: “AND GOD
RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”;
⁵and again in this passage,
“THEY SHALL NOT ENTER MY REST.”***

- A Belief/faith is the means by which we enter His rest.

The point the writer makes is that faith is the condition of entering into rest. The words “although the works were finished from the foundation of the earth,” assume the reader’s acquaintance with the account of creation in Genesis. The providing of a rest is implied in the completion of God’s works. The unbelieving generation which came out of Egypt did not enter into Canaan rest, although God had provided that rest into which they might have entered.⁴

The Sabbath pictured our rest in the Lord in the sense that just like God created everything that Adam and Eve would need before they were

³ Wuest

⁴ Wuest

created, likewise everything we would ever need was purchased for us before we were born again.⁵

Verses 6-8

Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience (*apeitheia*, non-persuasible), ⁷He again fixes a certain day, "Today," saying through David after so long a time just as has been said before,

**"TODAY IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS."**

⁸For if Joshua had given them rest, He would not have spoken of another day after that.

- A The writer again shows that the Children of Israel were unable to enter because of disobedience (some versions say "unbelief"). The word indicates that they refused to be persuaded.

Numbers 14:6-11

But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; ⁷ and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land. ⁸ If the LORD delights in us (Joshua and Caleb had a good opinion of God, that God was on their side, and that God was delighted with them, this was the reason for their strong faith), then He will bring us into this land and give it to us, 'a land which flows with milk and honey.' ⁹ Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them."

¹⁰ And all the congregation said to stone them with stones. Now the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel. ¹¹ Then the LORD said to Moses: "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them?"

- B The writer is saying that the rest of the Promised Land (Joshua's rest) was only temporary and that another rest remained; the promise of the Messiah.
- C He warns the readers again to not harden their hearts as the children of Israel had hardened their hearts; to not refuse to enter this final rest being offered.
- 1 They rejected God.
 - 2 They did not believe Him.

⁵ Andrew Wommack's Living Commentary

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Verses 9-10

So there remains a Sabbath rest for the people of God. ¹⁰For the one who has entered His rest has himself also rested from his works, as God did from His.

- A “Entering His rest” refers to salvation, but you will note that we also rest from our works, just as God did.

*The writer uses here a different Greek word for "rest." In his previous references to the idea of rest, he has used **katapausis**, meaning "a cessation from activity," thus "a rest," a general word for the idea of rest. Now, he uses **sabbatismos**, the word used of the Sabbath rest. The word points back to God's original rest, and speaks of the ideal rest... It is not the believer's rest into which he enters and in which he participates, but in God's unique, personal rest in which the believer shares.⁶*

- B It is part of our flesh to try and DO something to earn God's favor, but what God wants from man is to BELIEVE IN JESUS.

John 6:26-29

Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. ²⁷"Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." ²⁸Therefore they said to Him, "What shall we do, so that we may work the works of God?" ²⁹Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

- C As believers, we have been given many precious promises. All of these have to do with “rest” and ceasing from our own efforts.

1 Rest in who you are in Him, what He has done for you, and His great love for you.

- D We enter His rest and we stay in His rest. Rest is what Jesus came to give us, and rest is how we live this life.

Matthew 11:28-30 (Amplified Bible)

Come to Me, all you who labor and are heavy-laden and overburdened, and I will cause you to rest. [I will ease and relieve and refresh your souls.] ²⁹Take My yoke upon you and learn of Me, for I am gentle (meek) and humble (lowly) in heart, and you will find rest (relief and ease and refreshment and recreation and blessed quiet) for your souls.

³⁰*For My yoke is wholesome (useful, good--not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be borne.*

⁶ Wuest

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Verse 11

Therefore let us be diligent (let us labor) to enter that rest, so that no one will fall, through following the same example of disobedience.

- A It almost seems like a contradiction that after speaking of rest, the writer tells them to labor, but the meaning of the word makes perfect sense. “Let us be diligent/let us labor” is *spoudazo* which means “to hasten, make haste, to exert oneself, endeavor, give diligence.”⁷ The writer is telling the people to diligently endeavor to enter that rest; the rest of believing in Jesus.
- B The “same example” refers again to the Children of Israel who refused to be persuaded to enter the Promised Land. The disobedience that the Hebrew’s writer did not want his readers to commit was that of the disobedience of not believing in Jesus.
- C The Jews had waited long for their Messiah, and He had come for them. They were faced with a decision, either enter the Promised Land (receive your Messiah) or die in the wilderness as those who did not believe.
- D As believers, we must also be diligent to STAY in this rest. God made man on the sixth day and had already provided everything for man by what He created. As complete as the first Sabbath rest was for man, the gospel is as complete of a rest for believers. God has given us all we need in Christ. So, the gospel is both the dunamis of God unto salvation for those who believe and the rest of God for our entire lives.

