

Hebrews 4:11-16

4:11 – “Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.”

4704 [e]	3767 [e]	1525 [e]	1519 [e]	1565 [e]	3588 [e]	2663 [e]	2443 [e]	3361 [e]
Spoudasōmen	oun	eiselthein	eis	ekeinēn	tēn	katapausin	hina	mē
11 Σπουδάσωμεν	οὖν	εἰσελθεῖν	εἰς	ἐκείνην	τὴν	κατάπαυσιν	, ἵνα	μὴ
We should be diligent	therefore	to enter	into	that	-	rest	so that	not
V-ASA-1P	Conj	V-ANA	Prep	DPro-AFS	Art-AFS	N-AFS	Conj	Adv

1722 [e]	3588 [e]	846 [e]	5100 [e]	5262 [e]	4098 [e]	3588 [e]	543 [e]
en	tō	autō	tis	hypodeigmati	pesē	tēs	apeitheias
ἐν	τῷ	αὐτῷ	τις	ὑποδείγματι	πέσει	τῆς	ἀπειθείας .
by	the	same	anyone	example	should fall	-	of disobedience
Prep	Art-DNS	PPro-DN3S	IPro-NMS	N-DNS	V-ASA-3S	Art-GFS	N-GFS

- 1) “Strive” or “We should be diligent” to enter that rest. Notice this word *spoudasomen* is first in the Greek sentence making it also emphatic or the focus of the sentence
 - a. This is saying work at hearing, knowing and trusting God’s Word. This is what we are to strive at or work hard at. We work hard at understanding the Truth or the revelation.
 - b. This is not saying work hard at your schemes, human plans, etc. These are the things you are resting from.
 - c. We will work hard in life doing the right and honorable things
 - d. *Spoudasomen* means:
 - i. “to make haste, to give diligence”
 - ii. Translated in the Bible as: “I hasten” “I am eager”, I am zealous”
 - iii. It comes from the word spoudazo meaning “be swift, go fast, be speedy”. Which is figurative for giving full diligence, and fully applying oneself to a task.
 - iv. Used in
 1. Galatians 2:10 – “the very thing I also was eager to do.”
 2. Ephesians 4:3 – “being diligent to preserve the unity”
 3. 1 Thessalonians 2:17 – “
 4. 2 Timothy 2:15 – “Be diligent (KJ: “study”) to present yourself”
 5. 2 Timothy 4:9 – “Make every effort to come to me soon”

4:12 – “For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

2198 [e]	1063 [e]	3588 [e]	3056 [e]	3588 [e]	2316 [e]	2532 [e]	1756 [e]	2532 [e]	5114 [e]	5228 [e]	3956 [e]	3162 [e]
Zōn	gar	ho	logos	tou	Theou	kai	energēs	kai	tomōteros	hyper	pasan	machairan
12 Zōn	γὰρ	ὁ	λόγος	τοῦ	Θεοῦ	, καὶ	ἐνεργῆς	, καὶ	τομώτερος	ὑπὲρ	πάσαν	μάχαιραν
Living [is]	for	the	word	-	of God	and	active	and	sharper	than	any	sword
V-PPA-NMS	Conj	Art-NMS	N-NMS	Art-GMS	N-GMS	Conj	Adj-NMS	Conj	Adj-NMS-C	Prep	Adj-AFS	N-AFS

1366 [e]	2532 [e]	1338 [e]	891 [e]	3311 [e]	5590 [e]	2532 [e]	4151 [e]	719 [e]	5037 [e]	2532 [e]
distomon	kai	diiknoumenos	achri	merismou	psychēs	kai	pneumatōs	harmōn	te	kai
δίστομον	, καὶ	διϊκνούμενος	ἄχρι	μερισμοῦ	ψυχῆς	καὶ	πνεύματος	, ἁρμῶν	τε	καὶ
two-edged	even	penetrating	as far as	[the] division	of soul	and	spirit	of joints	and	also
Adj-AFS	Conj	V-PPM/P-NMS	Prep	N-GMS	N-GFS	Conj	N-GNS	N-GMP	Conj	Conj

3452 [e]	2532 [e]	2924 [e]	1761 [e]	2532 [e]	1771 [e]	2588 [e]
myelōn	kai	kritikos	enthymēseōn	kai	ennoiōn	kardias
μυελῶν	, καὶ	κριτικὸς	ἐνθυμήσεων	καὶ	ἐννοιῶν	καρδίας
marrows	and	able to judge	[the] thoughts	and	intentions	of [the] heart
N-GMP	Conj	Adj-NMS	N-GFP	Conj	N-GFP	N-GFS

1. The Word from God that we are hearing today is “living” and “active”:
 - a. The Word of God is active today with or without your understanding
 - b. The understanding of God’s Word in your soul is vigorous and transformative.
 - c. The Word of God is not mere advice, but it is living and speaking to the present situation as surely as you are living in the present situation.
 - d. The Word of God is not just relevant for today, but it is active in the sense it is self-fulfilling. It is still creating, changing, transforming, judging, revealing and making alive and bring death.

