

- I. Welcome
 - A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
 - B. Before continuing any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. (2nd Service) As well as our Bible English class.
 - C. For the rest of us, we're going to continue our study through the book of Hebrews. And so, why don't you open up your Bibles and make your way to Hebrews chapter 4?
 1. Last week, we began the second of the author's five stern warnings that occur throughout this book.
 - a. The first warning was in chapter 2 where the author warned against drifting from the faith and neglecting our great salvation.
 - b. Last week, in the second part of chapter 3, the author began his second warning, this one having to do with a warning against unbelief and not entering into His rest.
 2. In our text last week, the author used the OT book of Psalms, Psalm 95 to be exact, to show how the Israelites of old had failed to enter into the rest God had for them.
 - a. God had promised to go with them, to be their God, and to deliver the land of Canaan into their hands. And God led the Israelites through Moses all the way to the border of the Promised Land, but instead of trusting God and His promises, and entering in by faith, the people instead hardened their hearts and refused to enter in.
 - b. They refused to listen to God, to trust His Word and His promises. Instead of looking to the Lord and trusting His Word, the people looked at the giants in the land and trusted the negative report of the 10 spies who persuaded the people that they would be squashed like little bugs if they tried to enter into the land God was giving them.
 - c. Because of unbelief they did not enter into God's Promised Land, a picture of God's rest for them. And because they hardened their heart and would not listen to God and His Word, God swore that they would not enter into His rest, into the Promised Land.
 - d. And that entire generation, save the 2 spies who had a good report and believed God; Caleb and Joshua, were forced to wander in the wilderness for 40 years where they all eventually died off.
 3. Our text this morning is a continuation of the author's warning of unbelief and not entering into God's rest.
 4. The author is going to continue using Psalm 95 and the illustration of the Israelites failure to enter God's rest, to challenge his own readers.
 - a. He's going to challenge them by claiming that there still remains a promise of God's rest that his audience must lay hold of, that they must enter into themselves.
 - b. A rest that is better than the rest the children of Israel were offered; a rest that is complete, a rest that is entered into by faith.
 - c. And the challenge the author gives to his audience is a challenge that is still applicable to us today in our own walk with the Lord.
 - d. We too must enter into the rest God has provided for us. A rest that is far greater and far better than the rest that was previously offered.
 - D. Our text this morning is going to be Hebrews chapter 4 verses 1-11 and the title of our study is going to be "**A Better Rest**".
 1. The book of Hebrews is all about the superiority and supremacy of Jesus Christ. It is about how Jesus is better than anything and anyone else.
 - a. We've seen how Jesus was better than the prophets, better than the angels, and better than Moses. We've seen how He offers a better revelation and today, we'll see how He offers a better rest.
 2. I'd like to invite you all to rise to your feet in honor of God and His Holy Word. I'm going to read through the entirety of our text from my Bible, (as is my custom, I'm reading from the NKJV of the Bible). If you are reading from a different translation, that's fine, just do your best to follow along in your Bible, as I read from mine.
 3. The author continues his warning that began in chapter 3 with the following in chapter 4 verse 1... (R & P)
- II. Introduction;
 - A. It's plain to see from a simple reading of our text what the author is focusing in upon.
 1. Nine times, in eleven verses, he uses a form of the word "rest".
 2. And eight times, in the same eleven verses, he uses a form of the word "enter".
 - a. And each of the times he uses a form of the word "enter" it is connected with the idea of rest, either explicitly stated, or referred to as a pronoun or understood within the context.
 3. The author's emphasis is clearly upon entering into rest.
 - B. But what rest is he talking about? As we go through our text we'll see that the rest the author speaks of is illustrated in a couple of different ways and can be applied in a couple different ways.
 1. My hope as we go through this text is that we would understand the rest the author is speaking of and that we, like the Hebrews the author was writing to, would enter into that rest. That we wouldn't make the same mistake of the children of Israel, who failed to enter into the rest God had prepared for them.

