

200524-1 He 4, There Remains a Rest to the People of God—CThurman

There were only two main statements in the preceding chapter upon which the rest of the comments are founded. (cf. He.4.1, 2, 12) They are:

- Brethren, consider Jesus – who was faithful to him that had constituted him to be over His house (cf. He.3.1, 2). And,
- Brethren, take heed – lest there by in any of you an evil heart of unbelief in departing from the living God (cf. Heb.3.12).

This is how I would summarize the last chapter:

As Moses was faithful *in* his house as a servant and the LORD judged Israel for their unbelief, denying them to enter into His rest; so Christ Jesus is faithful over His house, His church, as the Son, and He shall judge every church and the members of it should they become hardened through the deceitfulness of sin.

The *therefore* in the opening of ch.4, verse 1 refers us to these two main points: *consider Jesus* and *take heed*. The discussion of Psalm 95.7-11, which began in ch.3.7 continues into this chapter.

Chapter 4

1 ¶ Let us therefore fear, lest,

We should ourselves fear on account of these previous points

let us ... fear, φοβηθῶμεν, 1ppl. aor. subj. mid. of φοβέω, tss. to fear, to be afraid, to reverence (Eph.5.33); there is no other aor. subj. mid. verb in Scripture, but for aor. subj. pass. see Lk.15.23, let us be merry; Ac.21.16, we should lodge; Ro.8.17, we may be glorified together; 1Co.11.32, we should ... be condemned; 2Co.2.11, should get an advantage; 9.4, should be put to shame; Gal.2.16, we might be justified; 1Jn.3.1, should be called.

at any time, μήποτε, comb. of μή, not & adv. ποτε, indefinitely, tss. when, aforesaid, in times past, at any time (He.1.5, 13; 2.1; 4.1),

sometime, at the last, in time past, of [η]ever, in old time; **μήποτε**, is tss. **He.3.12; 4.1, lest; He.2.1, lest at any time; He.9.17, no ... at all;** also tss. *lest there be, lest haply, peradventure, whether or not.*

a promise being left [us] **of entering** into his **rest,**
reserved [for us] to enter

being left, καταλειπομένης, gen. sing. fem. part. pres. pass. of καταλείπω, κατά by, down + λείπω, to lack, to want, to be destitute; καταλείπω, tss. to leave, to reserve, to forsake; **He.4.11, being left, He.11.27, forsook.**

entering, εἰσελθεῖν, aor. infin.

rest, κατάπαυσίν, acc.sing. of **κατάπαυσις**, κατά as, by + **παύω**, or **παύομαι**, tss. *to leave, to leave off [speaking], to cease, to refrain (He.10.2); κατάπαυσις, always tss. *rest*, and all but once in Hebrews (Ac.7.29, *what is the place of my rest?*), 9 times; see **He.3.11, 18; 4.1, 3 (twice), 5, 10, 11;** also, see the verb **καταπαύω**, once in Ac.14.18, *restrained*, and the remaining again in **Hebrews, 4.4, 8, rest, 10, ceased.***

ἐξ
any of you should seem to come short of it.
have failed.

δοκῆ, 3ps. pres. subj. of δοκέω, tss. *to think, suppose, to account, to seem good, to trow, to please, to be reputed, to own pleasure;* **He.4.1, should seem; 10.29, suppose; 12.10, own pleasure; 12.11, seemeth.**

to come short of, ὑστερηκέναι, perf. infin. of ὑστερέω, tss. *to lack, to want, to come short (He.4.2), to come behind, to be behind (2Co.11.5, ὑστερηκέναι, was ... behind), to suffer need, to be destitute (He.11.37), to fail (He.12.15).*