““For as the rain and the snow come down from heaven
 and do not return there but water the earth,
 making it bring forth and sprout,
 giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
 it shall not return to me empty,
 but it shall accomplish that which I purpose,
 and shall succeed in the thing for which I sent it.”

- Isaiah 55:10-11

2. This is a warning that follows verse 4:11 that said, “Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience!!”
 - a. Make every effort to hear and obey his Word “if you hear his voice today” because it is going to leave a mark.
 - i. It will “accomplish” God’s purpose – Isaiah 55:11
 - ii. It will “succeed” – Isaiah 55:11
 - iii. It is “teaching, rebuking, correcting and training” – 2 Timothy 3:16-17

- iv. It “endures forever” – Isaiah 40:8
 - v. It “will never pass away” – Matthew 24:35
 - vi. It there “in the beginning” and it “was with God” in the beginning, and it “was God” since the beginning – John 1:1
 - vii. It “became flesh and made his dwelling among us” – John 1:14
 - viii. It “sustains all things” – Hebrews 1:3
 - ix. It “is flawless” – Proverbs 30:5
 - x. It “is a shield to those who take refuge in him” – Proverbs 30:5
 - xi. “You have been born again...through the living and enduring Word of God.” – 1 Peter 1:23
 - xii. It “will be fulfilled” – Ezekiel 12:28
 - xiii. It “sanctifies” – John 17:17
 - xiv. It “heals” – Psalm 107:20
 - xv. It created Reality and “the universe was created by the Word of God” – Hebrews 11:3
3. Here it is compared to a “sword” using the Greek word *machaira* /ma-chair-a/ which means a short sword of dagger. The *machaira* was a short easily maneuverable sword or dagger. The user was never left off balance or vulnerable. The user could thrust (it had a point), slash to the right or left (sharp on both edges) and use for defense (parry, block). Every angle on the *machaira* was useful including the blunt handle.
- a. Other swords and Greek words for swords were:
 - i. *Romphaia* – /rom-phia/ - a broad sword 5-6 feet long with a large double handle. First used by the Thracians. It was not worn in a scabbard, but carried over the shoulder. It took both hands and was swung hard one way which left the user off balance, and then swung back the other way.
 - 1. (The Word of God is completely useful and has more than good advice here and there.)
 - ii. *Zephus* - /zeph-os/ - featured a sharp point on the end. The edges were not sharpened. The user could only thrust at the enemy. They had one shot. If the enemy dodged the thrust it was his turn until the user regained balance.
 - 1. (The Word of God has more than one point that is used over and over.)
 - iii. *Akinakes* - /a-kin-a-kees/ - came from Persia and was an ornamental sword. No point, dull edges, but the handle was studded with precious metals so it looked good in your belt and was very valuable. It was basically a nice accessory for your outfit.
 - 1. (The Word of God is more than beautiful literature.)
 - iv. *Dolon* - /doe-lan/ - a sword that was hidden in an object like a staff or a cane. It was conceal carry and only had a point.
 - 1. (The message of the Word of God is not hidden.)
4. The Word of God is so precise it can separate the inner parts of man that cannot be:
- a. defined with language
 - b. analyzed with psychology
 - c. divided physically through surgery.
5. The parts of man that cannot be accurately separated:
- a. The soul/spirit are similar and overlapping in the nature of man.

- b. The joints/marrow of the bones intersect. Where does one stop and the other begin, because if you have the marrow you have the bone, and the bone is part of the joint.
- c. The thoughts/intentions of the heart overlap
- 6. The Word of God, or the Voice of God, is able to not only penetrate the depths of man’s body, soul and being, but is there inside of man judging and evaluating his depths.
 - a. Proverbs 20:5 – “The purpose in a man’s heart is like deep water, but a man of understanding will draw it out.”
 - b. Proverbs 20:27 – “The spirit of man is the lamp of the LORD, searching all his innermost parts.”
 - c. Jeremiah 17:9 – “The heart is deceitful above all things, and desperately sick; who can understand it?”

4:13 – “And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.”

2532 [e]	3756 [e]	1510 [e]	2937 [e]	852 [e]	1799 [e]	846 [e]	3956 [e]	1161 [e]	1131 [e]	2532 [e]
kai	ouk	estin	ktisis	aphanēs	enōpion	autou	panta	de	gymna	kai
13 και	οὐκ	ἔστιν	κτίσις	ἀφανῆς	ἐνώπιον	αὐτοῦ ;	πάντα	δὲ	γυμνὰ	καὶ
And	not	there is	creature	hidden	before	Him	all things	however	[are] uncovered	and
Conj	Adv	V-PIA-3S	N-NFS	Adj-NFS	Prep	PPro-GM3S	Adj-NNP	Conj	Adj-NNP	Conj