- C. Let's start off our study by taking a look at our opening verse once again.
- III. Hebrews 4:1;
- A. Verse 1 begins with the word "therefore" and so we know that it is building off of what was said in chapter 3.
1. Remember that the chapter and verse breaks that we have in our Bibles today, were not part of the original writing. This is a continued thought and application based upon what the author just said in chapter 3.
 2. At the end of chapter 3, the author spoke of how the children of Israel who hardened their hearts couldn't enter into God's rest because of unbelief. (**Heb. 3:19**)
 3. The whole second half of chapter 3 is based upon Psalm 95 where the author quotes David, the sweet psalmist, who referenced a rest that is made available to those who will enter in by faith.
 4. The point the author is going to build upon and make is that the invitation to enter into God's rest is still available to his audience; that rest that was spoken of way back in the days of Moses, is still a rest that God desires His people to enter into.
 5. As we'll see in our study, this is an invitation that still stands even today. **There still remains a promise of God's rest for us today.**
- B. That is why he states in verse 1, "since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it."
1. It's interesting to me that the author of Hebrews exhorts us to fear.
 - a. The Bible often encourages us in the opposite; not to fear. 2 Timothy 1:7 states that "God has not given us a spirit of fear, but of power, and of love and of a sound mind." (**2 Tim. 1:7**)
 - b. Psalm 23 states, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and your staff, they comfort me." (**Ps. 23:4**)
 - c. 1 John states, "There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love." (**1 Jn. 4:18**)
 2. Knowing that God's heart for us is that we do not live in fear, it makes this exhortation to be fearful all the more powerful. While, in general, we are not to live in fear, there are certain things we should have a healthy fear and reverence towards.
 - a. We are to fear the Lord; we are to fear the wrath of God, the power of God, the anger and glory and majesty of God. These are all things that we are to be fearful of, that we should have a healthy respect and awe towards.
 3. Looking at our text, we understand that what the author is exhorting His audience to fear is the possibility of missing out on God's rest. Missing out on the rest that God has prepared for us is a fearful thing, it is something we should be fearful of.

- a. The author has already built the case that the children of Israel failed to enter into that rest and how their failure resulted in them aimlessly wandering through the desert for 40 years before they died in God's judgment.
 - b. We don't want to miss out on what God has prepared for us and aimlessly wander around until the day God's judgment comes against us and we die having never entered into His rest.
 - c. Later the author of Hebrews will state, "It is a fearful thing to fall into the hands of the living God." (**Heb. 10:31**)
4. So this is a big deal. If God has some sort of rest for us then we should want to enter into it whatever the cost. We don't want to run the risk of falling into the same sort of fate the children of Israel did.
 5. We don't want to come short of it.
 - a. The idea of coming short once again brings up the idea of the Israelites. They made it all the way to the border of the Promised Land, but failed to enter in. They fell short of all God had for them.
 - b. They started out well, but ended poorly. They made it all the way to the very border, the very edge of God's rest, but failed to enter in.
 - c. The author is warning his audience of doing the same thing. Don't fall short; finish well, trust God and His Word, His promises, and enter into all that God has for you.
 6. Recall that the author's audience, the first century Hebrews who placed their faith in Christ, were facing all sorts of persecution at this time. And some were thinking of turning away from their faith in Christ, some were thinking that maybe it would be good to go back to their old ways of Judaism.
 - a. The author warns them, challenges them, don't do as the children of Israel did who hardened their hearts and did not enter into the rest God had prepared for them. Don't fall short. Keep following after the Lord, keep the course, keep the faith, don't give up. Enter into that rest He has prepared for you.
 - b. And that same warning and challenge is for us. We too need to make sure that we don't fall short, that we don't miss out on the rest that God has prepared for us.
- C. But how do we enter into this rest that God has prepared for us? Let's take a look at verse 2 to read what the author states.

IV. Hebrews 4:2;

- A. The author speaks to his audience telling them that they were given the same good news that the children of Israel were given; the promise of entering into God's rest.
1. But the good news that was proclaimed to the children of Israel was of no benefit to them; it did not profit them at all. It was of no use to them.

