

Hebrews 4:1-16

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- [0 : 00] We're going to be in Hebrews chapter 4. Hebrews is actually a book that I would rather teach as opposed to preaching. He's better than Moses.
- He's greater than all these things. He's greater than the Levitical priesthood. He's greater than the old covenant. Jesus Christ, of course, being the mediator of the new covenant.
- We find that in the book of Hebrews, as a matter of fact. It's taught through some of the other scripts, but it comes out and just explicitly says that in the book of Hebrews.
- Hebrews, but the writer to the Hebrews, again, conveying to the audience that Jesus is greater than anything that they could possibly have ever heard of.
- Anything their forefathers ever told them. Anything their grandparents or fathers ever told them. Anything they've heard recently. Jesus is better than all of those things. And he is better than all those things combined.
- [1 : 16] I'd like to do the entire chapter tonight, chapter 4, which is 16 verses. Whether we'll get that far or not, I don't know. I'd like to at least get through the 11th verse.
- But I'd like to finish off the chapter as well. Hebrews chapter 4 begins with, Let us therefore fear, lest a promise being left us of entering into his rest.
- Any of you should seem to come short of it. But it begins with, let us therefore. Which puts us back to the previous, really the previous chapter. Chapter 3.
- But really all the way back to chapter 1. Because he's made a case up to this point. The writer to the Hebrews has. But immediately he puts them back to chapter 3.
- He's talking about the Israelites going through the wilderness. And talking about their wanderings. Talking about how they didn't believe in God. And talking about how their unbelief kept them from entering in to the promised land.
- [2 : 14] And that's where chapter 3 kind of ends. And that's why chapter 4 begins with, Let us therefore. He says, Let us therefore fear. Folks, this isn't a cowering before God.
- This is a reverence that he's wanting his audience to have. A reverence toward God. He says, Let us therefore fear.
- Lest a promise being left us of entering into his rest. Any of you should seem to come short of it. So he says, Let us therefore fear. And again, this isn't cowering before God.
- This isn't being afraid that God is going to strike you with lightning. That's not the kind of fear that we're talking about here. He's wanting these people to reverence God. To give him, to give him, pay him the due homage.
- And reverence that he, that God deserves. But he tells them why. Lest the promise being left us of entering in to his rest. Any of you should seem to come short of it.
- [3 : 16] This is something that is prevalent throughout this letter. This epistle to the Hebrews. These Hebrews, we know that they were Jews. They were Hebrews. But many of them were in danger of falling back into Judaism.

Folks, he is writing. The writer here is writing to people who have made a profession in Jesus Christ. They had heard the gospel preached. They had accepted the gospel of Jesus Christ.

They had accepted the word. Many of them had been saved. He was writing to a congregation of believers. But nevertheless, there were unbelievers mingled in with this crowd here.

But he gives them warning here. He says, Lest the promise being left us of entering in to his rest. Any of you should seem to come short of it.

In other words, he's encouraging them. He's telling them to fear God. And folks, if anyone who doesn't fear God, anyone that does not reverence God, I would question their salvation.

[4 : 16] I would question salvation if they don't reverence God, don't reverence his word, don't reverence his law, don't reverence the things of God, don't reverence his people. I would certainly question their salvation.

But he says, let us therefore fear. In verse 2, he goes on. For unto us was the gospel preached as well as unto them.

But the word preached did not profit them, not being mixed with faith in them that heard it. For unto us was the gospel preached as well as unto them. Well, who is the earth he's talking about?

He's talking about himself. He's talking about these people that he's writing to. But he says, but the same gospel was preached unto them. Unto whom? Unto the Israelites that he was talking about in chapter 3.

Unto those that were denied getting into the promised land and to Canaan because of their unbelief. He says the same gospel was preached unto them that was preached unto the writer here that was preached unto these Hebrews that he is writing to.

[5 : 21] And folks, we can look back on there. We can look at this. We can say, well, nobody knew of Jesus Christ and nobody knew the name of Jesus Christ. Folks, nevertheless, it was good news that God gave those Israelites.

You read in Numbers 13. You read in Numbers 14. You read in Deuteronomy 12 that God had promised him a lamb. He had promised them a good land, a land that was flowing with milk and honey.

He had promised them they were going to go in. They were going to tend their own vineyards. They were going to have a life of ease when they entered in to this promised land. And that was good news to these Israelites.

Well, folks, they rejected the word of God. They did not believe the word of God. And that is what kept them from entering in to the promised land. That is the gospel that they heard.

It was the word of God that they rejected. This word came down to God's man, Moses. Moses preached this word to the Israelites. But they rejected what God told them.

[6 : 19] They rejected that God said, I will give you this land. We all know the account. We all know that the 12 spies went into the land. We know when they came back to Joshua and Caleb were the only two that were encouraging the Israelites.