Verses 12-13

For the word of God 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.¹³And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

- A Because this verse is so frequently isolated from its context, it is difficult for the modern reader to place it back where it belongs. The writer has not taken a break from what he was saying to describe for us the characteristics of the written scripture. He is not talking about the written scripture here in this context. He is writing about the good news that was preached to them, the good news that he does not want them to reject. When he says, “the word of God” here, he is referring to the gospel preached to them.

⁷ Wuest

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- B Here are some examples of the term “the word of God” used in reference to hearing or receiving the gospel.

Acts 8:14

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

Acts 11:1

Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.

Acts 12:24

But the word of God grew and multiplied.

Acts 13:5

And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews.

1 Peter 1:23

Having been born again, not of corruptible seed but incorruptible, through the word of God (the gospel) which lives and abides forever,

Acts 13:46

Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

Romans 10:14-17

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?¹⁵ And how shall they preach unless they are sent? As it is written:

“How beautiful are the feet of those who preach the gospel of peace,
Who bring glad tidings of good things!”

¹⁶ But they have not all obeyed the gospel.

For Isaiah says, “LORD, who has believed our report?”

¹⁷ So then faith comes by hearing, and hearing by the word of God (Christ).

In this context⁸, “the word of God” = The Gospel

Faith comes by hearing the gospel!!!

The gospel is living and active...

- 1 The word of God (Christ), the good news had been spoken to the Hebrews.
- 2 The writer is concerned they will follow the bad example of Israel and not believe the word that is spoken concerning His Son, the gospel.
- 3 He wants them to be diligent to enter this rest by receiving the word of God, the good news of Jesus.

⁸ Obviously, the term “the word of God” is used to express other ideas, but it is clear from this context that it is referring to the gospel, the word they heard preached to them. Otherwise, the verse makes no sense in its context.

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- C This understanding puts verse 12 back in its context and brings a whole new dimension to our understanding of the gospel, the gospel of grace and peace, as the “power of God unto salvation for all who believe”.

For the word of God (which was preached to you Hebrews: the good news which was spoken to you, to which you must give diligent attention and which you must mix with faith, which you must not reject, which you must obey, the rest promised to you, the good news of the Messiah, which you must be diligent to enter) is⁹:

◆ <i>living</i>	<i>zon: to live, be alive</i>
◆ <i>and active</i>	<i>energes: active, energizing, powerful</i>
◆ <i>and sharper than any two-edged sword,</i>	<i>tomoterors: to cut</i>
◆ <i>and piercing as far as the division of soul and spirit, of both joints and marrow,</i>	<i>diikneomai: to go through (not divide between)</i>
◆ <i>and able to judge</i>	<i>kritikos: to divide or separate, to judge, to sift out and analyze evidence</i>
◆ <i>the thoughts and</i>	<i>enthumesis: pondering, thinking out, reflections</i>
◆ <i>intentions of the heart.</i>	<i>ennoia: conception, consideration</i>

- D When the gospel is shared with others, whether believers or non-believers, we can trust that it is alive and powerful enough to get to the heart and analyze a person’s thoughts.

E *“Open and laid bare to the eyes of Him with whom we have to do” is quite a graphic image of someone being on his back with a knife to his throat. This image is a “vivid illustration of the total exposure of the human heart to the eye of God whose inspired Word is as keen as a two-edged sword.”¹⁰*

Amplified: And not a creature exists that is concealed from His sight, but all things are open and exposed, naked and defenseless to the eyes of Him with Whom we have to do.

- 1 For those who would refuse His offer of salvation, this image would be frightening. If anyone were feigning belief in Christ, the fact that God can see their hearts and they are defenseless before Him would serve as a warning.
- 2 For those who have entered this rest, the image should not cause alarm, but rest. The fact that God knows our hearts better than we ourselves gives us

⁹ Greek definitions taken from Wuest commentary on Hebrews 4

¹⁰ Wuest

peace. We don't need to explain or justify because He knows us and we are completely forgiven for anything that might be exposed.