There are two things that the Christian should fear. First, the Christian should fear Christ because He will bring him into judgment for unbelief and apostasy. There is so much emphasis on the love of God today that I'm not sure that many of us can hear the truth of this statement as Paul gives it here. But I want to give it again. *Let us therefore fear ...* Because Christ loves His church and gave Himself especially for it (cf. Eph.5.25-27), He will bring His own into judgment should they fall into a state of unbelief and apostasy. We ought to fear Christ so much that we would not come into a state of unbelief and apostasy. If we truly know Him He will be faithful to bring us into judgment.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

He chastens (v.8), παιδεύει, 3ps. pres. ind. act. of παιδεύω; tss. to chastise or chasten (8), to learn (2), to instruct (1), to teach (2); Christ disciplines, instructs, guides and teaches His children so that they might endure oppositions and the difficulties before them for being His.

[He] scourgeth (v.8), μαστιγοῖ, 3ps. pres. ind. of μαστιγώω; always tss. scourge (7); the noun μαστιξ, is tss. plague (4), and scourge (2).

Ac.22.24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

Heb 11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment ...

Wasn't this the first point in chapter 3?

Christ Jesus is faithful over His house, His church and every member that is His, as the Son, and He shall judge us when we become hardened through the deceitfulness of sin.

Paul said in Phl.2.12,

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

So, we should fear because Christ will judge us when we fall into distrust and apostasy.

Second, the Christian should fear because of the innate propensity to unbelief and apostasy. Most of us know that though we have been born of God the old nature was not removed. We still have a nature working in us against the will of God. We should fear because we can be deceived by ourselves. Sin works in the privacy of our own hearts that we can deceive ourselves. This ought to cause us to fear. I am prone to deceiving myself. I can convince myself that everything is quite alright when in fact it is not.

Brethren, we desperately need to be kept aware to our heart's sinful disposition; it is naturally inclined to evil. We stand in need of the grace of God at every moment to keep us from sin. Whether we are in the moment of joy or in the moment of sorrow we have need of the grace of God to keep us from sin. As long as we are in this body of sin (Ro.6.6) we are inclined to unbelief and apostasy. This is something we cannot spiritually outgrow. We cannot become so spiritual that the nature to sin should become ineffectual. That's not possible in this life. As soon as we lose sight of our need of Christ is as soon as our hearts have already laid out a snare to catch us in some sin. One of the remedies for this Paul gave us in the 3rd chapter.

Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Brethren, dead works carry a foul odor. By the word of God we should be able to discern the first works of the flesh before they manifest in our members. By the grace of God we want to arrest these things before they break out like a leprosy in our flesh. We want to catch these things when they first rise up in the heart. Everything we do has its origin in the heart. Everything we say was first thought in the heart. We are not hopelessly lost to live after the flesh. We didn't have to say what we said or the way we said it. We didn't have to do what we did or the way we did it. Everything originates in the heart. Then the child of God decides to be rash or patient, harsh or kind, angry or understanding.

So, we should fear because we can deceive ourselves. (Fear because Christ will judge us; because we can deceive ourselves.)

to come short of it, that is, we would fail to enter into His rest. Every Christian, every member of this church should have the goal of coming into rest with Christ. Less than this guarantees failure. What is our goal in life? Why are we here today in this service? Why are we a part of this church? If it is not to grow in the grace and knowledge of Jesus Christ, to come to trust Him more, to be increased in faith, to be changed day by day into the image of Christ, then we should ask ourselves, why are we here? Are we contributing to the edification of this church? Is our fellowship in the Spirit of Christ or the spirit of this world?