And God has promised us this land. And God has promised to give us this place and this land. He has promised us to let us go up and take it. But there were 10 of them that sowed disbelief in the minds of all the other Israelites.

And this is when God looked down. He said, you have tried me these 10 times. And because you have tried me because you have angered me and my wrath is kindled against you.

Your carcasses will fall in this wilderness. You will not reach the promised land. It's the promise. It's what God told these Israelites. But folks, they were preached good news.

They were told good news. It wasn't because there was something wrong with the word of God. It wasn't because of the preacher that they had. God's man, Moses. I dare say that Moses was the best preacher that they could have had at that time.

[7 : 27] I mean, this was before the time of Paul. This was before the time of Peter. This was 1500 years before Jesus Christ was ever born that we're talking about here.

Moses was the man preaching God's word to them. But they did not. There was nothing wrong with the word. Nothing wrong with the preacher. The problem was in their heart. They had an evil heart of unbelief as the scripture says that they did.

But unto us the gospel is preached as well as unto them. But the word preached did not profit them. Folks, as powerful as the word of God is. And you can skip down to verse 12 to read about the power of the word of God.

It's quick and it's powerful. Sharper than any two-edged sword. We'll get there in a little while. But as powerful as the word of God is. The word of God must be mingled with faith.

It must be mingled with faith. It must be received in faith for it to do any individual any good. There's many people now in church houses all over the country.

[8 : 27] All over the world, as a matter of fact. That have heard the word of God preached. That have heard the gospel preached. That have heard that man is a sinner. But that God is a savior. They have heard that they repent.

And believe in the gospel of Jesus Christ. That they can be saved. There is nothing wrong with those words. But they don't mix it with faith. They don't believe those words.

When they hear it, these Israelites here. Had the same problem. And these Hebrews were falling back into the same problem. They were willing to go back into the law. They were willing to go back into ordinances.

They were willing to go back into earning salvation for themselves. When God calls us to rest in His salvation. Jesus Christ said and fell. Come unto me all you that are weary and heavy laden.

And I will give you rest. Jesus, that's the gospel call folks. That's the gospel call. Come unto me. The gospel call to everyone.

[9 : 21] Is come unto me. All you that labor and are heavy laden. And I will give you rest. And it's a wonderful rest folks. I didn't know what good rest was. Until I met Jesus Christ.

I didn't know what good rest was. Until God saved my unworthy soul. I didn't know what it was to have a truly restful night. Of sleep. Laying down by the head at night.

Not knowing if I was going to wake up in the morning. Not knowing if I was going to die in my sleep. Not knowing if somebody would kill me. Not knowing if this would happen. If that would happen. But now when I lay my head down.

Praise God. I can rest assured. That if I don't wake up in the morning. If I don't lift my eyelids. The next day. I will wake up in the rest of Jesus Christ.

I will wake up in His arms. I will wake up in the eternal rest. That He has promised unto all of His people. Hallelujah. These people here. They have the same gospel preached.

[10 : 17] That we've heard in our lives. The same good news. God says I will give you this. God says I will give you eternal life. I will give you salvation. I will give these things to you.

And you don't have to work one bit for it. That's what the Israelites heard. And folks. That is what we have heard. Christ has done all the work Himself. Christ finished that work on Calvary's hill.

In John 19. 30 cross said it is finished. Talking about the redemptive work. That He had brought on Calvary's cross. The work of redemption was done. There is nothing you and I can do to add to it.

Nothing we can do to take away from it. The perfect Lamb of God was slain before. The foundation of the world. He was slain there on Calvary's hill. And His blood is the ultimate.

And perfect atoning for anyone. Who will receive it. And receive Him. And receive His gospel. And receive the word in faith. Hallelujah. Verse 3. For we which have believed do enter into rest.

[11 : 18] As He said. As I have sworn in my wrath. That they shall enter into my rest. Although the works were finished. From the foundation of the world. For we which have believed do enter into rest.

For we which have believed. Again the writer here. Talking to the Christians. The believers that he was writing to. But folks. Let's fast forward. To us as well. Notice. This is in the present tense.

For we which have believed do enter into rest. This rest. Part of this rest. Is not something that we have to wait on. The moment that we get saved. We have rest in Jesus Christ.

Now there is a rest. Hey. This very chapter talks. There is a rest that remaineth. For the people of God. We haven't gotten there yet. Folks. That's a rest atone in the future. But we can rest in Jesus Christ.

We can rest knowing. That it's not our works that saves us. It's his work that saved us. That we can rest in knowing. That we don't have to strive. For our salvation.

[12 : 15] We don't have to earn our salvation. We don't have to prove ourselves to God. God knows how dirty, rotten, filthy sinner. That we are. He knows that we're unworthy. But he knows that Christ was worthy.

