

**God's Last Word:
An Exposition Of Hebrews
– Volume 1 –
by Derek Prince**

— Study Note Outline —
GLW1

Six Tape Series

- 1101 *Introduction*
- 1102 *Hebrews 1:1 – 1:14*
- 1103 *Hebrews 2:1 – 2:18*
- 1104 *Hebrews 2: Appendix*
- 1105 *Hebrews 3:1 – 3:19*
- 1106 *Hebrews 4:1 – 4:16*

Analysis of Hebrews
Preliminary Explanation

Method Of Teaching

1. Direct from Greek text—with extempore translation.
2. Main English Version: NASB (New American Standard Bible).
Also: NIV (New International Version).
Neither is totally satisfactory.

Method Of Study

Primarily *analytical* (but there are many other valid methods).

1. Read through text to find out:
 - a. What does it actually say?
 - b. How does it apply to *me/us*?
2. Refer to *related* or *parallel* passages. From the Old Testament, analyze revelation in two main forms:
 - a. Prophetic prediction.
 - b. Types or shadows.
3. Pick out *key words* representing *strands of truth* (this necessitates access to the original text)—see how *these strands are woven together*.
4. Note *structural features*—e.g. recurrence of *sevens* (called “the signature of the Holy Spirit”).
5. We will seek to be economical of time, but *we will not let time dictate to us*.

Required Of The Student

Proverbs 2:1–5 states *four requirements*:

- v. 1 Receive and treasure
- v. 2 **Attend**—to be teachable
- v. 3 Pray earnestly
- v. 4 **Search** and **study** (Hard work)

Passages Containing Solemn Warnings:

<u>Reference:</u>	<u>Warning Against:</u>
1. 2:1 – 2:4	Neglect
2. 3:7 – 4:13	Unbelief
3. 6:4 – 6:8	Apostasy, falling away
4. 10:26 – 10:31	Willfully continuing to sin
5. 12:14 – 12:29	Coming short of the grace of God

Passages Indicating Positive, Practical Application:

<u>Reference:</u>	<u>Application Indicated:</u>
1. 4:14 – 4:16	Confident access to God
2. 6:1 – 6:3	Go on to maturity/perfection
3. 6:11 – 6:12	Need for zeal, faith and patience
4. 10:19 – 10:25	Draw near, hold fast, assemble, encourage

<u>Reference:</u>	<u>Application Indicated:</u>
5. 10:32 – 10:39	Remember and endure
6. 12:1 – 12:14	Press on, endure discipline, be strong, pursue peace and holiness
7. 13:1 – 13:25	Love, holiness, submissiveness, prayer

Passages Of Comparison And Contrast:

<u>Inferior</u>	<u>Superior</u>	<u>Reference</u>
1. Angels	Jesus	1:4 – 1:14
2. Moses	Jesus	3:1 – 3:6
3. Levitical Priesthood	Priesthood of Melchizedek	Chap. 7
4. Old Covenant	New Covenant	8:6 – 8:13
5. Tabernacle of Moses	Heavenly Tabernacle	Chap. 9
6. Levitical Sacrifices	Sacrifice of Jesus	10:1 – 10:18
7. Mount Sinai	Mount Zion	12:18 – 12:24

12 “Let Us” Passages (indicating corporate decision):

1. 4:1 Let us *fear*.
2. 4:11 Let us *be diligent*.
3. 4:14 Let us *hold fast our confession*.
4. 4:16 Let us *draw near with confidence to the throne of grace*.
5. 6:1 Let us *press on to maturity/perfection*.
6. 10:22 Let us *draw near* (into the Holy of Holies).
7. 10:23 Let us *hold fast the confession of our hope*.
8. 10:24 Let us *consider how to stimulate one another*.
9. 12:1 Let us *run with endurance*.
10. 12:28 Let us *show gratitude* (or *have grace*).
11. 13:13 Let us *go out to Him*.
12. 13:15 Let us *offer up a sacrifice of praise*.