Verse 14

Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

- A** Hold fast our confession of what the Father says about His Son Jesus, and all that He did for us.
- B** It is easy to miss what the author has just done here. He has just gone one step further in declaring Jesus' supremacy. Jesus is better than the prophets, than angels, than Moses, than Joshua, and now He is even greater than the high priest. The high priest went into the holy of holies in the Jewish temple, into the presence of God. Anyone else attempting to do so would die.
- C** Our High Priest did not enter a temple made by hands, but the presence of God in heaven.
- D** Passing "through the heavenlies" means through the realm of Satan triumphing over him, and presented Himself both as the sacrifice and as the High Priest of our confession (our confession of Jesus as the Lord).
- E** The author of Hebrews is exhorting the believers to continue to hold fast their confession (their confession of Jesus as the Lord).

Verses 15-16

For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. ¹⁶Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

- A** This verse is also usually taught apart from its context. Out of context, we read of our High Priest who can sympathize with us, One to whom we can draw near with boldness to obtain mercy and find grace in our time of need. This is appropriate for we do indeed have such a High Priest.
- B** Yet to gain the full meaning of what this verse was intended to communicate in this context, we must put it back in its place.
- C** The reader is being urged to continue to believe in Jesus as their Messiah. After pointing out that God knows their hearts intimately and there is nowhere for them to hide, the author encourages them to draw near with confidence.
 - 1** Their new High Priest sympathizes with their weaknesses. (Remember the high priests we not normally viewed as sympathetic figures.)
 - 2** Their new High Priest was tempted in every way they were; however, unlike their former high priest, this High Priest was without sin.

- D** Entering the holy of holies was forbidden. Anyone attempting to do so would die. The writer is telling them to enter with boldness!!! We enter the holy of holies when we are saved. It is not something we have to enter after salvation.
- E** The throne is of grace, not of judgment.
- F** “To obtain mercy”, in the context of this chapter likely refers to salvation. “Grace” refers to all He freely gives us after we have obtained mercy.
- G** After salvation, this same principle holds. When we fall short, his mercy and grace are still ours.

Who We Are and What We Have IN HIM

Please Note: These lists are not complete. We simply RAN OUT OF TIME to complete them. We hope you will enjoy **acknowledging** these things and those we have not yet included. Enjoy the discovery!

Keep in mind that many of these things also speak of who we are NOT.

I WHO WE ARE IN HIM

1. Child of God (Rom.8:15-16)
 - Beloved Child (Eph.5:1)
 - Full Child (Gal.3:26)
 - Highly Favored Child (Eph. 1:6)
 - Members of His Family (Eph.3:15)
 - Children of Light (Eph.5:8)
 - Children led by Holy Spirit (Rom.8:14)
 - Hear His voice (Jn.10:27)
 - Sons of Light and the Day (1 Thes.5:5)
2. Seated with Him (Eph.2:6)
 - Far above all rule and authority and power and dominion and every name that is named; in this age and the one to come (Eph.1:21; Col. 1:13)
3. One spirit with Him (1 Cor. 6:17)
4. Joint-heir with Christ (Col.1:12)
5. Brought near (Eph.2:13)
6. Inseparable from God (Rom.8:39)
7. Hidden with Christ in God (Co.13:3)
8. Raised with Christ (Col.2:12)
9. Christ in You (Eph.3:17; Col.1:27; Gal.2:20)
10. In Him (Phil.3:9)
11. Sealed in Him with the Holy Spirit (Eph. 1:13; 4:30)
12. Temple of the Holy Spirit—individually (1 Cor.6:19)
13. Temple of the Holy Spirit—corporately (1 Cor.3:16)
14. Dwelling of God in the Spirit (Eph.2:22)
15. The Church (1 Cor.1:2)
16. Citizens of heaven (Phil.3:20)
17. In the Kingdom of God (1 Thes.2:12)
18. Rescued from domain of darkness and transferred to the kingdom of His Beloved Son (Col.1:13)
19. Saved (Eph.2:8)
20. Born Again (Jn.3:3)
21. New Creation (2 Cor.5:17)
22. His Workmanship (Eph.2:10)
23. Saint (Rom.1:7)
 - Being renewed to a true knowledge (Col.3:10)
24. Faithful brethren (Col.1:2)
25. Fellow workers (1 Cor.3:9)
26. Fellow citizens with Israel (Eph.2:19)
27. Stewards of the mysteries of God (1 Cor.4:1)
28. The elect of God (1 Thes.1:4)
29. The Church (Eph.1:22)
30. God's Building (1 Cor.3:9)
31. The Body of Christ (Eph.1:23)
32. Righteousness of God (2 Cor.5:21)
33. Partakers of Divine Nature (2 Peter 1:4)
34. Dead/Crucified (Col.3:3; Gal.2:20)
 - To the Law (Rom.7:4-6; Gal.2:19)
 - To Sin (Rom. 6:11; 1 Pet.2:24; Col.3:5)
 - To what we were held by (Rom.7:6)
 - To the elementary principles of the world (Col.2:20)
 - Buried with him in baptism (Col.2:12)
 - Hidden with Christ in God (Col.3:3)