1 Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι

2 For unto us was the gospel preached, as well as unto them:

was the gospel preached, εὐηγγελισμένοι, nom. pl. masc. part. pres.pass. of εὐαγγελίζω, εὐ well + αγγελίζω, LXX, *to give a message, to report*; εὐαγγελίζω, tss. *to preach, to preach the gospel, to declare glad tidings, to shew glad tidings.*

as well as, καθάπερ, an adv., κατά as, down + ὅ relative pronoun
ὅς + περ a particle which adds force to the word it is subjoined;
καθάπερ, tss. *even as, for as, even as, as, as well as*; **He.5.4**

For, The reason that we should fear isn't because the children of Israel didn't know the promise before them of entering into rest. It isn't because these Hebrew to whom Paul was writing didn't know about the promise of rest before them. And, it isn't because we don't know the promise before us of rest and the consequences for failing.

unto us ... as well as unto them, Refers to Paul and his present audience compared to the OT Israelites.

the gospel, When we read the word *gospel* we might think in terms of NT, preaching the name of Christ to save sinners by the death of the cross. And that is true and clearly understood in the NT. However, the term *gospel* involves more than the cross. It includes some additional good reports, which in the case of the OT saints was the promise before them of coming into rest. Brethren, the hope of glory before us is good news, it is in this sense *gospel*.

but the word preached did not profit them,

did ... profit, ὠφέλησεν, 3ps. aor. ind. act. of ὠφελέω, tss. *to profit, to prevail, to be bettered, to be advantaged*; **He.4.2, profit ; He.13.9, profited.**

not being mixed with faith in them that heard it.
tempered together by

being mixed with, συγκεκραμένος, nom. sing. masc. part. perf. pass. of συγκεράννυμι, σύν together, with + κεράννυμι Re.14.10, *which is poured out without mixture*; Re.18.6, *filled fill to her double*; συγκεράννυμι, συγκεράννυμι, tss. 1Co.12.24, *hath tempered ... together* (the body, the Corinthian church)

that heard, ἀκούσασιν, dat. pl. masc. part. aor. act. of ἀκούω, to hear; the verb ἀκούω is found in 2.1, 3; 3.7, 15, 16; 4.2, 7; 12.19.

The Israelites didn't believe the word of the Lord. (Like them, sometimes we pay only lip-service to the word of the LORD. We lip the words *local church, love, headship, & subjection to authority*. We should strengthen ourselves in the truths of God's word. Be doers and not hearers only.) He promised them access into the land of Canaan if they trusted Him. But that word they heard wasn't mixed with faith. For this reason the Lord sentenced the entire nation of Israel to 40 years of wandering in that barren land until they all dropped dead. Such a sad thing to read. This was the Lord's judgment upon them for unbelief and apostasy. Parallel to this Christians suffer for disobedience too. Those that refuse to trust the Lord spend their entire lifetime as it is wandering around in a desert place, troubled, struggling, carnal, sin-laden and never devoted to the service of Christ. Their lives and their homes never conformed to the word of God and to the image of Christ. Christ never has first place. He only gets what's left over.

The OT Hebrews heard the report about the land of Canaan but were unwilling to do what was commanded them so that the LORD might bring them into it. Brethren, we have heard the report of faith, love, joy, gentleness, patience, forgiveness, forbearance, longsuffering, a wonderful life of Christ but few are willing to trust the Lord so that they might enter into His rest and possess the life that now is to the fullest.

2 καὶ γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν

κατάπαυσίν

3 For we which have believed do enter into rest,

which have believed, πιστεύσαντες, nom. pl. masc. part. aor. of πιστεύω, tss. *to believe, to commit, trust*; this verb is only found in He.4.3, *which have believed*, and **He.11.6, believe**; the noun πίστις, is in Hebrews tss. *faith* (31), *the that believe* (1.)

do enter into, εἰσερχόμεθα, 1ppl. pres. ind. of εἰσερχόμαι, εἰς into + ἔρχομαι, to come; εἰσερχόμαι, tss. *to come into, to enter into*; 17 times in Hebrews (3.11, 18, 19; 4.1, 3 (twice), 5, 6 (twice), 10, 11; 6.19, 20; 9.12, 24, 25; 10.5)

rest, κατάπαυσιν, acc. sing. of κατάπαυσις, cf. v.1, 3 (twice).