Occurrence Of Words

1. <u>High Priest</u>	2. <u>Promise</u>	3. <u>Swear/Oath</u>	4. <u>Covenant</u>
2:17	4:1	3:11	7:22
3:1	6:12	3:18	8:6
4:14	6:13	4:3	8:8
4:15	6:15	6:13 (2)	8:9 (2)
5:1	6:17	6:16 (2)	8:10
5:5	7:6	6:17	9:4 (2)
5:10	8:6	7:20 (2)	9:15 (2)
6:20	9:15	7:21 (2)	9:16
7:26	10:23	<u>7:28</u>	9:17
7:27	10:36	13 times	9:20
7:28	11:9		10:16
8:1	11:11		10:29
8:3	11:13		<u>13:20</u>
9:7	11:33		16 times
9:11	11:39		
9:25	<u>12:26</u>		
10:21	16 times		
<u>13:11</u>			
18 times			
5. <u>Offer/Offering</u>		6. <u>Sacrifice</u>	
5:1	10:2	5:1	11:4
5:3	10:5	7:27	13:15
5:7	10:8 (2)	8:3	<u>13:16</u>
7:27 (2)	10:10	9:9	15 times
8:3 (2)	10:11	9:23	
8:4	10:12	9:26	
9:7	10:14	10:1	
9:9	10:18	10:5	
9:14	11:4	10:8	
9:25	11:17 (2)	10:11	
9:28	<u>13:15</u>	10:12	
10:1	27 times	10:26	
7. <u>Blood</u>	8. <u>Faith/Faithful</u>	9. <u>Hope</u>	
9:7	3:2	11:17	3:6
9:12 (2)	3:5	11:20	6:11
9:13	4:2	11:21	6:18
9:14	4:3	11:22	7:19
9:18	6:1	11:23	<u>10:23</u>
9:19	6:12	11:24	5 times
9:20	10:22	11:27	
9:21	10:23	11:28	
9:22 (2)	10:38	11:29	
9:25	10:39	11:30	

10:4	11:1	11:31
10:19	11:3	11:33
10:29	11:4	11:39
11:28	11:5	12:2
12:4	11:6 (2)	<u>13:7</u>
12:24	11:7 (2)	38 times
13:11	11:8	
13:12	11:9	
<u>13:20</u>	11:11 (2)	
21 times	11:13	

10. **Confess/Confession**
(Confidence)

3:1
(3:6)
4:14
(4:16)
(10:19)
10:23
(10:35)
13:15
8 times
4 + (4) times

11. **Heir/Inherit**
Inheritance

1:2
1:4
1:14
6:12
6:17
9:15
11:7
11:8
11:9
12:17
10 times

12. **Rest**

3:11
3:18
4:1
4:3 (2)
4:4
4:5
4:8
4:9
4:10 (2)
4:11
12 times

13. **Perfect/Perfecter/**
Perfection
Mature/Maturity

2:10	9:11
5:9	10:1
5:14	10:14
6:1	11:40
7:11	12:2
7:19	<u>12:23</u>
7:28	14 times
9:9	

Analysis of Hebrews
Chapter 1

- 1:1 God's message through (in) the Old Testament prophets was "fragmentary and varied" (NEB).
- 1:2 First *occurrence* of heir/inherit/inheritance.
God's message in His Son completes and culminates that of the prophets.

“... In the last days”—compare **9:26** “at the consummation of the ages”—
Jesus is **God’s last word**.

1:2–4 Sevenfold presentation of Jesus as God’s Son:

1. *Heir* of all things.
2. The *universe made* through Him.
(First, **Heir**; then, **Creator**—Hebrews looks *forward*, rather than backward.)
3. *Radiance* of God’s glory.
4. *Exact representation* of God’s being.
5. *Upholds all things* by the word of His power.
6. Made purification of sins.
7. *Sat down* at the right hand of the Majesty on high.

Aspects 1 through 5 describe His *eternal being*.

Aspects 6 and 7 relate to His *redemptive work*.