35. Alive together with Christ (Eph.2:5; Col.2:13)
 - Live by faith in Jesus (Gal.2:20)
36. Light in the Lord (Eph. 5:8)
37. Ambassadors for Christ (Eph.6:20)
38. Ministers of Reconciliation (2 Cor.5:18)
39. Able ministers of the New Covenant (2 Cor.3:6)
40. In the Spirit (Rom.8:9)
 - We please God (Rom.8:8-9)
41. Reconciled (Rom.5:10; 2 Cor.5:18; Col.1:21)
 - To God (Col.1:22)
 - To Israel (Eph.1:16)
42. Complete in Him (Col.2:10)
43. Blessed
 - Every spiritual blessing (Eph.1:2)
 - All things pertaining to life (2 Pet.1:3)
44. Chosen to be holy, blameless before Him in love (Eph.1:5)
45. Glorified (Rom.8:30)

II WHAT WE HAVE IN HIM

1. Relationship
 - We know Him (Phil.3:8,10)
2. Love from God (Rom.5:8; Gal.2:20; Eph.2:4)
3. Revelation in the knowledge of Him (Eph.1:17)
4. Spirit, Soul, and Body Blameless (1 Thes.5:23)
5. Boldness and confident access through faith in Him (Eph.3:12)
6. Personally taught of the of the Lord
 - My sheep hear my voice (Jn.10:27)
 - They shall know me (Jer.31:34)
 - We have an anointing from the Holy One teaches us (1 Jn.2:27)

7. Baptism
 - Into the body of Christ (1 Cor.12:13)
 - Into water (Mk.16:16)
 - Into the Holy Spirit (Acts 2:38-39)
8. The Lord's Table: Communion (1 Cor.11:23-26)
9. Gifts of the Holy Spirit (1 Cor.12)
10. Brotherly Love (1 Jn.4:7; Jn.13:35; Eph.1:15; 1 Thes.3:12; 1 Thes.4:9)
11. Mutual Caring (Acts 6; Acts 4:34; Rom.12:13; 2 Cor.9:12; Gal.6:10)
12. Unity of the Spirit and the Faith (Eph.4:3,13)
13. Equality of gender, class, and race (Gal.3:28)
14. Non-hierarchical system (Matt.20:25-28; 23:8-11; Eph.5:21)
 - No one has dominion over our faith (2 Cor.1:24)
15. Responsibility and Right to Judge/Discern
 - Teachings (Acts 17:11; Gal.1:6-8; Matt.16:11; Col.2:8)
 - False Ministers (Matt.7:15)
 - Spirits (1 Thes. 5:19-21)
 - Actions (Gal.5:15)
16. Mind of Christ (1 Cor.2:16)
 - Renewed in the spirit of our mind (Eph.4:24)
17. Knowledge (1 Cor.1:5)
18. Veil removed (2 Cor.3:13)
19. Wisdom from God (1 Cor.1:30)
20. Discernment (Phil.1:9; Heb.5:14)
21. Inward man renewed daily (2 Cor.4:16)
22. Truth (Jn.8:32; Eph.6:14)
23. Riches of His super-abounding grace (Rom.5:15,20; 2 Cor.9:8)
 - The surpassing riches of His grace in kindness toward us in Christ Jesus (Eph.2:7)
 - Partakers of grace (Phil.1:7)

