

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.**

Is God satisfied?

1. The rest of God
2. Be diligent, or labour, to enter into the rest of God
3. Through the word of God

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**

**It is not so much our
rest**

We often focus on our
own peace or enjoyment,
our own feelings of joy
and rest

But God's rest

But is God satisfied?

The rest of God (Hebrews 4:8)

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

There is another day. That
means that God is not yet
satisfied

Today

Does my daily living
satisfy God?

Does the current condition
of the church satisfy God?

Do the saints I am close
to satisfy God?

The answer is not
automatically « YES ».

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**."

2. Be diligent, or
labour to enter into
God's 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 labour, give
diligence, use
diligence, to pursue

Pay attention to the
process, rather than the
result

It is not how much I
understand the Bible,
but rather do I come to
the Bible?

**Am I afraid of the
Bible?**

It is not so much how
much peace or joy I get
from the Bible, but
rather DOES THE
LORD SPEAK TO ME?

It is not so much how
much peace or joy I get
when I come to the
meetings, but rather do
I need the saints?

It is not how many
brothers or sisters get
helped by me, but
rather: AM I WITH
BROTHERS AND
SISTERS?

Am I close to brothers
and sisters, and do I
grow with them?

Do I have companions
with whom I can pray
together and pursue
the Lord together?

It is not how many people
get saved through my
gospel preaching, but
rather: DO I TALK TO
PEOPLE ABOUT MY
GOD?

Do I fight to pursue
Christ diligently,
deperately?

Philippians 3:13-14

- My brothers, I do not count myself to have taken possession, but one thing I do, forgetting the things behind and reaching forward to the things before,
- I press (pursue) toward the mark for the prize of the high calling of God in Christ Jesus.

3. How?

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).

In this verse, the
function of the word
is not to give us
peace or a good
feeling, or even
blessing

It is a sword to cut
me, to pierce me, to
divide me

To expose me, to lay
bare my inmost
thoughts, to bring me to
the One with whom I
must render an account

Does the word drive
me, with burden, to be
desperate to pursue, to
endeavour, to
persevere, to satisfy
the Lord?

The rest of God	Labour or be diligent	Through the word of God
<p>Indicating God's rest and satisfaction; not so much our rest, or our peace and joy, which we do have</p>	<p>The process rather than the result; often we focus on our experience of joy and peace</p>	<p>The word of God is a sharp sword to cut me, to pierce me, to divide me</p>
<p>Does my daily living satisfy God? Does the current condition of the church satisfy God? Do the saints I am with and close to satisfy God?</p>	<p>Am I diligent, or use diligence, or labour, to gain Christ? This requires my labour</p>	<p>Not to give me a good feeling or even blessing, but to expose me, to lay bare my inmost thoughts, to bring me to the One with whom I must render an account</p>
<p>There is a possibility that I may not enter into God's rest; so there is a warning for us</p>	<p>On the one hand, I cease from my own works; on the other hand, I must fight to pursue Christ, to make Christ my life, and the church my living</p>	<p>Does the word drive me, with burden, to be desperate to pursue, to endeavour, to persevere, to satisfy the Lord?</p>