Parable from the Sun:

1. The *substance* of the sun = God the Father
2. The *visible radiance* = Christ the Son
3. The *rays* that bring the radiance to our eyes = the Holy Spirit

Col. 1:15–18 Similar Sevenfold Presentation From Colossians:

In the Original Order of the Universe:

1. *Image* of the invisible God.
2. *First-born before* all creation.
3. *All things created* by (in) Him—both visible and invisible.
4. *Eternally existent* before all things.
5. All things hold together in Him.

In the New Creation:

6. *Head* of the Body (the Church).
7. *Beginning* of new creation—*first-born* from the dead.

Aspects 1 through 5 describe His *eternal being*.

Aspects 6 and 7 relate to His *redemptive work*.

Outworking: He has the *first place* in *everything*—i.e. in both the original order and the new creation.

Parallel from the Natural Order:

- a. In a *natural birth*, the *head* precedes the *body*.
- b. In the *spiritual birth* of the new order, the *Head* (Christ) precedes the *body* (the Church).

(Return to **Hebrews**)

1:4–14 *First comparison*: between Jesus and angels.

1:5–13 Seven Old Testament passages unfolding the uniqueness and supremacy of the eternal Son:

1. v. 5; Psalm 2:7
Emphasizes Father/Son relationship.
Examine the whole of **Psalm 2**:

- a. Presents One who is:
 1. The Lord's *Anointed* or *Messiah* (Hebrew: *mashiach*) (v. 2)
 2. The Lord's King (v. 6)
 3. The Lord's Son (Hebrew: *ben*) (v. 7)
 4. The Lord's Son (Hebrew: *bar*) (v. 12)
 - b. Predicts the following:
 1. Rejection of Messiah by earth's rulers (vv. 1–3)
 2. The Lord's anger at those rulers (vv. 4–5)
 3. Messiah *anointed* as King on Zion (v. 6)
 4. The Lord's acknowledgment of Messiah as Son—through resurrection (v. 7) (compare Col. 1:18)
 5. Messiah declared ruler over the whole earth (vv. 8–9)
 6. Warning to earth's rulers to submit to Messiah before judgment falls on them (vv. 10–12)
 7. Promise of blessing to all who trust Messiah (v. 12)
2. v. 5; 2 Sam. 7:14
 Again emphasizes Father/Son relationship.
 See **2 Sam. 7:12–13**—the Lord promises a descendant to David who will:
 - a. Build a house for the Lord.
 - b. Sit on David's throne forever.
 This second promise (b) was *not* fulfilled in Solomon.
 3. v. 6; Deut. 32:43 Septuagint and Dead Sea Scrolls
 Emphasizes *divinity* of Messiah (to be worshiped) and His *exaltation above angels*. Refers to Messiah's *return in glory*.
 4. v. 7; Psalm 104:4
 By contrast, angels are *servants*.
 5. vv. 8–9; Psalm 45:6–7
 Emphasizes *divinity* of Messiah.
 1. The Person addressed is Himself *God* (Hebrew: *elohim*) (v. 6).
 2. He is a King (v. 6).
 3. He is totally committed to righteousness (vv. 6–7).
 4. This is why His God has anointed Him—i.e., made Him Messiah (v. 7).
 5. He has “fellows,” “companions,” but they are not His equals (v. 7).
 In these verses two distinct Persons are each called *God*.
 6. vv. 10–12; Psalm 102:25–27
 Emphasizes the *eternal, unchanging* nature of Messiah as Creator of heaven and earth.
 See **Ps. 102:1–24**—out of deep personal agony the psalmist looks forward to the time when Messiah will rebuild Zion and *appear in His glory* (see v. 16).

7. v. 13; Psalm 110:1
Emphasizes the exaltation of Messiah—as David’s Lord—to God’s right hand (a position never offered to angels). This passage is applied by Jesus to Himself (**Matt. 22:44; Mark 12:36; Luke 20:42–43**); and also by Peter to Jesus (**Acts 2:34–35**). Thus, it is the Old Testament passage most often quoted in the New Testament.

1:14 Again emphasizes that angels are *servants* to the heirs of salvation.