There are some, and they are those which have believed God, that have presently entered into this present state of rest ...

as **he** said, *As I have sworn in my wrath,*
the LORD

I swear, ὤμοσα, 1ps. aor. ind. of ὀμνυμι, which is always tss. *to swear*; cf. He.3.11, 18; 4.3, 6.13, 16; 7.21.

κατάπαυσίν
if they shall enter into my rest:

By the *if* he means that in other words there is the potential of rest for them that believe.

ἀπὸ καταβολῆς κόσμου
although the works were finished from the foundation of the world.
done On this last clause see
Wm. Tyndale's tss. below.

although, καίτοι, καί + τοι tss. *but* in 2Ti.2.19; lit. *and but*; for καίτοι, cf. Jn.4.2; Ac.14.17; 17.27, *though*; He.4.3, *although*.

works, ἔργα, acc. pl. of ἔργον, from which we have our English work, ergonomics, and such; tss. *deed, doing, labor, work* (He.1.10; 2.7; 3.9; 4.3, 4, 10; 6.1, 10; 9.14; 10.24); the verb ἐργάζομαι, tss. in He.11.33, *wrought*.

were finished, γενηθέντων, gen. pl. neut. part. aor. pass. of γίνομαι, to be.

*foundation, καταβολῆς, gen. sing. of καταβολή, tss. foundation (10),
conceive (1)*

for we which have believed do enter into rest, Paul is not referring to the initial act of faith in Christ. He is referring to those that have continued a walk of faith since they believed. There are those which have entered into rest. They are those which have believed. They are abiding in Christ by faith.

Jn.15.4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

...

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These have entered into His rest.

Mt.11.28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

It isn't walking with Christ that is difficult; it battling the flesh that is difficult. The old nature isn't going to throw up the white flag and give up. It's going to fight against our spirit's desire to serve the Lord to our dying day.

Ro.7.18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

although the works were finished from the foundation of the world, So William Tyndale (1534) translates this text,

'And that spake He verily long after that the works were made and the foundation of the world laid.'

3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες καθὼς εἶρηκεν Ὡς ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων

4 For **he** *spake* *in a certain place* *of* *the seventh day on this wise*,
the LORD που περὶ concerning

in a certain place, που, an indefinite particle, *somewhere* (Moulton); found three times in the NT, Ro.4.19, *about* an hundred; He.2.6, *in a certain place*; He.4.4, *in a certain place*.

And God *did rest* *the seventh day from all his works.*
κατέπαυσεν

3ps. aor. ind. act.

With the aorist tense (time)

of the verb it isn't the time that is important, but the fact of it (rest). Same verb in v.8

In what sense did God rest? He ceased from His works of creation.

Ge.1.31 ¶ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2.1 ¶ Thus the heavens and the earth were finished, and all the host of them.

2 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.

Notice that each day in creation week, except for the seventh day, closed with the words, *and the evening and the morning were the ____ day*. There is the implication of continuing rest. The rest doesn't mean that the LORD became tired or wearied but that He ceased from His creative work. This rest means that He ceased, restrained or refrained from His *original* works as we should from ours. We are to cease or refrain from our original works, which are of the flesh, and do the works of Christ, which is *to believe unto the end*. (cf. He.3.6)

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

4 εἶρηκεν γάρ που περὶ τῆς ἑβδόμης οὕτως Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ

κατάπαυσίν

5 And in this place again, *If they shall enter into my rest.*

referring to the 95th Psalm

cf. He.3.11; 4.3

Notice that both the Hebrew and Greek versions of the OT text of Ps.95.11 show an *if* (Heb. **אִם**, im or eem, and LXX εἰ, i (as 'eye') in their respective texts.