2. Why? Well, because as the author states, the message of good news that was proclaimed to them and which they heard, was not mixed with faith; they heard the word, they heard the message, the good news—but they didn't believe upon the message, they didn't trust the message.
 3. And so, it was of no use. It did them no good. Simply hearing the message does you absolutely nothing, if you don't act upon the message.
- B. And this becomes a powerful warning for us.
1. You see, **it isn't enough to simply come to church and hear the Word** preached over and over again. It isn't enough to simply read God's Word, or study God's Word, or meditate upon God's Word, or even memorize God's Word. We must put His word into action. We must exercise faith in God's Word.
 - a. Some may object and quote Romans 10:17, "faith comes by hearing, and hearing by the word of God." (**Rom. 10:17**)
 - b. Yes, absolutely. We need to hear God's Word—so that we know what to put our faith in. Hearing God's word is important, but only if it leads to actual faith.
 2. That's why James exhorts us in James chapter 1, "But be doers of the word, and not hearers only, deceiving yourselves." (**James 1:22**)
 - a. We're fooling ourselves if we think simply hearing God's Word is enough. We have to put it into action.
 3. Jesus asked, "Why do you call Me "Lord, Lord," and not do the things which I say? Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like; He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great." (**Lk. 6:46-49**)
 - a. It isn't enough to hear the message alone. You have to put it into action. You have to exercise true faith in it. You can't simply call Jesus "Lord"; and yet not do what He says.
 - b. People who do that are foolish, they build their house without any foundation, they build their house upon the sand.
 - c. Yeah, things on the outside may look alright, but when trials and difficulties come those who don't put their faith in God's Word will experience great ruin. They're going to be swept away.
 - d. They're going to lose everything they built their lives upon. What is it that you are building your life upon? A career? Worldly success? Material treasures and possessions? The passing pleasures of this world? What is it?

- e. If it isn't faith in the Word of God, eventually it will all be swept away. It won't last. It won't see you through to the end. Are you willing to lose it all, by not building upon the sure foundation of God's Word?
 4. We must avoid the mistake of the children of Israel who did not mix faith with the promise of God's rest.
- C. The key to entering into this promised rest is faith. Take a look at verse 3.
- V. Hebrews 4:3;
- A. Here in verse 3 the author contrast himself and his audience with those whom God swore would not enter His rest.
1. The children of Israel did not believe and therefore did not enter into His rest. He and His audience have believed, and as such, have entered into His rest.
 2. Now, if the author believes that he and his audience have entered into God's rest, why would he exhort them and warn them to be fearful about possibly missing out on God's rest?
 3. That's a good question. And I believe it has to do with continuing in faith. The author has been emphasizing the need to continue in the faith; to remain steadfast, to hold fast.
 - a. In chapter 3 he spoke of how we are part of the house of God, if we hold fast the confidence and the rejoicing of the hope firm to the end." (**Heb. 3:6**)
 - b. In last week's text it was "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." (**Heb. 3:12**)
 - c. And how "we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end". (**Heb. 3:14**)
 4. There is **a need to continue in faith**. We enter His rest by faith, and we must continue in faith if we want to remain in God's rest.
 - a. Some of the author's audience were being tempted to abandon their faith in Christ and turn back to Judaism. They needed to continue in the faith in order to remain in the rest of God.
 5. God's rest is entered into through faith, it is continued in through faith, and it will one day culminate through faith. The beginning, the end, and everything in between must remain a matter of faith.
- B. This word "believed" used here carries the idea of complete trust and reliance in God and His Word.
1. It isn't simply a list of facts you agree with. It isn't a creed you work your way down saying, "check, check, check". It is something that you rely upon, something you have put your complete trust in.
 2. The kind of faith that enters into God's rest, is a complete trust and faith in God and His Word. It isn't simply agreeing to facts, but it is living your life according to those facts.

C. Now, I want to highlight the fact that when God spoke in Psalm 95 He described the rest He promised as His rest; not my rest, or your rest, or their rest, but God's rest.