Analysis of Hebrews

Chapter 2

- 2:1–4** First *passage of warning*—primarily against **ignoring or neglecting God’s message in Jesus**. The more important the message, the greater the guilt of ignoring it.
- 2:3–4** Three reasons why the message is important:
1. First spoken through the Lord Himself.
 2. Confirmed by those who personally heard Him.
 3. Supernaturally attested by God through the Holy Spirit.
- 2:5** Continues the emphasis on *inheritance*—looks forward to the *world order to come*.
- 2:6–8** Cites **Ps. 8:4–6**—applied to Jesus as the representative “Son of Man” (His favorite title for Himself)—unfolds three successive phases:
1. Made a little lower than angels.
 2. Crowned with glory and honor.
 3. All things put under His feet.
- 2:8–9** Phases (1) and (2) already fulfilled—phase (3) still to be fulfilled.
God’s purpose: that Jesus, as representative Man, should taste death on behalf of all men.
- 2:10** First *occurrence* of **perfect/perfection/mature/maturity**—linked with *suffering*.
Three parties:
1. God the Father.
 2. Jesus the eternal Son.
 3. The other sons who are to come through Jesus.
- “*Author*” (Greek: *archegos*) also translated “Prince” (**Acts 3:15; 5:31**). Compare to the Israeli tank “commander.”
In nature, Jesus was always perfect, but to become the author of salvation to others, He had to be “made perfect.” Thus He becomes a pattern for us (compare **1 Peter 2:21**).
- 2:11** “He who sanctifies” = Jesus.
“Those who are sanctified” = the other “sons.”
“From One” = God the Father.
God’s end purpose is the “other sons.” Because the Father calls us “sons,”

Jesus calls us “brothers” Jesus always left the initiative with the Father.

Being “sanctified” is part of the process of “salvation” (compare **Heb. 10:14**).

2:12–13 Three Old Testament Passages Predicting This Family Relationship with the Father and the Son:

1. **Ps. 22:22**—previous 21 verses vividly predict the crucifixion of Jesus—then **verse 22** unfolds the **end purpose**: the “brothers” to whom, as God’s “congregation” or “church” (Greek *ekklesia*), Jesus reveals the Father. The revelation contained in **the name of the Father** is ultimate (compare **John 14:6–9; 17:6–9, 25–26**).

2. **Is. 8:17**—Jesus sets the pattern of trusting the Father (part of the process of being “made perfect”).

3. **Is. 8:18**—depicts Jesus with the other “children” whom the Father has given Him as “brothers.”

Note the background of **Is. 8:11–18**:

a. Israel alienated from the Lord.

b. The Lord a sanctuary for those who trust and obey, but a stumbling block to the disobedient (compare **1 Peter 2:6–8**).

c. The Lord’s teaching revealed only to a small group of disciples—who become His “children” and “signs” to Israel.

2:14–15 Affirms the complete identification of Jesus with humanity.

Double outworking of His death:

1. To strip the devil of his power.

2. To deliver humanity from the slavery of the fear of death (compare **Rev. 12:11**).

2:16 The redemptive work of Jesus is not for angels, but for the descendants of Abraham, thus fulfilling God’s promise in **Is. 41:8–10**: “Descendant of Abraham, My friend . . . surely I will help you.”

2:17–18 First *occurrence* of **High Priest**.

Three consequences of the identification of Jesus with Abraham’s seed (descendants):

1. A merciful and faithful High Priest.

2. Atonement for their sins.

3. Able to “empathize” with and thus help His brothers.

This chapter, from verse 6 to the end, emphasizes the *complete identification of Jesus with humanity*.

Appendix to Chapter 2 Old Testament Picture of High Priest

Heb. 5:1 The function of a priest is to give man an *ongoing relationship with God*: to offer *sacrifices* on behalf of man; to receive *gifts* on behalf of God.

Heb. 8:4–5 The Old Testament picture is a “copy and shadow” of Jesus as our heavenly *High Priest*.

Ex. ch. 28 The High Priest’s garments:

- 28:2–4** Six garments:
1. Breastpiece
 2. Ephod
 3. Robe
 4. Tunic
 5. Turban
 6. Sash
 7. Gold plate for turban (**28:36–37**)
- 28:5** Five materials:
1. Gold = divinity/holiness
 2. Blue = heavenly
 3. Purple = royalty/suffering (compare **John 19:2–5**)—mingling of blue and scarlet
 4. Scarlet = blood/humanity
 5. Fine linen = purity/righteousness (compare **Rev. 19:7–8**)
- 28:6** Ephod: distinctive priestly garment—reaching from breast down to hips—held in place by two shoulder bands—tied around the waist with a sash.
- 28:7** “Joined”—to make a single garment
- 28:8** Waistband is part of ephod—not detachable
Key words: unique, indivisible, inseparable
- 28:9–12** The names of the tribes:
- a. Upward—toward God.
 - b. On the shoulder—the place of strength (compare **Is. 9:6; Luke 15:5**).
- Two identical stones indicate *corporate identity*.
- 28:13–14** Gold settings and chains: *divine—inseparable*.
- 28:15–21** The breastpiece of the same materials as the ephod—representing God’s *total, unchanging requirements*.
The names also over the heart—the place of *love* and *loyalty*.
A different stone for each tribe recognizes *individuality* (compare **Eph. 4:4–7**).
- 28:22–27** Again, gold chains and settings: *divine/inseparable*.
- 28:28** Blue cord: joined in *heaven*, unaffected by events on earth.
- 28:29–30** Urim and Thummim—“means of making judgments/decisions”—some form of *supernatural response*—typifying “witness of the Holy Spirit” in the heart (compare **Num. 27:21; Deut. 33:8–10; 1 Sam. 23:6–12; Ezra 2:62–63; Neh. 7:64–65**).
- 28:31–32** Robe all of blue: a *heavenly* ministry (compare **Heb. 9:24**).
Not to be torn: complete/indivisible.
- 28:33–34** Pomegranate = *fruit*
Bell = confession
Blue, purple, scarlet: *heavenly* and *human* combined (compare **1 Tim. 2:5**).
- 28:35** The bells: continual *attestation of holiness*
- 28:36–37** The plate: prominent *declaration of holiness*
Blue cord: joined in *heaven* (compare **v. 28**).
- 28:38** The offerings of the people were accepted because of the *holiness of their High Priest* (**not** their own holiness).
- 28:39** Woven fine linen = outworked righteousness (compare **Rev. 19:8**).

Tunic: *under* everything.
Turban: *above* everything.
Sash: holds everything *together*.

28:40 Other priests do not wear breastpiece, ephod or turban.

28:41 Four Stages:

1. Put clothes on (personal qualifications).
2. Anoint (supernatural grace).
3. Ordain—literally: “fill the hands” (equipment for ministry).
4. Consecrate (set apart).

28:42–43 Linen breeches = sexual purity known only to God and the wearer.

Ex. 30:1–10 First, the High Priest must be ordained; then comes the golden altar of incense, typifying worship. *Our worship requires our High Priest* (compare **Rev. 8:1–4**).

Passages in Hebrews unfolding theme of High Priesthood:

1. **2:17 – 3:2**
2. **4:14 – 5:10**
3. **6:20 – 10:25**

Analysis of Hebrews Chapter 3

3:1 Focus on Jesus as (a) *Apostle*; (b) *High Priest*. As Apostle, He was *sent forth* from God to accomplish the task of redemption; as High Priest, He *returned* to God to *represent the redeemed*.

First *occurrence* of **confession** (Greek: *homologia*) = “saying the same as”—i.e. making our words agree with God’s Word—the requirement for invoking the ministry of Jesus as High Priest (compare **4:14; 10:21, 23**).

“Holy brothers”—focusing on Jesus is the *key to holiness*.

Our calling is *heavenward*. The whole thrust of Hebrews is *forward* and *upward* (compare **Phil. 3:14**).