KJV, Ps 95:11 *Unto whom I swear in my wrath that they should not enter into my rest.*

Hebrew text of the OT: אֲשָׁר־נִשְׁבַּעְתִּי בְּאַפִּי אֶמְבֹּאוּן אֶל־מְנוּחָתִי

Greek text of the OT: ὡς ὠμοσα ἐν τῇ ὀργῇ μου εἰ (if) εἰσελευσονται εἰς τὴν καταπαυσιν μου

The text of David at Ps.95.11 is viewed from a historical perspective. He knows that they did not enter into rest as a matter of fact. By context there is not *if, condition*. But Paul picks the *if* back up because there is a rest remaining to the people of God that will trust in Him.

5 καὶ ἐν τούτῳ πάλιν εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου

ἐπεὶ οὖν

6 Seeing therefore *it remaineth that some must enter therein,*
Forasmuch then as (cf. He.2.14)

remaineth, ἀπολείπεται, 3ps. pres. ind. pass. of ἀπολείπω, ἀπό from, of off, out of, since + λείπω to lack, want, to be destitute; tss. *to leave, remain* and only in 2Ti.4.13, 20; **He.4.6, 9; 10.26**; Jude 6.

and they to whom it was first preached entered not in because of unbelief:

unbelief, ἀπειθείας, gen. sing. of ἀπείθεια, ἀ negative particle + πείθω, *to persuade, to trust, to be confident, to befriend, to obey*; ἀπείθεια, tss. *unbelief, disobedience*. cf. **He.4.6.11**; the verb ἀπειθέω, *to believe not, to be unbelieving, to not obey, to be disobedient*; the adj. ἀπειθής, *disobedient*.

6 ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσηλθον δι' ἀπείθειαν

πάλιν
7 Again, he *limiteth a certain day, saying in David,*
v.3, the LORD

κατάπαυσιν

10 For he that is entered into his rest, he also hath ceased from his own rested

γὰρ, The reason this must be so is because there are those that do presently enter into His rest.

works, as God did from his.
even as, like as

10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ τῶν ἰδίων ὁ θεός

σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν
11 ¶ Let us labour therefore to enter into that rest,
endeavor
We should labor then

let labour, σπουδάσωμεν, 1ppl. aor. subj. of σπουδάζω, tss. to be forward, to endeavor, to study, to be diligent, to labor.

We should cease from our works and enter into the works of Christ. We are to be governed by faith in Him. We are supposed to be applying the word of God to our lives. It is by believing the doctrine of God; it is by receiving the manner of life ordained for the Christian. Our thoughts become His thoughts. Our words become His words. Our ways become His ways. It is giving up our life to live the life of Christ.

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

ἵνα μὴ
lest any man fall after the same example of unbelief.
in order that not any pattern

fall after, πέση, 3ps. aor. subj. of πίπτω, **He.3.17, fell; He.4.11, to fall; He.11.30, fell down**; also once *to light* (the sun *light[s]*) on them.

example, ὑποδείγματι, dat. sing. of ὑπόδειγμα, ὑπό by, from, under + δείγμα, only Jude 7, *example*; also δείκνυμι always tss. *shew* (31); ὑπόδειγμα, tss. Jn.13.15; **He.4.11; 8.5**; Ja.5.10, **example**; **He.9.23, pattern**; 2Pe.2.6, *ensample*.

unbelief, ἀπειθείας, gen. sing. of ἀπείθεια, ἀ negative particle + πείθω, *to persuade, to trust, to be confident, to befriend, to obey*; ἀπείθεια, tss. *unbelief, disobedience*. cf. **He.4.6.11**; the verb ἀπειθέω, *to believe not, to be unbelieving, to not obey, to be disobedient*; the adj. ἀπειθής, *disobedient*.

11 σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέση τῆς ἀπειθείας

γὰρ

12 For

The reason that we should be diligent

the word of God is quick, and powerful,

alive effectual

quick, ζῶν, nom. masc. sing. part. pres. of ζάω, *to live, to be alive, to be quick*; with reference to, not the Scriptures, but the communication of God Himself. It is alive! I.E., which the gospel or the reading of Scriptures cannot quicken souls so that they might live, should God command life life is imparted. There is no such things a gospel regeneration. It is Spirit-regeneration. The Spirit regenerates a sinner to life and then the sinner at the preaching of the word of the gospel will convert the living to Christ.

powerful, ἐνεργῆς, a noun 3 times in the NT, tss. *effectual* (2, 1Co.16.9; Phle.6), *powerful* (1).