1. God is at rest. He is at peace. He finished His works from the foundation of the world.
2. When God created this world, He created it knowing how it was all going to play out. He did everything that was needed to be done, in order to see to it that man was able to enter into His rest.
 - a. Revelation describes Jesus as the Lamb who was "slain from the foundation of the world." (**Rev. 13:8b**)
 - b. Jesus described the kingdom of heaven as a kingdom prepared for us from the foundation of the world. [**Mt. 25:34b**]
3. From the very beginning, God has had it all figured out. His work was finished, He set all things in motion way back in the beginning of creation. His work is finished.
4. And what does that then look like for God? Does God go around panicking about things? Does He fret about what's going to happen to us? Does He constantly worry about how everything is going to work together for good? Does He despair when seemingly bad things happen? When life for us takes a sudden sharp curve, is He worried that all of His plans for us are going to veer off the road and fall off the cliff, tumbling down a hillside and ending in a huge explosion?
5. No, not at all. He is at peace. He is at rest. And **He invites us to enter into His rest**. That we too could experience the peace that surpasses all understanding. That we too would be still and know that He is God.
6. God invites us to enter into His rest; a place of peace and calm despite the storms of life we may face. We need not fret or worry, God has everything under control and we can rest in that.
7. That is the kind of rest He desires for us; it's His rest.

D. Let's continue in our text, take a look at verses 4 & 5

VI. Hebrews 4:4-5;

A. Here in verses 4 & 5 the author brings up two different OT texts that both have to do with the idea of rest.

1. In verse 4 the author quotes from the OT book of Genesis when he referenced how "God rested on the seventh day from all His works." This comes straight from Genesis 2:2. (**Gen. 2:2**)
 - a. Now, we know that this rest on the seventh day was in connection with God's creation. God created the heavens, the earth, the sun, moon, and stars, the fish of the sea, the birds of the air, animals on the earth, and of course, He crowning creation was mankind.
 - b. After God finished all of His work in six days, He ceased from His labor and rested on the seventh Day.

c. This was something very important. God rested on the seventh day, not because He was tired or exhausted from His six days of creation; no, He rested because He finished what He set out to do. There was no more work to be done.

d. In establishing the seventh day rest, God was pointing to the rest He wanted for us; His rest. Later He would even command that His people keep the Sabbath; that for six days man would work, but then on the seventh day he would rest as part of the 10 Commandments.

i. Exodus 20:9-11 states, "Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." He made it holy. (**Ex. 20:9-11**)

e. So obviously the Sabbath rest was important to God. But in reality, this holy day was just a shadow or type of what was to come.

f. Colossians tells us "let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ." (**Col. 2:16-17**)

g. The sabbath day of rest was just a shadow pointing to the real main thing, the thing of substance and greatest value to the Lord, His Son, Jesus Christ.

h. We don't find our rest in a day of the week, we find it in and through a personal relationship with Jesus Christ. Christ is our Sabbath. He is our rest.

2. And the same goes for the other OT quotation He brings up in verse 5. The author once again brings up Psalm 95 where God said, "They shall not enter My rest."

a. This of course was speaking about the children of Israel entering into the Promised Land. God had promised that His children would enter into His rest when they entered into His Promised Land, and though that first generation did not enter because of unbelief, the next generation did.

b. And they went in and secured the land God had given to them. Joshua 21 states, "So the Lord gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. The Lord gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the Lord delivered all their enemies in to their hand. Not a word failed of any good thing which the Lord had spoken to the house of Israel. All came to pass." (**Josh. 21:43-45**)