And is worthy. And that all that come to Christ. In faith and repentance. We'll have that salvation. Hallelujah. Praise God. For we. Which I believe.

Do. Enter into rest. Folks. That's present tense. We do. Enter into rest. As he said. As he said. As I have sworn in my wrath. If they shall enter.

Into my rest. Although the works were finished. From the foundation. Of the world. Folks. This gives me great comfort. I've already said it. We don't earn salvation. For ourselves.

That Christ himself has done this. And it was something that was done. From the foundation. Of the world. John saw Jesus Christ. In the book of Revelation. Slang. As a lamb.

[13 : 10] Slang before. The foundation. Of the world. Folks. This plan was in play. Before you or not. You or I ever existed. Before the first drop of water. Was ever on planet earth.

Before the earth was formed. Before the first star. Was hung in the sky. God already knew. Brother Mike. Talked about it this morning. In his sermon. God already knew. What was going to happen.

He knew when it was going to happen. He knew what wretched sinners. We would be. He knew what rebels. We would be. He knew that we wouldn't care about him. Or his law. Or his word. And yet. He still sent the Savior.

Hallelujah. Hallelujah. That Savior is available. To all who will repent. And believe. Verse 4. For he spoke. For he spake in a certain place.

Of the seventh day. On this wise. And God did rest. The seventh day. From all his works. Where do we find this? Of course we find this in Genesis chapter 2. That God rested from his work.

[14 : 06] Of creation folks. But let me tell you. God did not rest. Because he was tired. The Bible says. That the God. That watches over Israel. Never sleeps. God does not get tired. God does not get weary.

I understand. That when Jesus Christ. Was here on this. Was here on this earth. When he was roaming. From village to village. And from town to town. That he would get weary.

In his travels. I get that. And I understand that. But God. God does not tire. He did not rest. On the seventh day. Because he was tired. He rested. Because there was nothing left to do.

As far as the creation account goes. There was nothing left to do. He rested. In divine perfection. Of what he had created. And folks.

The same rest. Can come to you and I. It is a divine rest. That God gives. Because it is divine perfection. What Jesus Christ did. On a hill called Calvary. It was a perfect sacrifice.

[15 : 01] It was a meaningful sacrifice. And folks. That sacrifice is our way. Unto God. Hallelujah. Hallelujah. For he spake in a certain place.

On the seventh day. On this wise. And God did rest. The seventh day. From all his works. Folks. This rest. This. I understand the Sabbath. Was given in the law.

I understand. I understand. That the Israelites. Were told to keep the Sabbath. And I understand. We have our. Our holy day. Or our Sabbath. Which is a Sunday. It was Saturday. For the Jews. I get all that.

But folks. The Sabbath goes. Plung back. To Genesis chapter 2. It doesn't start. In Exodus chapter 20. Where the law is given. It goes all the way. Back to Genesis chapter 2.

The Sabbath. And folks. Again. This was something. That God. Did not need. To do. God. God. God. Basically. Celebrated here. His work.

[15 : 54] Which he saw. As very good. And the work of Jesus Christ. Is seen. As very good. In the sight. Of almighty God. Folks. It is not your works. That matters.

It's not me. It's not you. It's not anything. That we could do. Or ever will do. But the work of Jesus Christ. Is what is acceptable. In the eyes. Of almighty God. And it's his work alone.

That will bring us home. One day. After a while. But on this seventh day. God rested. And folks. We can have. That rest. Rest in the completed work. Of Jesus Christ.

It's a divine work. It's a complete work. It's a completely divine work. Not of man. Not of anything. That we would even desire. Out there. When we were lost.

Folks. I didn't desire to be saved. And you didn't desire. To be saved either. We desire to sin. We desire to be our natural selves. And according to what I read in the scripture.

[16 : 49] By nature. We are the children of wrath. We did not desire the things of God. But God came to us. God came to us. And showed us who we were.

And showed us the way out. Of that mess. And I thank him for that. And in this place again. If they shall enter in. To my rest. The writer to the Hebrews here. Continues quoting from Psalm 95 here.

Folks. This isn't redundancy. This is urgency. You know. While he keeps on repeating. And repeating this line. He said it up in verse 3. He says it again. Here in verse 5. And in this place again.

If they shall enter. Into my rest. Folks. There is a world of people. Right now. That think that they are going to enter in. To the rest of God. But folks. According to my Bible.

There's many people out there. That will not ever. Enter into the rest. Of almighty God. There's many people out there. That think. That one day. God's just going to take them in. Regardless. Of what they've done.