Many will not say otherwise with so many words, but what they do says volumes. They say by what they do that the word of God isn't enough. We need programs. We must embellish the word of God. We need emotionalism. We need eloquence. We need illustrations. What they are

saying is that the word of God alone is not enough for the Christian today. This is what I think: the word of God is all we need. If we didn't sing another song we would have everything we need for life and godliness. If we didn't have any other program but men and women that truly studied and applied the word of God as if their lives depended on it we would find God sufficient for every experience of life until the coming of our Lord Jesus Christ.

and sharper than any twoedged sword, piercing
going through

sharper, τομώτερος, compar. of τομός, so *keener, sharper*; only this once in the NT.

than, ὑπὲρ, as a preposition this has the idea of *in behalf of, for, concerning*; in this case, as an accusative it is tss. *above, than, over, more than*.

piercing, διϊκνούμενος, only this once, nom. sing. masc. part. pres. of διικνέομαι, διά by, through + ἰκνέομαι; διικνέομαι, **LXX, Ex.26.28, the bars in the tabernacle were 'to go through' the rings.**

ἄχρι
even to **the dividing asunder of soul and spirit,**
unto (He.6.11)

dividing asunder, gifts, μερισμοῖς, dat. pl. of μερισμός, tss. *gifts* (1), *dividing asunder* (1, **He.2.2; 4.12**)

The nature from the essence or person. The word of God separates between the nature of the person and the person. We are not a nature. We are a person with a nature, or natures, if we know the Lord. Praise God! One day the old nature of the flesh shall be removed and all that shall remain is that nature of the spirit.

and of the joints and marrow, and is a discerner of the thoughts

joints, ἀρμῶν, gen. pl. of ἀρμός, only this once in the NT.

marrow, μυελῶν, gen. pl. of μυελός, only this once in the NT.

discerner, κριτικός, adj. only this once in the NT, but is derived from the verb κρίνω, to judge.

thoughts, ἐνθυμήσεων, gen. pl. of ἐνθυμησις, ἐν in, by, among, on at + θυμός, strong passion (wrath); ἐνθυμησις, tss. Mt.9.4; 12.25; He.4.12, *thoughts*; Ac.17.29, *device*; the verb ἐνθυμέομαι, tss. to *think*.

and intents of the heart.
perceptions

intents, ἐννοιῶν, gen. pl. of ἔννοια, ἐν by, in, with + νοέω, tss. to *understand, consider, perceive*; ἔννοια, tss. 1Pe.4.1, arm yourselves likewise with the same *mind*.

12 Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος ἀρμῶν τὲ καὶ μυελῶν καὶ κριτικός ἐνθυμήσεων καὶ ἐννοιῶν καρδίας

13 Neither is there any creature that is ἀφανῆς ἐνώπιον αὐτοῦ **not manifest in his sight:**
unseen, undeclared before Him

but all things are naked and opened unto the eyes of him πρὸς ὃν **with whom**
before, of, to,

opened, τετραηλισμένα, only this once in the NT, nom. pl. neut. part. perf. pass. of τραχηλίζω.

with whom, πρὸς ὃν, is tss. Ac.28.18; 1Pe.2.4, *to whom*; Ac.26.26, *before whom*; He.11.18, *of whom*; He.4.13, *with whom*.

ἡμῖν ὁ λόγος
we have to do.
account

we have to do, ἡμῖν ὁ λόγος, He.5.11, we have to say.

The word of God searches our hearts like a great light probing the thoughts and intents kept in the secret places of the heart.

Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

He declares that He is not unaware of our frame. He is not unaware of our weaknesses. He is not unaware of our bent to sin.

Ps 103:14 For he knoweth our frame; he remembereth that we are dust.

Albert Barnes wrote,

‘It is to show that we cannot escape the notice of God; that all insincerity, unbelief, hypocrisy, will be detected by him; and that since our hearts are perfectly open before him, we should be sincere and should not attempt to deceive him. The sense is, that the truth of God is all-penetrating and searching, and that the real thoughts and intents of the heart will be brought to light, and that if there is insincerity and self-deception there can be no hope of escape.’
Barnes’ Notes, vol. 13, p.101

The word of God incites the child of God to a full and active obedience so that we follow after Christ.

Ps.18.31 For who is God save the LORD? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

While David very likely had real and physical enemies in mind when he wrote this Psalm, it is my opinion that for us the application is against the unseen enemy that is particularly found within my heart. This is the greatest contest that I have in walking with Christ. It isn't out there so much as it is in me.

Ex 23:23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

There are all types for cruelty, fleshly lusts, idolatry, carnality, pride which are a part of this old man, the old nature.

Paul establishes by this the child of God's absolute dependence on Christ ... The word of God is alive and powerful? It does divide and discern in us. Well, unless we are just lifeless fictions of what Christians should really be?

13 καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ πάντα δὲ γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος

- 14 ἔχοντες οὖν
Seeing then that we have a great high priest,
Having or possessing then
Apprehending then

ἔχοντες, nom. pl. masc. part. pres. of ἔχω, to have.

Paul now enters into the discussion of Christ the great high priest. This discussion will carry us through to the end of chapter 10.

that is passed into the heavens, Jesus the Son of God,

that is passed into, διεληλυθότα, acc. sing. masc. part. perf. of διέρχομαι, διά through + ἔρχομαι, to come or to go; διέρχομαι, tss. to walk through, to go through, to pierce through, to go abroad, to go over, to travel, to pass.

let us hold fast our profession.
we should hold fast confession

profession, ὁμολογίας, gen. sing. of ὁμολογία, ὁμός like + λόγος, a word, communication, a saying, account; ὁμολογία, is ts. a profession (5, He.3.1; 4.14; 10.23), a confession (1); the verb ὁμολογέω, is tss. to profess, to confess (He.11.13), to promise, to give thanks (He.13.15).

let us hold fast, κρατῶμεν, 1ppl. pres. subj. act. of κρατέω; tss. to take by, to lay hold on, to hold fast, to hold on, to hold, to keep, to retain, to obtain; the noun κράτος, tss. strength, might, power, dominion; the adj. κραταίος, the mighty hand.

We should hold fast the whole matter of Christ, His life and His doctrine rather than live in unbelief and apostasy. The entire discussion ends on the same note on which it was begun ...

He.10.19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

- 20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*
21 *And having an high priest over the house of God;*
22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*
23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
24 *And let us consider one another to provoke unto love and to good works:*
25 *Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

With such a high priest no Christian has any reason to remain in unbelief; no reason to forsake the LORD; no reason to fail to reach the goal! There is every means sufficient for every child of God to walk with Christ by faith unto the end. There is every means sufficient for every child of God to *hold fast the profession of his faith*.

14 Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ κρατῶμεν τῆς ὁμολογίας

15 For we have not an high priest which cannot
which was unable

which can ..., δυνάμενον, acc. sing. masc. part. pres. of δύναμαι, expresses the ability, *can, able, possibility, power*; **He.2.18; 7.25, is able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can.**

be touched with the feeling of **our infirmities;**
to sympathy with weaknesses

be touched with the feelings of, συμπαθῆσαι, aor. infin. of συμπαθέω, σὺν together, with + πάθος, *affections*; **He.4.15, be**

touched with the feelings of; He.10.34, had compassion of;
συμπαθής, 1Pe.5.8, having compassion one of another.