5136 [e]	3588 [e]	3788 [e]	846 [e]	4314 [e]	3739 [e]	1473 [e]	3588 [e]	3056 [e]
tetrachēlismena	tois	ophthalmois	autou	pros	hon	hēmin	ho	logos
τετραχηλισμένα	τοῖς	ὀφθαλμοῖς	αὐτοῦ	πρὸς	ὃν	ἡμῖν	ὁ	λόγος .
laid bare	to the	eyes	of Him	to	whom	[is] our	-	reckoning
V-RPM/P-NNP	Art-DMP	N-DMP	PPro-GM3S	Prep	RelPro-AMS	PPro-D1P	Art-NMS	N-NMS

1. Nothing created by God can hide from God. This is generally true for all things, but the focus here is mankind. More specifically the writer’s audience: The Jews living in Jerusalem in 63 AD.
2. “Naked” or “uncovered” – *gymna* – is used:
 - a. Of the soul without the body (2 Cor. 5:3)
 - b. A bare kernel of grain (1 Cor. 15:37)
 - c. The body without clothing (Acts 19:16)
3. “exposed” or “laid bare” – *tetrachelismena* – is a rare word used only here in the NT and rarely in other Greek writings. The word is connect to the word for “neck (*trachelos*). It was used of wrestlers who had a hold on the neck. It was a hold that guaranteed victory.
4. “We must give account”
 - a. “account” is from the word *logos* which means “a word”, “a statement”, “a speech”
 - b. Romans 14:12 – “So then each of us will give an **account** (*logos* of himself to God.”

4:14 – “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.”

2192 [e]	3767 [e]	749 [e]	3173 [e]	1330 [e]	3588 [e]	3772 [e]	2424 [e]
Echontes	oun	archierea	megan	dielēlythota	tous	ouranous	lēsun
14 ἔχοντες	οὖν	ἀρχιερέα	μέγαν	, διεληλυθότα	τοὺς	οὐρανοὺς	, Ἰησοῦν ,
Having	therefore	a high priest	great	having passed through	the	heavens	Jesus
V-PPA-NMP	Conj	N-AMS	Adj-AMS	V-RPA-AMS	Art-AMP	N-AMP	N-AMS

3588 [e]	5207 [e]	3588 [e]	2316 [e]	2902 [e]	3588 [e]	3671 [e]
ton	Huion	tu	Theou	kratōmen	tēs	homologias
τὸν	Υἱὸν	τοῦ	Θεοῦ	, κρατῶμεν	τῆς	ὁμολογίας .
the	Son	-	of God	we should hold firmly	to [our]	confession
Art-AMS	N-AMS	Art-GMS	N-GMS	V-PSA-1P	Art-GFS	N-GFS

4:15 – “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.”

3756 [e]	1063 [e]	2192 [e]	749 [e]	3361 [e]	1410 [e]	4834 [e]	3588 [e]	769 [e]	1473 [e]
ou	gar	echomen	archierea	mē	dynamenon	sympathēsai	tais	astheneiais	hēmōn
15 οὐ	γὰρ	ἔχομεν	ἀρχιερέα	μὴ	δυνάμενον	συμπαθῆσαι	ταῖς	ἀσθενείαις	ἡμῶν ;
Not	for	have we	a high priest	not	being able	to sympathize	with the	weaknesses	of us
Adv	Conj	V-PIA-1P	N-AMS	Adv	V-PPM/P-AMS	V-ANA	Art-DFP	N-DFP	Pro-G1P

3985 [e]	1161 [e]	2596 [e]	3956 [e]	2596 [e]	3665 [e]	5565 [e]	266 [e]
pepeirasmenon	de	kata	panta	kath'	homoiotēta	chōris	hamartias
πεπειρασμένον	δὲ	κατὰ	πάντα	καθ'	ὁμοιότητα	, χωρὶς	ἁμαρτίας .
[one] having been tempted	however	in	all things	by	the same way	without	sin
V-RPM/P-AMS	Conj	Prep	Adj-ANP	Prep	N-AFS	Prep	N-GFS

4:16 – “Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

4334 [e]	3767 [e]	3326 [e]	3954 [e]	3588 [e]	2362 [e]	3588 [e]	5485 [e]	2443 [e]
proserchōmetha	oun	meta	parrēsias	tō	thronō	tēs	charitos	hina
16 προσερχώμεθα	οὖν	μετὰ	παρρησίας	τῷ	θρόνῳ	τῆς	χάριτος	, ἵνα
We should come	therefore	with	boldness	to the	throne	-	of grace	so that
V-PSM/P-1P	Conj	Prep	N-GFS	Art-DMS	N-DMS	Art-GFS	N-GFS	Conj

2983 [e]	1656 [e]	2532 [e]	5485 [e]	2147 [e]	1519 [e]	2121 [e]	996 [e]
labōmen	eleos	kai	charin	heurōmen	eis	eukairon	boētheian
λάβωμεν	ἔλεος	καὶ	χάριν	εὕρωμεν	εἰς	εὐκαιρον	βοήθειαν .
we may receive	mercy	and	grace	may find	for	in time of need	help
V-ASA-1P	N-ANS	Conj	N-AFS	V-ASA-1P	Prep	Adj-AFS	N-AFS