- [17 : 47] Regardless of how they. Quote unquote. Got saved. Or whatever the case is. There's people that think. Their church attendance. Is going to do it. There's people that think. Them putting money in the copper plate. Is going to do it.
- There's people that think. Their religiosity. Is what's going to do it. But there is nothing. But the blood. Of Jesus Christ. That will never get anyone. Into heaven. Period.
- I'm thankful for that. Because I wouldn't have enough money. To buy my way there. And I wouldn't have enough good works. To get myself there. And I certainly ain't good enough. On the inside.
- To get there on my own. But Jesus Christ. Jesus Christ is good enough. Jesus Christ always has been. Is. And always will be. Good enough. To get me.
- Home. And that's what I'm depending on. Not my own way. Verse 6. Seeing therefore it remaineth. That some must enter therein.
- [18 : 42] And they to whom it was first preached. And are not in. Because of unbelief. Seeing therefore it remaineth. That some must enter therein. Folks. This is a hopeful verse. Seeing therefore.
- It remaineth. That some must enter therein. Folks. This tells me. That while these Israelites. Israelites. That we've been talking about. Here this evening. While they did not get to enter.
- Into the promised land. They did not get to go into Canaan. And the writer here. Again. Explains. That it was because. Of their unbelief. But he says here. In plain language.
- Again. Seeing therefore. It remaineth. That some must. Enter. Therein. Folks. There must be some. That enter therein. I'm glad. That when those Israelites.
- Didn't get into the physical Canaan land. God didn't just shut the door. God didn't just say. Okay. It's over. No one else. At any other time. Is ever going to have a chance. To enter into my rest.
- [19 : 39] God looked on into the future. He saw me. He saw you. He saw everyone. That would ever repent. And trust in Jesus Christ. That would believe the gospel. When they heard it preached.
- He said. These. Will be the ones. That enter into my rest. These will be the ones. That enter into the true. Holy land. Canaan was nothing more. Than a shadow. The Canaan of the Old Testament.
- Was nothing more. Than a shadow. Of the promised land. That we have. To come. Hallelujah. Amen. There must be people. There must be some.
- That enter therein. And they to whom. It was first preached. Entered not in. The cause of unbelief. Folks. I've said it many times. I've probably said it. Since I've been.
- Attending here. And preaching here. The murderer. Doesn't. Doesn't miss heaven. Because he's a murderer. Right. The rapist. Doesn't miss heaven. Because he's a rapist. The pill head.
- [20 : 34] The child abuser. The adulterer. None of these people. Miss heaven. Because of their sin. Because of what they've done. Against God's laws. They miss heaven. Because of their unbelief.
- We all know. John 3. 16. By heart. For God so loved the world. They gave us. Only begotten son. That whosoever believeth in him. Should not perish. But have everlasting life.
- The flip side of that coin. Would be. Whosoever does not believe in him. Will not have everlasting life. It all boils down. To belief. And as I said. When I first stood up here.

Tonight. Your doctrine. And your theology. Will determine. What Christ. You believe in. You believe in the Christ. Of this Bible. You believe in the Christ. That was foretold. In the Old Testament.

You believe in the Christ. That was born of a virgin. You believe in the Christ. That lived his entire life. And never sinned in thought. Word or deed. You believe in the Christ. That died for your sins.

[21 : 31] The Christ. That ascended the third. And appointed day. The Christ. That ascended back. To the Father. And the Christ. That is coming again. Hallelujah. That's the Christ. That will save your soul.

And no other Christ. Will do it. There is a blue billion Christ. That people will preach. That are not the Christ. Of my Bible. Of the Bible. That I have before me.

But the Christ. Of this scripture. He is powerful to save. He is mighty to save. Hallelujah. My God can save. And he will save. The most wretched sinner.

He will bring them. Into his rest. Hallelujah. Again. He lended with a certain day. Saying. In David. Today. After so long a time. As it is said. Today. If you will hear his voice.

Harden not. Your hearts. Back to the beginning. Of the verse. Again. He lended with a certain day. Saying. In David. Folks. That is. That is pertinent to this. Saying. In David.

[22 : 25] He is talking about the Psalms. Here. What is so pertinent. What is so important. About that. We have been talking about Moses. And we have been talking about Joshua. Folks. Joshua was 500 years.

Before Moses. He was 500 years. Or 500 years. Before David. I am sorry. 500 years. Before. The Psalmist David. Before King David.

Was. But he says. Again. He limiteth a certain day. Saying to David. To David. Today. After. I am sorry. Today. After so long a time. As it is said.

Today. If you will hear his voice. Harden not. Your hearts. He is saying. Hey. If it was good enough. For Joshua. To say. 500 years. Before David. And then David.

Says it. Folks. What is the difference now? What was the difference. In Jesus' time? What was the difference. In 500 AD? 1000 AD? 2000 AD? Right here in 2025.

[23 : 18] Where we are. Harden not your hearts. To the truth. Of almighty God. Harden not your hearts. To the gospel. Of Jesus Christ. For every time. You hear the gospel. Of Christ. And you deny.

Your heart will get a little bit harder. Your heart will get a little bit colder. And it is. You are one step closer. To hell. Don't harden your hearts. Amen. Chapter 3.