infirmities, ἀσθενείας, dat. pl. of ἀσθενεία, tss. infirmities, sickness, diseases, weakness (things which are not sin); the verb ἀσθενέω, tss. sick, impotent, diseased, weak; ἀσθενής, tss. sick, weak, impotent, without strength, weakness, weak things, more feeble.

but was in all points tempted like as we are, ***χωρίς***
with the feelings of our weaknesses ***yet without sin.***

was ... tempted, πεπειραμένον, acc. sing. masc. part. perf. pass. of πειράζω, tss. He.2.18, twice; 3.8; 4.15; 11.37, to tempt; to prove, to assay, to go about, to examine; He.11.17, to try.

without, χωρίς, adv., tss. without, beside; the verb, χωρίζω, tss. to put asunder, to depart, to separate; and so the meaning is that Jesus Christ was tempted in all points like as we are with the feeling of our bodily weakness, while yet apart from, separated from the corrupted principle of sin.

Remember, weaknesses are not sin. But because of our sinful state, though redeemed, quickened, and converted to Christ, weaknesses often lead us to sin. But that was not so for Christ. He could suffer the weaknesses of human flesh, to hunger, to thirst, to sorrow, to be troubled in His soul, and to die, but without the bent to sin. Because there was no sin in Him the Lord Jesus could not be enticed to evil. Every temptation lacked an appeal to Him. There was nothing that could be plied to commit sin. There was nothing in the Lord Jesus to which Satan might make an appeal to sin.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας

προσερχώμεθα οὖν μετὰ παρρησίας
16 Let us therefore come boldly unto the throne of grace,
We should come then with confidence, openness

let us ... come, προσερχώμεθα, 1ppl. pres. subj. of προσέρχομαι, to come to.

boldly, παρρησίας, gen. sing. of παρρησία, tss. openly, boldly, boldness, plainly, freely, confidence.

Brethren, what is it that He doesn't already know about us? Yet He loved us! If He didn't love us there would be no way opened by which we could approach unto God. Yet He opened the way by giving His life for us on the cross. So, come! Why will some not come? Because of unbelief. Unbelief isn't static. It is active disobedience. It is ruled by the flesh. What is church attendance, giving of our substance, being surrounded by Christian friends and family, if we won't yield up the members of our body, soul, mind and strength to His service?

ἵνα λάβωμεν εἰς εὐκαιρον βοήθειαν
that we may obtain mercy, and find grace to help in time of need.
in order that find grace for seasonable assistance

we may obtain, λάβωμεν, 1ppl. aor. subj. act. of λαμβάνω, tss. to take, to take away, to receive, to bring, to catch, to come onto accept, to attain. (cf. He.2.2, received, 3 began, 4:16, may obtain; 5.1, taken 4, taketh; 7.5, who receive, 8 receive, 9 who receiveth; 9.15 might receive, 19 took; 10.26 have received; 11.8 receive, 11 received, 13 having received, 29 assaying, 35 received, 36, had).

to succour, βοηθῆσαι, aor. infin. act. of βοηθέω; tss. to help (6), to succour (2, 2Co.6.2); He. 4.16, βοήθεια, the noun tss. to help, and also tss. helps (Ac.27.17); βοηθός, He.13.6, helper.

[may] find, εὕρωμεν, 1ppl. aor. subj. act. of εὕρισκω, and tss. to find, to get, to obtain, to perceive.

in time, εὐκαιρον, acc. sing. fem. of εὐκαιρος, εὐ + καιρός time, due time, season, due season, convenient season, opportunity, a while; Wigram, 'seasonable'.

Will we trust the Lord? Will we be governed by His word in every part of our lives, beginning in the heart? Will we be diligent to enter into His rest by faith. Will we subject ourselves, our families, our houses to the rule of the word of God or will we waste it all for self? What a loss that will bring?

1Co.3.11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος ἵνα λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν