

COMING SHORT OF GOD'S REST
Hebrews 4:1-11

INTRODUCTION:

- A. Paul has warned this Hebrew congregation
- 1) They should give earnest heed to the things they have heard and not let them slip. 2:1
 - 2) They should take heed lest there be in any of them an evil heart of unbelief. 3:12
- B. These warnings are directed against them because they might miss something or lose something.
- 1) As individuals they cannot lose their salvation
 - 2) As a congregation they can lose their candlestick
 - 3) As a congregation they can refuse to enter into the "rest" that God has for them.

I. The Warning Paul Gave verse 1

- A. *"Let us therefore fear, lest, a promise being left us of entering into His rest..."*
- 1) "fear" = φοβεομαι = "to be afraid". It is a command
 - 2) "lest" = μηποτε = "perhaps", "if so be"
 - 3) "promise" = επαγγελια = "proclamation as the content of, επαγγελομαι = to "proclaim". A declaration made on account of anything, a promise.
 - 4) "left" = αφιημι = "to send forth or away", "to let go from one's self, to leave, to let alone"
 - 5) "entering" = εισερχομαι = "to come or go into"
 - 6) "rest" = καταπαυσις = "a resting down", "a place of rest", "a fixed abode"
 - 7) "We must then be extremely careful while there is still a valid promise still standing that we shall enter into a time and place of rest."

B. "...any of you should seem to come short"

1) "short" = υστερω =

To fall short, to be late, to come behind, to fall behind. The verb pictures someone in a company marching together with others who march faster than he can. He cannot keep up, so he falls behind. Falling behind in religious matters means not being able to fulfill all the demands or commandments; being negligent failing to qualify or measure up (Buchanan). The perf. tense marks not only a present or past defeat, but an abiding failure (Westcott).

- 2) ...should think he has come too late and cannot reach it.
I can't keep up!

II. Those Who Did Not Enter In Earlier Did Not Have Faith vs 2

A. "For unto us was the gospel preached, as well as unto them:"

- 1) "gospel preached" = ευαγγελιζομαι = "to proclaim good news", "here, a joyous announcement"

- 2) "For we have had delivered to us the joyful message" Rhm

B. "but the word preached did not profit them,"

- 1) "preached" = ακοη = "hearing", "that which is heard"

- 2) "profit" = ωφελεω = "to further benefit"

- 3) "but the message they heard did not benefit them"

C. "...not being mixed with faith in them that heard it"

- 1) "mixed" = συγκεραννυμι = "to blend together"

- 2) "faith" = πιστις = "firm persuasion"

- 3) "because it was not united with faith in them that heard it"

- 4) The reason is, there was no faith present to mix with the announcement.

III. There Is A Rest To Be Entered

A. They were entering a rest vs 3a

- 1) "believed" = πιστευω = "to trust"

- 2) "rest" = καταπαυσις = "a place of rest"

- 3) The present tense could express the idea, "we are entering into rest"
- 4) "We are actually entering into that rest, we who have believed." Believed what! Everything God had to say. The Israelites were asked to "believe" long after they had typically been saved and baptized. They were believers who were in unbelief.

B. What is this "rest"?

- 1) For Israel - *Exodus 19:1-6* *Exodus 15:13-18 (read 1st)*
- 2) For a church - *Titus 2:14* *I Peter 2:9-10*
- 3) A place as much as a state - *Acts 7:49*
- 4) Who can hinder?

C. The rest is present and future

- 1) The rest had not been accomplished
- 2) "*As I have sworn in my wrath, if they shall enter into my rest:*"
- 3) This is a quotation from *Psalm 95:11*

IV. This Is Not The Sabbath Rest Of God But It Has Some Things Similar *verses 3b-4*

A. God finished the act of creation *3b*

- 1) "*although the works were finished from the foundation of the world.*"
- 2) *verse 4*
- 3) Has God stopped working? Does He not yet sustain all things? He completed a task. He finished a work. He rested after He accomplished His work.

B. However, after this, God did again speak of a rest, that was not the Sabbath. Rest.

- 1) *verse 5*
- 2) Thus, this rest was not that rest

V. The Rest Was And Is Still Being Offered

A. *"Seeing therefore it remaineth that some must enter therein," vs 6*

- 1) *"remaineth"* = απολειπω = "to remain over", "to leave behind"
- 2) *"Since, then, there is still a promise that some shall enter into rest..."*

B. *"...and they to whom it was first preached entered not in because of unbelief."*

- 1) *"first"* = προτερον = "before others", "prior"
- 2) *"unbelief"* = απειθεια = "unpersuaded", "disobedient", Unbelief manifested in disobedience.