He says. He is talking about them hardening their hearts. In the day of provocation. Right. When they provoked the Lord. The Israelites provoked the Lord. Folks. What we got to remember about the Israelites. My goodness.

They were saved. They were saved. By the Passover lamb. So they had held witness to the blood. They had been baptized in the Red Sea. They had ate manna from heaven. They had drank water from the rock.

God had looked over them. In a pillar of fire. In a pillar of cloud. How God's very presence was with them. In the tabernacle. And yet. They did not believe Him.

[24 : 13] Amen. We are no different. Right. We are no different. We are no different. The past few weeks. It showed me. I am no different. I know what God is capable of.

And I know what God can do. I have seen God work in my life. I have seen Him work in my wife's life. I have seen Him work in my boys' lives. I have seen Him work in numerous people's lives. But my goodness. Hard times come your way.

Sickness comes your way. And a little bit of doubt will creep in if you let it. Even knowing what God can do. Being witness to the miracles of Almighty God throughout my saved life.

Seeing the things that He's done. Being witness to prayers. Being answered. Praising God for answering prayers on my behalf. And I let doubt creep in. Shame on me.

Shame on all of us. Because all of us are guilty of it. All of us are guilty of it. Amen. Amen. I am pointing a finger at you. I'm just being honest with you. Amen. For if Jesus had given them rest.

[25 : 10] Now this Jesus here is Joshua. In case your Bible doesn't notate that. Mine does not. But it says, For if Jesus had given them rest, then would He not afterward have spoken of another day.

So He's talking about Joshua here. He says, If Joshua had given them rest, did Joshua not bring the Israelites on the land of the promised land? God told the Israelites again, He said, Your carcasses will fall in this wilderness.

So all of them but Joshua and Caleb were denied entrance. Including Moses. All of them were denied entrance into Canaan. But Joshua took them on in. Praise God, I love Joshua.

Joshua chapter 1. Versus as I was with Moses, so will I be with thee. Praise God. It's an encouraging verse for me. As I was with Moses, so will I be with thee.

Of course, that was God speaking to Joshua. But folks, we can each one of us apply that to our lives. Moses was God's man. Moses is the one that God chose to lead the Israelites through the wilderness.

[26 : 16] But folks, just as God was with Moses, He can be with each and every one of us that are gathered here tonight. Each and every one that has trusted in Jesus Christ and is on their way to glory. God will be with us just as He was with Moses.

He gave Moses guidance. He gave Moses sustenance. He gave Moses everything that he needed. And does He not do the same with us? Hallelujah. But here in verse 8 again, For if Jesus, for Joshua, had given them rest, if Joshua had given them rest, then would He not afterward have spoken of another day?

Speaking to David. 500 years later. Talking about this day, this other day, or another day. He said, If that rest had truly come with Joshua, then David wouldn't have had to have spoken of it.

In the Psalms, that's where he's getting at here. But praise God for verse 9. There remaineth therefore a rest, to the people of God. There remaineth therefore a rest to you.

There remaineth therefore a rest unto me again. These folks, hey, they were the Israelites. They were taken into the land. But folks, it was never peaceful. Not one time, while they were in there, there was always wars brewing.

[27 : 26] There was things going on. There was turmoil amongst the Israelites. There was turmoil amongst the outside nations, or the other nations. They were constantly fighting against the Moabites, and the Parasites, and the Hittites, and all these other people.

It was never truly peaceful for them. But there remaineth a rest for the people of God. Folks, in this life, Christ gives me rest. I have rest.

Ever since I got saved, I've had rest. But there's a rest that's coming. There's a rest that's coming. And that's an eternal rest. That's an eternal rest that I will forever have in the presence of Almighty God.

There remaineth therefore a rest for the people of God. For he that has entered into his rest, he also hath ceased from his own works as God did from his.

He that has entered into his own rest, he hath also ceased from his own works as God did. When we enter into God's rest, folks, we cease from our own works.

[28 : 29] Now, I'm not talking about works of righteousness to get us saved. We cease from our own works. We cease from the things that we do down here. Folks, there is no gospel preached in heaven.

There is no need for the gospel to be preached in heaven. There will be no need for preachers in heaven. What is the need for preachers here? Hey, the Bible plainly says, how can they hear if a preacher isn't sent?

How can the people hear the gospel if a preacher is not sent? There is no need for that up there. There's no need for charity up there where everything is going to be given. We will be in a land.

We will be in a city. We will be in a country that is everything that we will ever need. And Jesus Christ will be the very center of that city.

Hallelujah. We'll cease from our works. Now, here we still have labor to do. Here we still have work to do in this world.

[29 : 27] I mean, my goodness, even James says, be you doers of the Word and not hearers only. That's an action, is it not? To do the Word. We're supposed to follow this Word.

And folks, I'm not talking about works-based salvation. I'm saying we have salvation, therefore we should have some works. James also says, shoot me thy faith without thy works. I'll shoot thee my faith by my works.

We will have works. Our work will not cease here in this life until our dying day. For he that has entered into his rest, he also hath ceased from his own works as God did from his.

Let us labor, therefore, to enter into that rest. That seems so contradictory. That seems so funny. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

How do we labor to enter into that rest? Again, I'm not talking about works-based salvation. I'm not talking about doing anything to earn that rest with Almighty God.

[30 : 28] But our labor here consists of striving unto perfection. Our labor here consists of living a life that is pleasing and upright and righteous unto God.

Our labor here consists of denying ourselves. Jesus Christ said Himself, if any man would be my disciple, let him deny himself, take up his cross, and follow me.

There's a lot that goes into the labor here. But it's not for righteousness. It's not for salvation. It is not for God to save us.

But we labor. We labor to continue in the faith. Like I said, folks, the past few weeks has drive my faith. It has. It has.

Thank God. Still got it. Thank God. God is still mine and I am His. But situations will cause us to do that.

[31 : 24] Again, in James, says, My brethren, count it all joy when you fall into diverse temptations. Knowing this, that the triangle of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Folks, them trials, they're designed their sound way to push us closer to God, not to drive us away. Not to drive us away. And that's the very thing that they should do.

That's the very thing that it did for me. Folks, when you come to the end of yourself, and it's brought before you that all there is left is God.

All there is left. Salvation works the same way. So many people out there have come to salvation when they realize that their work would never be enough. When they realize that mommy and daddy couldn't get them into heaven.

So many people came to salvation when they realized nothing they could do would get them there. And they came to the end of themselves. And that's the perfect time for God to reach that. And say, you're at the end, you're at the bottom, look up at me.

[32 : 27] Look up at me and receive salvation. Hallelujah. Let us labor, therefore, to enter into that rest that any man that any man follow after the same example of unbelief.

Let us labor to enter into that rest. What does that tell me? It tells me the Israelites were in labor room. Not for salvation again. What would their labor have been? To simply believe.

To simply believe. People will say and I used to say it myself, the Bible is unbelievable. There's so many things in there that are just absolutely unbelievable.

You really believe that God parted the Red Sea. You really believe that God shut the lion's mouth when Daniel was thrown in. You really believe that this happened and that happened.

You really believe that some God up in the sky spoke the entire world into existence, folks. That's the wonderful thing about my God is He specializes in doing the impossible. He specializes in doing what is unbelievable.

[33 : 28] He specializes in having us to believe what is unbelievable. Amen. And yet, and I've said it before, I'll say it again, the greatest miracle in all Scripture is that God would send His Son for me.

That God would send His Son to take my place. God would send Jesus Christ in my stead. A man who knew no sin became sin for me.

And God commanded His love toward us that while we were yet sinners, not while we were righteous, not while we were going to church, not while we believed, but while we were yet sinners, Christ died for us.

That's the greatest miracle you'll read about in all of Scripture. Verse 12, For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints of marrow and is a discerner of the thoughts and intents of the heart.

Again, we're talking about the Word of God here, folks. And that's what we've been talking about all the way through here. It began over in chapter 3. It actually began in the very latter section of chapter 2 of Hebrews carried on through to 3 and all the way through to 4.

[34 : 39] We've been talking about these Israelites and how they did not believe the Word of God that Moses spoke unto them. So the writer to the Hebrews here is now making a case for the Word of God is quick and is powerful.

I'm not going to go into depth with all these adjectives that describe the Word of God, but basically in this paragraph here it's written, he's talking about being quick and powerful.

how it can discern, how it divides into the marrow and the joints and all these other things. Folks, it is quick and it is powerful. It's a life-giving Word. This Word isn't just dead ink on paper.

This Word is alive. This Word has ever been alive. Anything that God has ever spoken is alive and it will accomplish that which He put it forth to do according to Isaiah in chapter 55.

A dead Word can't do that. A dead Word cannot go forth and do anything, but a live Word can. A live Word can do exactly what it was intended to do.

[35 : 38] But for the Word of God is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit. Talking about how it's piercing, folks. It goes deep.

It goes deep. You think about it. You think about it. All of us should be familiar with the account of David and Bathsheba. What happened when Nathan, the prophet, came in unto David. He told him the story about the lamb and about the man that took the man's lamb and slew it.

And David said, bring him in here. And David said, thou art the man. Folks, that was the Word of God coming from the mouth of Nathan and it pierced David's soul. And what did it cause?

It caused David to repent. It caused David to repent. Not without consequence. Not without consequence. The body died. But, nevertheless, it brought David to a point of repentance.

