

## Hebrews 4

- 1 Therefore, a promise being left to enter into His rest, let us fear lest any of you should seem to come short of it.
- 2 For also we have had the gospel preached, as well as them. But the Word preached did not profit them, not being mixed with faith in those who heard it.
- 3 For we who have believed do enter into the rest, as He said, "I have sworn in My wrath that they should not enter into My rest;" although the works were finished from the foundation of the world.
- 4 For He spoke in a certain place of the seventh day in this way: "And God rested the seventh day from all His works."
- 5 And in this place again, "They shall not enter into My rest."

- 1 Craignons donc, tandis que la promesse d'entrer dans son repos subsiste encore, qu'aucun de vous ne paraisse être venu trop tard.
- 2 Car cette bonne nouvelle nous a été annoncée aussi bien qu'à eux; mais la parole qui leur fut annoncée ne leur servit de rien, parce qu'elle ne trouva pas de la foi chez ceux qui l'entendirent.
- 3 Pour nous qui avons cru, nous entrons dans le repos, selon qu'il dit: Je jurai dans ma colère: Ils n'entreront pas dans mon repos! Il dit cela, quoique ses œuvres eussent été achevées depuis la création du monde.
- 4 Car il a parlé quelque part ainsi du septième jour: Et Dieu se reposa de toutes ses œuvres le septième jour.
- 5 Et ici encore: Ils n'entreront pas dans mon repos!

**6** Since then it remains that some must enter into it, and since they to whom it was first preached did not enter in because of unbelief,  
**7** He again marks out a certain day, saying in David, "Today," (after so long a time). Even as it is said, "Today, if you will hear His voice, harden not your hearts."  
**8** For if Joshua had given them rest, then He would not afterward have spoken of another day.  
**9** So then there remains a rest to the people of God.  
**10** For he who has entered into his rest, he also has ceased from his own works, as God did from His.  
**11** Therefore let us labor to enter into that rest, lest anyone fall after the same example of unbelief.

**6** Or, puisqu'il est encore réservé à quelques-uns d'y entrer, et que ceux à qui d'abord la promesse a été faite n'y sont pas entrés à cause de leur désobéissance,  
**7** Dieu fixe de nouveau un jour-aujourd'hui-en disant dans David si longtemps après, comme il est dit plus haut: Aujourd'hui, si vous entendez sa voix, N'endurcissez pas vos coeurs.  
**8** Car, si Josué leur eût donné le repos, il ne parlerait pas après cela d'un autre jour.  
**9** Il y a donc un repos de sabbat réservé au peuple de Dieu.  
**10** Car celui qui entre dans le repos de Dieu se repose de ses oeuvres, comme Dieu s'est reposé des siennes.  
**11** Efforçons-nous donc d'entrer dans ce repos, afin que personne ne tombe en donnant le même exemple de désobéissance.

- 12 For the Word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing apart 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 to the eyes of Him with whom we have to do.**
- 14 Since then we have a great High Priest who has passed into the heavens, Jesus the Son of God, let us hold fast our profession.**
- 15 For we do not have a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted just as we are, yet without sin.**
- 16 Therefore let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.**

- 12 Car la parole de Dieu est vivante et efficace, plus tranchante qu'une épée quelconque à deux tranchants, pénétrante jusqu'à partager âme et esprit, jointures et moelles; elle juge les sentiments et les pensées du coeur.**
- 13 Nulle créature n'est cachée devant lui, mais tout est à nu et à découvert aux yeux de celui à qui nous devons rendre compte.**
- 14 Ainsi, puisque nous avons un grand souverain sacrificateur qui a traversé les cieux, Jésus, le Fils de Dieu, demeurons fermes dans la foi que nous professons.**
- 15 Car nous n'avons pas un souverain sacrificateur qui ne puisse compatir à nos faiblesses; au contraire, il a été tenté comme nous en toutes choses, sans commettre de péché.**
- 16 Approchons-nous donc avec assurance du trône de la grâce afin d'obtenir miséricorde et de trouver grâce, pour être secourus dans nos besoins.**

The rest of God, and how to  
enter in

1. The rest of God
2. Hearing of the word  
mixed with faith  
(believing)
3. Coming forward  
boldly

# 1. The rest of God

# The rest of God

- For He spoke in a certain place of the seventh day in this way: "And **God rested** the seventh day **from all His works**" (Hebrews 4:4)
- 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. And God blessed the seventh day and sanctified it, because in it He had rested from all His work which God created to make** (Genesis 2:2-3)

**Rest indicates  
satisfaction and  
completion**



What does  
« rest » signify?