C. *"Again, he limiteth a certain day, saying in David, Today, after so long a time;" vs 7*

- 1) *"limiteth"* = οριζω = "to bound", "to mark out with a boundary", "to designate"
- 2) Here Paul refers to *Psalm 95:11*. He states that after a long time (400 years) David said the same thing that was formerly said.
- 3) *"Today if you will hear His voice, harden not your hearts"*
- 4) In David's day the promised rest had not been fulfilled. It still remained.

VI. Joshua Did Not Give Them This Rest verse 8

A. *"For if Jesus (Joshua) Had given them rest, then would he not afterward have spoken of another day." vs 8*

- 1) *"rest"* = καταπαυω = "to give a place to rest"
- 2) *"spoken"* = λαλω = "he would not be speaking"
- 3) *"This new place of rest he is talking about is not what Joshua gave to those he led into Palestine. If God had meant that He would not have spoken long afterwards about "today" being the time to get in" - Tay*

B. The rest of Joshua was not that rest

- 1) It was "forty" years later than when God first offered it to them.
- 2) Many things marred their residence in the Promised Land
- 3) They had few victories and many defeats
- 4) The type was marred, the full opportunity to be all and do all God had for them was lost. Moses suffered as their leader.

VII. There Is A Sabbath Rest For God's People

A. *"There remaineth therefore a rest to the people of God" vs 9*

- 1) *"remaineth" = απολειπω = "to be left over", "yet to be accomplished", "remaining"*
- 2) *"rest" = σαββατισμος = "a Sabbath keeping" Exodus 16:30
"So the people rested on the seventh day" 27-31*
- 3) *"There still exists, therefore, a promised Sabbath of rest for the people of God."*

B. This word that is translated "rest" is a word that means, "a sabbath keeping". It is not the word translated, "rest" in other verses in this chapter.

- 1) There will be a sabbath keeping for all of God's people
- 2) Israel as a nation will be there, God will be there, the church will be there, Jesus will be there. It will be a Theocracy. It is God's Kingdom on earth, the 1,000 year reign!
- 3) All will be judged before entering. Not for salvation but for position.

VIII. Jesus Has Entered Into His Rest verse 10

A. *"For he that is entered into his rest"*

- 1) *"entered" = εισερχομαι = "to come or go into"*

- 2) "rest" = καταπαυσιν = "to cease", "to rest"
 - 3) "For the (one) having entered into the rest of him,"
- B. *"he also hath (rested) ceased from his own works, as God did from His."*
- 1) "ceased" = καταπαυσεν = "rested"
 - 2) "works" = εργαων = "energy", "what is done by labor"
 - 3) "Is resting from his own work as fully as God from His"
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- C. Their "rest" is a time of sustaining
- 1) God completed creation and "rested"
 - 2) Jesus completed the plan of salvation and "rested"
 - 3) They now sustain that which they finished

IX. This Hebrew Church Had A Rest To Enter Into verse 11

- A. *"Let us labour therefore to enter into that rest,"*
- 1) "labour" = σπουδαζω = "to speed", "to make haste", "to be in a hurry", "to concentrate one's energies on the achievement of a goal"
 - 2) "enter" = εισερχομαι = "to come or go into"
 - 3) "rest" = καταπαυσεν = "to rest"
 - 4) "Let us, therefore, make every effort to enter"
- B. *"lest any man fall after the same example of unbelief."*
- 1) "fall" = πιπτω = "to fall, as from a higher to a lower place", "to fall down"
 - 2) "example" = υποδειμα = "that which is shown under or before the eyes, i.e., plainly"
 - 3) "unbelief" = απειθεια = "unwillingness to be persuaded", "willful unbelief which opposes itself", "unbelief in action", "disobedience"
 - 4) "So that no one may perish, on account of such disobedience as they exemplified"

C. We have a rest to be entered into

- 1) As a church we have a "beginning" 3:14a
- 2) We are to hold it, "steadfast" 3:14b
- 3) It is a time of Priestly service
- 4) Our commitment is by faith
- 5) It is to the very end, "unto death"

D. The "Rests" of the Bible

- 1) God's rest after creation
- 2) Jesus' rest after the resurrection
- 3) Soul rest that come to the weary *Matthew 11:28-29*
- 4) The rest of the church in service
- 5) The rest that remaineth, the 1,000 years- *Rev.20:1-6*