You read all about that repentance in Psalm 51. You can also read about it there in that account in the books of Samuel. But you read a lot about that repentance in Psalm 51.

[36 : 43] But folks, the Word of God will pierce us. It pierced me before I got saved. And it will show us. And it shows the intense, folks. The Word of God. It reads your mind.

It reads your heart. It weighs your heart. It knows your intentions. It knows if you're just putting on a religious show or not. It knows if you're genuine or not. The Word of God knows everything about you.

And I thank God that it does. And that seems like a threat. Seems like a threat, but we go on a little bit further. Neither is there any creature that is not manifest in His sight, that all things are naked and open under the eyes of Him with whom we have to do.

Neither is there any creature that is not manifest in this sight. In other words, the Bible here is saying, the writings in the Hebrews are saying, you can't hide anything from God. There are no secrets with God.

God knows everything about you. And there's many people, there's many people in the Bible, there's many people nowadays that thought that they could hide things from God.

[37 : 46] But folks, God knows all. You flip over to the book of Joshua sometime. You read in Joshua in chapter 6 and chapter 7 about Achan in the valley of Achor. Achan thought that he had pulled one over on his entire on all the Israelites.

He thought he pulled one over on Joshua. Thought he pulled one over on God because God said not to take of the accursed stain of the Babylonians. But Achan done that very thing.

He took the good-looking Babylonian garment. He took the 200 shekels of silver. He took the wedge of gold that weighed about 50 shekels and he hid it in his tent under the dirt.

But God knew about everything. You cannot hide anything from God. And Achan paid dearly for that. Not only Achan but his entire family. His livestock and everything.

God destroyed it all. God had all of it destroyed. You cannot hide things from God. Ananias and Sapphira try to hide something from God.

[38 : 45] The Holy Spirit laid them down in their tracks. You cannot hide things from God. God knows it all. Folks, that should bring us comfort. It shouldn't drive us away from God.

It should drive us to God. It should drive us toward God. If God already knows it, why not go and be honest with Him? Hallelujah. I can't go to Him and confess any sin to Him that He doesn't already know.

A confession is good for the soul. Confession is good for the soul. Seeing then that we have a great high priest that is passed into the heavens.

Jesus, the Son of God, let us hold fast our profession. That's another labor we could throw in there. It's holding fast our profession. A labor to get into that wrestling.

We read a few verses ago. I won't charge you all for that. Amen. Seeing then that we have a great high priest. Praise God. We have a great high priest in Jesus Christ.

[39 : 45] That is past. That is past into the heavens. Folks, the high priest here back before the temple was built, they took care of the tabernacle. They took care of the service of God.

They took care of the sacrifices toward God. They burned the incense. They made the shoe bread. They did everything in the order that God wanted them to do. When the temple came along, it was no different.

But the high priest of that time, He was the only one that was able and that was capable of going back into the Holy of Holies. And it was only one day a year on the Day of Atonement that He was allowed to do so.

And if He entered there without blood, He would be killed on the spot. But I have a great high priest. And you have a great high priest that has passed into the heavens.

He has gone into the heavens. The bell was written twain. And folks, I have access, I have direct access to Almighty God. Through Jesus Christ, my high priest.

[40 : 44] I don't have to go, I don't have to go to the Levites with my sacrifices and say, I've done this or I've done that. Would you kill this animal for me?

I don't have to lay my head upon some innocent animal. I don't have to do this or do that. Jesus Christ took my sin upon Himself. He was nailed to a tree.

He suffered in my stead. He suffered in my place. He died in my place. And He is my great high priest that has passed into the heavens. These high priests that were down here and even just the lower priests, they had to do their work over and over and over.

You flip a few chapters over in Hebrews, Hebrews will read about that. But it was a constant thing. Folks, where do we read that Jesus Christ is? He is seated at the right hand of the Father.

The work is complete. The work is done for redemption. The work is done for salvation. The sacrifice of bullocks and of goats. The sacrifice of the lambs and of the turtle doves.

[41 : 45] They never erased sin. They never washed it away. They never made anyone completely pure. All they did was push sin back for another year. But Jesus Christ, His blood is all powerful to save even the most wretched of sinners.

His blood is all powerful to save every sinful soul on the planet right now. That folks will just believe what they have done. That they will believe the gospel. We have a great high priest that is passing into the heavens.

Jesus, the Son of God, let us hold past our profession because we have this high priest. Let us hold past our profession. Folks, if we didn't have Jesus, what profession would we have?

But we know that we have Jesus because it was the Holy Spirit of God that Jesus Christ Himself promised that He would pray to the Father, that He would sin. They showed us this Jesus and He showed us the gospel.

He showed us our need for a Savior. Why would we not hold fast our profession of those things? Why would we not when we have experienced it? Why would we not hold it fast? Verse 15, For we have not an high priest which cannot be touched with the filling of our infirmities, but was in all points tempted like as we are, yet without sin.