- c. But even this was a type, or foreshadow. The final enemy was not defeated until Jesus Christ came and died upon the cross and rose from the dead three days later defeating sin and death.
 - i. 1 Corinthians 15 states “the last enemy that will be destroyed is death.” (1 Co. 15:26)
 - ii. Paul wrote in 2 Timothy of how our Savior Jesus Christ has abolished death and brought life and immortality to light through the gospel” (2 Tim. 1:10)
 - iii. Again in 1 Corinthians Paul attests, “‘Death is swallowed up in victory.’ O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.” (1 Co. 15:54b-57)
 - d. You see, the Promised Land of Canaan where God delivered all the enemies of the Israelites into their hand was pointing to a future victory where God would deliver us from our greatest enemy, death.
 - e. Our rest is not found in a day of the week, nor is it found in a physical location here on earth. It is **found in and through a relationship with Jesus Christ**.
- B. This is the point I believe the author is making when he makes these OT quotes. He’s referring to previous elements of God’s rest that ultimately point to our true rest, Jesus Christ.
- VII. Hebrews 4:6-8;
- A. The author continues building his case here in these verses.
1. He started off in verse 1 of our text making the claim that there remains a rest for us to enter into. And then spoke of how we enter into that rest through faith. And how we remain in God’s rest through faith.
 2. And he has shown that the previous mentions of rest were merely just shadows of things to come; they weren’t the real rest God had in mind ultimately.
- B. The author once again considers the words of David the psalmist who put together Psalm 95 who said that “today” was the day God set aside for entering into His rest.
1. Now the interesting thing to consider is that David lived in and around the year 1,000 BC. The children of Israel had already been living in the Promised Land for nearly 500 years when David wrote, “Today, if you will hear His voice: Do not harden your hearts, as in the rebellion”.
 2. David claimed that the promise of entering into God’s rest was still applicable during His day. Which means that when Joshua led the people into the Promised Land and they finally experienced “rest” from their enemies, that there was still yet an unfulfilled promise of rest.
 - a. For why would David speak of *his* day as a day of hearing God’s voice and entering into God’s rest, if the promise of rest had already been fulfilled in and through Joshua? He wouldn’t.
- b. So, it stands to reason that there remains a promise of God’s rest. And the author of Hebrews claims that the promise David spoke of is still a promise that his audience can partake of for their day.
 - c. And by extension we trust that it is an offer that we can still partake of in our day.
3. “Today” is **the best day to enter into God’s rest**. For tomorrow is promised to no man. We don’t know what tomorrow will bring and we don’t know when we won’t have any more tomorrows.
- a. Life can be crazy; it’s unpredictable at times. We don’t know when our last opportunity to enter into God’s rest will be.
 - b. Proverbs states, “Do not boast about tomorrow, For you do not know what a day may bring forth.” (Pr. 27:1)
 - c. We don’t know what will happen tomorrow, that’s exactly what James writes in James 4: “you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.” (James 4:14)
 - d. Our lives are but a vapor; here today, gone tomorrow. That’s why the Psalmist declares, “Lord, make me to know my end, And what is the measure of my days, That I may know how frail I am. Indeed, You have made my days as handbreadths, And my age is as nothing before You; Certainly every man *at his best state* is but vapor.” (Ps. 39:4-5)
 - e. I know this to be true. I’m past my best state. Some of you young bucks are still in your prime; you’re still in your best state. You think you can take on the whole world, but listen to the Psalmist, at your very best, your life is nothing but a vapor. Poof and gone.
 - f. May the Lord “teach us to number our days, that we may gain a heart of wisdom.” (Ps. 90:12)
4. Today, is the day of salvation. Paul testifies in 2 Corinthians, “‘In an acceptable time I have heard you, And in the day of salvation I have helped you.’ Behold, now is the accepted time; behold, now is the day of salvation.” (2 Co. 6:2)
5. Do not put off the decision to enter in God’s promised rest. Put your faith in Jesus Christ and enter into the rest of a relationship with Jesus.
- a. Jesus called out, “Come to Me, all you who labor and are heavy laden, and *I will give you rest*. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and *you will find rest for your souls*.” (Mt. 11:28-29)
 - b. True rest is found in and through a personal relationship with Jesus Christ. If you are here this morning and you have yet to accept Jesus Christ as your Lord and Savior, I implore you, do not put off the decision any longer.

- c. Stop wrestling with it, come to Jesus and find rest for your weary soul. Today is the day. "Today, if you will hear His voice, Do not harden your heart."
- d. Place your faith in Jesus Christ; stop fighting, stop trying to do it on your own, come to Jesus, take His yoke upon you and enter into His rest.

C. Let's continue in our text and see what else the author has to say. Read verses 9 & 10 with me.

VIII. Hebrews 4:9-10;

A. The author does something very important here in verse 9 that clues us in on a wonderful truth and an even deeper layer to this rest that we can enter into. It's difficult to see in the English because it appears like there isn't anything different, but in the Greek it's very noticeable.

1. In verse 9 when the author claims there remains therefore a rest for the people of God. He uses a different word than what he has been using up until this point when referring to the rest of God.
2. The word rest in verse 9 is the word "sabbatismos" [sab-bat-is-mos], while all the other uses of the word "rest" are a form of the Greek word "katapausis" [cat-ap-ow-sis].
3. "Katapausis" speaks of a cessation of labor, of resting from our work.
 - a. When we come to faith in Jesus Christ, we cease from our own labors. We stop trying to please God in and through our own efforts.
 - b. The Hebrews of the first century were thinking of going back to Judaism, going back to the law, trying to fulfill the law through their works. Even the day of rest God gave them, the Sabbath, they turned it into a day of turmoil; establishing all sorts of crazy rules and regulations of what constituted work and would therefore be a violation of the Sabbath. They couldn't even rest on their day of rest.
 - c. But when they came to faith in Jesus Christ, they entered into God's rest. They could stop all their labors and efforts of trying to keep the law. Jesus Christ fulfilled the Law, He completed the necessary work. That is why He cried out from the cross, "It is finished!" He completed everything the Father had given Him to do. (**Jn. 19:30b**)
 - d. Instead of laboring and trying to fulfill the law, we rest in the completed work of Jesus Christ. We continually put our faith in Christ and His work, enjoying the rest of being yoked with Him, of walking with Him and enjoying the abundant life He has promised.
4. But there is a deeper still yet to be fulfilled element of this rest. God's rest is not limited to just this temporal life here on earth, but is also available **for our eternal life in heaven.**
5. You see the new word the author uses in the Greek here in verse 9, "sabbatismos", speaks not of our temporal life here on earth, the rest we have in our everyday walk with God, but rather our eternal rest with God in heaven.

- a. The word "sabbatismos" is only used once in the NT, but the understanding of this word was well known.
- b. It refers to the rest which is going to be enjoyed by the people of God when their earthly work is finished. It speaks of the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God.
- c. There will come a day where we will cease from living life here on this earth. One day the toils and troubles of our days will all be done and we will enter into our eternal rest with God in heaven.
- d. The temporal rest that we can enter into today, here on earth, leads to, our eternal rest that we will enjoy for all of eternity in heaven.
- e. Just as God entered His rest in heaven when He had completed everything that was needed, we too will enter into our rest in heaven when we have completed all that is needed.
- f. God has a plan for each of our lives. Works that He has planned for us. We are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (**Eph. 2:10**)
 - i. These works that we do don't save us, they don't earn our rest in God. That only comes through faith. These works are natural byproducts of resting in Christ. As we yoke with Him and rest with Him, He leads us and guides us in all the things He has planned out for us.
 - g. But there will come a day when that work is completed and when that day comes we will be ushered into God's presence in heaven, to enter into God's ultimate rest; a far better rest.

B. Take a look at verse 11 and we'll wrap this all up for today.

IX. Hebrews 4:11;

- A. What's the conclusion the author comes to? Let's be diligent to enter that rest. Let's not make the same mistake the children of Israel made when they allowed their unbelief to lead them in disobedience.
- B. The idea here behind the word "diligent is not that it is something we have to work at or strive for. Remember that the work has already been done.
 1. The idea is that we hasten to do it, that we eagerly enter into God's rest.
 2. The author is exhorting his audience to have an intense desire to enter into God's rest. That they wouldn't let anything stand in their way from entering into God's rest.
 3. And that is my encouragement and exhortation to you all as well. We should all be diligent to enter into God's rest. **Don't let anything keep you from it or stand in your way.**
 4. Eagerly enter into the rest God has prepared for you in this life, in the here and now; that it may prepare you and ultimately usher you into what God has prepared for you in eternity. Amen? Amen. Let's pray.