24. Healing—Wholeness—Health (1 Pet. 2:24)
25. Mercy (Rom. 11:30)
26. Rest (Matt. 11:28)
 - Cease from our own works (Heb. 4:10)
27. Peace (Phil. 4:6-7; Col. 1:20; Phil. 1:13; Col. 1:9)
28. Contentedness (Phil. 4:11-13; 1 Tim. 6:8)
29. Fruitful (Col. 1:6; Gal. 5:22)
30. Joy (Phil. 4:4; Col. 1:11; 1 Thes. 1:6; 1 Thes. 5:16)
31. Comfort (1 Thes. 4:18; 5:11; 2 Cor. 3-4)
32. Our needs met (Matt. 6:33; Phil. 4:19)
33. Success/Prosperity (1 Cor. 16:2; 3 Jn. 1:2; Mk. 10:29-30)
34. Freedom from fear (Rom. 8:15, Heb. 2:14-15)
35. Freedom from Satan (Col. 2:15)
 - Mighty weapons of warfare against spiritual forces (Eph. 6:12)
36. Freedom from the law and its curses (Col. 2:14)
37. Freedom about what we eat and drink (1 Cor. 10:23)
38. Holiness (sanctification) (Col. 1:22; 1 Cor. 1:30; 1 Cor. 6:11)
39. Righteousness/Justification (legal right-standing with God) (Phil. 3:9)
 - Reign in Life (Rom. 5:17)
 - No accusation (blamelessness) (Rom. 8:33)
 - No condemnation (Rom. 8:34)
 - Fruit of righteousness (Phil. 1:11)
 - Breastplate of righteousness (Eph. 6:14)
40. Forgiveness of Sin
 - We are already forgiven (Eph. 4:32)
52. Victorious in Tribulation (Rom. 8:37; 2 Tim. 3:11)
- Forgiven all transgression (Col. 2:13)
- Forever Forgiven (Heb. 10:14-15)
- Continual Forgiveness (1 Jn. 1:7)
- No sin-consciousness (Heb. 10:2)
- Not a sinner, but righteous (Rom. 5:19; 2 Cor. 5:21; 1 Tim. 1:9)
41. Continual perfection (maturity) by Him (Phil. 1:6)
42. Everlasting/Eternal Life (John 3:36; Jn. 6:47; 1 Cor. 15:19)
43. Eternal Redemption through His blood (Eph. 1:7; 1 Cor. 1:30)
44. Saved from wrath (Rom. 5:9; 1 Thes. 1:10; 1 Thes. 5:9)
45. Will not come into judgment (Jn. 5:24)
46. Will judge angels (1 Cor. 6:3)
47. Hope (Col. 1:5; 2 Cor. 3:12)
 - We will be revealed with Him in glory (Col. 3:4)
 - We will be forever with Him (1 Thes. 4:17)
48. Resurrection from the dead (Phil. 3:11)
 - Transformed body—future (Phil. 3:21)
 - Meet the Lord in the air (1 Thes. 4:17)
 - Put on incorruption and immortality (1 Cor. 15:51-54)
49. Gifted (1 Cor. 1:7)
50. Strengthened/bettered by tribulations (Rom. 5:3)
51. Suffer for His sake (Phil. 1:29)

53. Delivered from death in persecution (2 Cor. 1:8-10)

54. Surpassing great power (Eph. 1:19)

55. Strengthened with power/Strong in the Lord (Eph. 3:16,20; 6:10; Col. 1:11)

56. Power

- Of his resurrection (Phil. 3:10; Rom. 8:11)
- Of the message of the cross (1 Cor. 1:18)
- Treasure in earthen vessels (2 Cor. 4:7)

57. Exceeding great and precious promises (2 Pet. 1:4)

58. All the promises Yes and Amen (2 Cor. 1:20)

59. Answered prayer (Eph. 3:20; Jn. 16:24)

60. Exceedingly abundantly above all we can ask or think (Eph. 3:21)

61. The Father is well-pleased to give us THE KINGDOM (Lk. 12:32).

62. All things are ours (1 Cor. 3:21-23)

1. We don't have to keep the Law to get these things.
2. We don't have to get "more", do "more" or be "better" to get these things.
3. We don't have to be ignorant of these things.

All of these things, who we are, and what we've been given ARE BY GOD'S GRACE THROUGH FAITH IN JESUS, NOT BY WORKS.

All we need to do is enter His rest and then
REST IN HIS FINISHED WORK.