[42 : 56] People will say, well, He's Jesus. He doesn't know about this. He's Jesus. He doesn't know about that. Jesus knows about it all. Jesus knows what pain feels like.

Jesus knows what it's like to be misunderstood by your family. Jesus understands what it is to be rejected. Jesus knows what it is to not be believed.

Jesus knows what it is to be completely abandoned. Why else would He have said, my God, my God, why has God forsaken me? He knows all of these things. He knows the very pain of death.

He knows these things. But yet, unlike us, yet, He is without sin. That's what makes Him the perfect sacrifice. And as was already talked about this morning and this morning sermon, it's not that Christ wouldn't sin, not that He wouldn't lie.

He said He cannot do those things. He cannot do those things. Christ was tempted, tempted, and not just in the wilderness, not just those three temptations that we read about in the gospel accounts.

[44 : 05] If you believe Christ was only tempted those three times, you don't understand how bad the devil had it out for Jesus Christ. He was tempted from the time that He was born until the time that He died.

Christ was tempted over and over and over. Amen. Folks, He withstood those temptations. He withstood all these things. And He is our great High Christ.

Let us hold fast our profession of Jesus Christ. He could go through all those things without sin. What happens to us? Somebody pull out in front of us. We have an angry thought go through our mind.

Angry words come out of our mouth. Christ never sinned in thought, word, or deed. People will say, well, He sure didn't talk about the Pharisees awfully bad. Yeah, He did, but it wasn't sinful.

It was truthful is what it was. He shouldn't have said those things. Folks, He's God. He can say what He wants to. He can say and do what He wants to. And if the truth hurt the Pharisees, let it hurt them.

[45 : 02] If the truth hurts me, and it does sometimes, let it hurt. Folks, the gospel is offensive. I'm telling you now, the gospel of Jesus Christ is offensive.

It's offensive to a world that doesn't believe it. It was offensive to me before I believe it. The gospel offends people because people like to think that they're good enough, yet the Bible says none are good.

No, not one. Verse 16, we'll be done. Let us therefore come boldly under the throne of grace that we may obtain mercy and find grace to help in time of need.

Again, in verse 14, we see the writer encouraging his audience. Let us hold fast to profession, our profession. He tells them about the high priest, for we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

Go back just a little bit further to verse 12. We read about the word and how it's quick and powerful and how it pierces us and how it divides things and how it shows us exactly who we are.

[46 : 08] But here in verse 16, here in verse 16, let us therefore come boldly under the throne of grace. This isn't talking about us going with a haughty or cocky attitude to the throne of grace.

Folks, when we come to the throne of grace, we can come boldly because of our profession, because we have held fast our profession. We can come boldly because we have had that word to pierce us.

We have had that word to show us exactly who we are and we have had that word show us exactly who Christ is and we have accepted who Christ is and we have received salvation.

No one outside of a born again child of God can boldly come to the throne of grace. But notice folks, it's a throne of grace. Too many of us go to God's throne like it's a throne of judgment.

When I got saved, that passed. Praise God, the judgment passed for me. My judgment was put on Christ. My sentencing was put on Christ.

[47 : 07] Is it still a throne of judgment? Absolutely, but not for me. And not for you if you're born again. Paul wrote to the church at Rome. He said we must all stand at the judgment seat of Christ to give an account of these bodies for what we've done, whether it be good or whether it be evil.

We will all stand at the judgment seat of Christ. Yes. But folks, as far as eternal, damning, punishment, and judgment, God has passed from me.

It has passed from me. He has taken my sin. He has cast them as far as the east is from the west. He has thrown them into the sea of forgetfulness to be remembered no more. Hallelujah.

We can therefore come boldly to the throne of grace that we may obtain mercy. We go to the throne of grace that we can obtain mercy.

So it's a throne of mercy too. The throne of grace is a throne of mercy. We may obtain mercy and find grace to help in time of need.

[48 : 10] We go to this throne, folks, to find mercy and to find grace. Grace is what saved us to begin with. And if you find yourself in need of it, I promise you God's supply has not been exhausted.

And it will never be exhausted. I've had to go back and get second and third and fourth and tenth and twelfth and hundredth helpings of the grace of Almighty God. We sing about it all the time in the song Amazing Grace.

That grace will lead me home. Folks, we sing it, but do we believe it? It's grace that saved us and grace will take us home one of these days after a while.

But while we are here on this earth and while we are laboring to enter into that risk, while we are holding fast our profession, while we are fighting the devil and his demons, while we are in this world being ridiculed, being rejected, being made fun of, all these things, we need more grace.

And you go to the throne of grace boldly that you can obtain mercy, that you can obtain that grace and health in time of need. Hallelujah. That's the message for this evening.

[49 : 19] I appreciate y'all's attention. God bless you.