There is nothing more  
that I can add

There is nothing more  
that I can add

Satan (God's  
adversary) came in to  
damage the works of  
God's creation and  
destroy the rest that  
God had accomplished

God comes in to restore  
His creation throughout  
the Old Testament

The children of Israel and  
God's work of restoration  
in the Old Testament are  
a type of the church, and  
Christ's accomplishment  
of salvation in the New  
Testament

The rest of God (Hebrews 4:8)

- For if Joshua had given them rest, then He would not afterward have spoken of another day.

**2. God desires  
that we enter into  
that rest**



## The rest of God (Hebrews 4:9-11)

- So then there remains a rest to the people of God. For he who has entered into his rest, he also has ceased from his own works, as God did from His. Therefore let us labor to enter into that rest, lest anyone fall after the same example of unbelief.

What does it mean to  
enter into God's rest?

I must cease from my  
efforts, my works, what  
I can contribute

There is a  
warning

## The rest of God (Hebrews 4:3,5)

- For we who have believed do enter into the rest, as He said, "I have sworn in **My wrath** that **they should not enter into My rest;**" although the works were finished from the foundation of the world.
- And in this place again, "They shall **not enter into My rest.**"

## The rest of God (Psalm 95:10-11)

- For forty years I was grieved with this generation, and said, It is a people who go astray in their hearts, and they have not known My ways;
- to whom I swore in My wrath that they should not enter into My rest.

What is the  
obstacle?

Hearing the  
word but not  
believing



# The rest of God (Hebrews 4)

- Therefore, a promise being left to enter into His rest, **let us fear** lest any of you should seem to **come short of it** (v. 1).
- For also we have had the gospel preached, as well as them. But **the Word preached did not profit them, not being mixed with faith in those who heard it** (v. 2).
- Since then it remains that some must enter into it, and since they to whom it was first preached did not enter in because of unbelief (v. 6).

3. How to enter  
into the rest, what  
Christ has  
accomplished for  
us?

A. Through  
the word of  
God

## The rest of God (Hebrews 4)

- For the **Word of God** is **living** and **powerful** and **sharper** than any two-edged sword, **piercing** even to the **dividing** apart of **soul and spirit**, and of the joints and marrow, and is a **discerner** of the thoughts and intents of the heart (v. 12)
- Neither is there any creature that is not manifest in His sight, but **all things are naked and opened** to the eyes of Him with whom we have to do (v. 13).

Today

Not yesterday,  
not tomorrow,  
not some day,  
but TODAY

To be exposed,  
laid bare,  
examined,  
tested, by the  
word

**B. We have a great  
High Priest, Jesus, the  
Son of God**



# Hebrews 4:14-15

- Since then we have a great High Priest who has passed into the heavens, Jesus the Son of God, let us hold fast our profession.
- For we do not have a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted just as we are, yet without sin.

In such a condition where  
we are exposed and  
convicted, we have a  
High Priest who is able to  
intercede for us, to bear  
us on His breast

C. Enabling us to  
come forward boldly  
to Him, to the throne  
of grace

## Hebrews 4:16

- Therefore let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

It is not what I can  
do for God, but  
what I can receive  
and enjoy from God

**His mercy and His  
grace**

All our labour, our  
serving, our deeds, in  
the church life, are  
means to enjoy His  
grace, His supply, to  
enter into God's rest

<b>The rest of God</b>	<b>The warning</b>	<b>How to enter into the rest</b>
<b>God rested on the seventh day; Joshua brought the people into the good land (rest); there is a rest for us to enter in</b>	<b>If the hearing of the word is not mixed with faith (believing), there is a consequence</b>	<b>Through the word of God, through our High Priest, who enables us to come to the throne of grace</b>
Indicating rest and satisfaction; God created in six days, and rested on the seventh	The children of Israel heard the word of God, but hardened their heart and did not believe	The word of God is able to pierce us, to divide our soul from spirit, to expose us and touch us
Satan came in to destroy; God restored throughout the Old Testament – a type of Christ’s full accomplishment in the New Testament	If we do not believe today, we will be disciplined: we will not enter into the rest; the way to enter into the rest is to believe today	When we are exposed, we have a great High Priest, Jesus, who knows us and is able to be touched with the feeling of our infirmities
God desires that we enter into that rest today; we do not add to what He has done through our own efforts and good ideas	The entering into the rest requires our labour; but this labour is not of ourselves; it originates from what God has accomplished	With such a piercing word, and such a sympathetic High Priest, we can come forward boldly to His throne to enjoy grace and mercy