3:2 First *occurrence* of **faith/faithful**. This is the primary biblical usage: first, *character*; then, *creed*.

3:2–6 Second *comparison*: between Jesus and Moses.

Based on the Lord’s testimony concerning Moses in **Num. 12:7**.

Similarity: Both *faithful* in all respects.

Difference: Moses as a *servant*, Jesus as a *Son*.

Double meaning of “house”:

- a. Building
- b. Family

3:6 First *occurrence* of **confidence** (Greek: *parresia*) = by origin, “freedom of speech”—therefore associated with “confession.”

Also first *occurrence* of **hope**. Biblical “hope” is a confident expectation of future good—effective only if expressed.

Emphasis on *maintaining* faith, hope, confession.

“... Until the end”—once again looks *forward*—emphasizes need for *perseverance*. With God, the *end* is decisive (compare **James 5:11**).

3:7–4:13 Second *passage of warning*—primarily against unbelief.

3:7–11 Based on Ps. 95:7–11.

The Holy Spirit is recognized as Author of Scripture (compare **Matt. 22:31–32**).

Stages in Israel’s failure:

1. Not hearing God’s voice.
2. Hardening their hearts.
3. “Testing” God.
4. Going astray in their hearts.
5. Not knowing God’s ways (compare **Ps. 103:7**).

Hearing God’s voice is the distinctive mark of God’s people in all dispensations (compare **Ex. 15:26; 19:5; Deut. 28:1, 15; Jer. 7:22–23; John 10:27**). It is also the way to acquire and maintain *faith* (compare **Rom. 10:17**).

3:11 First *occurrence* of **rest**. Between 3:11 and 4:13 this word occurs 12 times.

Also first *occurrence* of **swear/oath**—God’s ultimate emphasis.

3:12–13 One essential lesson: *unbelief is evil*—not a weakness to be excused, but a *sin* to be *repented* of.

Double protection against unbelief:

- a. Individual: “take care.”
- b. Collective: “encourage/exhort one another.”

3:14 “Partakers of Christ”:

of His *righteousness* (**Rom 5:17; 2 Cor. 5:21**).

of His *life* (Rom. 6:23; Col. 3:4).

of His *sufferings* (**Rom. 8:17**).

of His *kingdom* (**Luke 22:28–30**).

of His *glory* (**John 17:22**).

of His relationship with the Father (**John 17:26**).

of His *total inheritance* (John 16:14–15; Rom. 8:17, 32; Heb. 1:2).

But all this is conditional upon maintaining our first assurance.

“Until the end”—reemphasizes the need for *perseverance*.

3:15 “Today” is the period that God’s grace is available to us (compare **2 Cor. 6:2**). None of us knows how long our “today” may last (compare **Prov. 27:1**).

3:16–19 Except for Joshua and Caleb, the entire generation of Israelites who came out of Egypt under Moses failed to attain their inheritance/rest. They are a warning to all subsequent generations of God’s people (compare **1 Cor. 10:1–12**).

One basic cause: *unbelief*. We all need to *protect* and *cultivate our faith*. There is probably as much unbelief in the Church today as there was in Israel under Moses

Our *rest* is found only *within our inheritance* (compare **Deut. 3:20; 12:9; 25:19**)

Analysis of Hebrews Chapter 4

- 4:1** First “**Let us**” passage: *fear*.
This is a recurrent theme: there is a real danger of *missing what God offers us*. Also, first *occurrence* of **promise**.
A promise is *two-sided*: offering something good, but leaving open the possibility of missing it.
- 4:2** Literally, “we too have been *evangelized*.”
Faith is the *catalyst* needed to make God’s Word effective in our lives (compare **1 Thess. 2:13**).
- 4:3–5** “Believe” here is *past* tense; “enter” is *present*. Our believing must be a *settled decision*.
God invites us to *share His rest* (Compare **Gen. 2:2; Ex. 20:8–11; 31:17**). This is a *distinctive mark* of God’s people.
- 4:6** “Disobedience” (Greek: *apeitheia*): literally, “not allowing oneself to be persuaded”—i.e., refusing or withholding belief. This centers in the *will*, not in the intellect. Hence it is the *primary sin* (compare **John 16:8–9**).
- 4:7–9** Man’s failure and Satan’s activity can *delay* the outworking of God’s purpose, but *never ultimately thwart* it (compare **Job 42:2**). Although Israel failed, God renews His offer of rest to us.
- 4:8** The generation under Moses never entered the promised land at all. The generation under Joshua entered the land, but did not fully obey the Lord’s commands, and so did not enjoy *full possession* or *permanent rest* (compare **Josh. 23:1–13**).
- 4:10** Key to entering rest: *resting from our own works*:
a. No longer doing our own will.
b. No longer doing God’s will in our own strength.
Primarily, this is a *decision*
- 4:11** Second “**Let us**” passage: *be diligent/make every effort*. It takes *effort* to enter rest.
Avoid following a *bad example*.
- 4:12–13** God’s Word penetrates to every area of our being, spiritual and physical. If we regularly expose ourselves to it, it will lay bare any undetected areas of *unbelief* or *disobedience*.
“Laid bare”: literally, to expose the neck—in wrestling, or in slaying a victim.
Consider the following:
1. While you are reading your Bible, your Bible is also reading you.
2. Either your Bible will keep you from sin, or sin will keep you from your Bible.
- 4:14–16** First passage of *practical application*: **confident access to God**.
- 4:14** Third “**Let us**” passage: *hold fast our confession*.
Jesus, as our High Priest, occupies the place of highest authority in the

universe (compare **Eph. 1:20–23**); but it takes *our confession to activate His ministry* on our behalf.

4:15 Jesus can “empathize” with us in all our temptations. Never say, “Lord, you don’t understand!”

4:16 Fourth “**Let us**” passage: draw near with confidence to the throne of grace.
“Throne”—on which sits the King of Kings.
“Grace”—we do not have to *earn*, only to *believe*.

Summation and Application

Facts About Rest:

1. There *is* an appointed rest for us as God’s people (**Heb. 4:9**).
2. This rest lies *within our inheritance* (**Heb. 3:16–19**).
3. Our inheritance is all that becomes ours through our relationship with Jesus (**Heb. 3:6, 14**).
4. This inheritance is guaranteed by two things:
 - a. The death of Jesus on our behalf.
 - b. His eternal life of intercession for us (**Rom. 5:10; 8:34; Heb. 7:25**).
5. The great hindrance is *unbelief* (**Heb. 3:12, 19; 4:11**).
6. God’s offer is *today*—present, urgent (**Heb. 3:15; 4:7**).
7. The following are main requirements for entering our rest:
 - a. Being attentive to hear God’s voice (**Heb. 3:7, 15; 4:7**).
 - b. Resting from our own works (**Heb. 4:10**).
 - c. Committing ourselves to do the work God has appointed for us (**Eph. 2:10**).
 - d. Relying on God’s supernatural grace and power, not on our own ability.
Example of Jesus: **John 9:4; 14:10**
Example of Paul: 1 Cor. 15:10; Col. 1:29
General: **Zech. 4:6**
 - e. Setting right priorities: the *eternal* before the *temporal* (**Heb. 2:5; 13:14; Matt. 6:33; 1 Tim. 6:9–10**).
 - f. Maintaining a *bold confession* of our *faith* and our *hope* (**Heb. 3:1, 6, 14; 4:14; 10:23**).
 - g. Eliminating any residual “Canaanites”—i.e., demonic activity (compare **Josh. 23:12–13**).

Rest in relationship – not in *situation*.

The above requires a definite, personal decision:

“I believe that there is an appointed rest which it is God’s will for me to enter.

“I recognize that the great hindrance is *unbelief*. I therefore confess any and all *unbelief* as *sin*, and I renounce it in the name of Jesus.

“I determine to rest from my own works and to do the work God has for me.

“For all this I do not rely on my own ability, but on God’s supernatural grace through Jesus Christ, my Savior and High Priest.”

Date:

Signature:

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