

## The Epistle to the Hebrews

Lesson # 11      January 1, 2017    **Believers Enter God's Rest**

Hebrews 4 : 1 - 13 [ 2nd Warning Passage in Hebrews - Heb. 3:2-4:13 ]

### Not United by Faith

vv. 1-3

'Therefore' begins this chapter, just as in chapters 2 & 3, and will also begin chapters 6 & 12. It is a key word in almost every argument because it connects the previous thoughts and context with what follows it, and what follows is usually the body or meat of the argument. Here, since the 'argument ( remember that 3:12 is the start of the warning passage here ) is on both sides of the argument, and so, 'therefore' is a stronger emphasis on what has already been laid out for the reader. In the case of this warning passage, Psalm 95:7-11 has played a key role, and now we will see that 95:7 will again dominate vv. 1-7 as it is cited 3 more times. This section then is about application.

First, in v. 1, the point is that the way to enter God's rest is still open. Oh, it was finally closed for the generation of Israel who were found to be worthy of God's judgment by being made to wander in the wilderness until the evil generation had died off. Only their children, along with Joshua and Caleb were allowed to enter the rest of the Promised Land. If you are alive now, and able to understand the message of the gospel, then v. 3 tells you that "*we who believed have entered that rest...*". The entry to final rest will not close until Christ returns ( cf. 2 Peter 3:9 ) and the Millennial Kingdom comes to a close. The rest has been promised but not yet fully realized. So far, we are on the right side, the "today" side of history!

So, God's rest has 2 elements to it; (1) the rest of having our sins forgiven and realising that God is "for us" ( Rom. 8:1 ), and that His rest ( & His peace ) are for us ( Phil. 4:4-17 ), and (2) an eschatological rest which we look forward to – possibly best expressed ( to me anyway ) in Rev. 21:1-4.

The second part of v. 1 ( in fact, all the way to v. 5 ) is concerned with the sincerity of our belief and faith. "*Let us fear...*" – this is not meant to be a paralysing fear, but rather a motivating fear to strive to enter that rest, and that rest, in Hebrews, even as expressed here at the end of v. 1, "*Lest any of you should seem to have failed to reach it.*" "*It*" seems to designate an arrival at a place.

Schreiner comments here:

"The rest certainly includes the notion of place. I would suggest that this view is strengthened if one accepts that the rest is also described as "the city that has foundations" ( 11:10 ). As a "homeland" ( 11:14 ), a "heavenly" one ( 11:16 ). It is "the city of the living God ( the heavenly Jerusalem ) ( 12:22 ), the "kingdom that cannot be shaken" ( 12:28 ), and the "city to come" ( 13:14 ). That the rest also includes the idea of a state is evident if there is an already-but-not-yet character to the rest ( 4:3 ). It seems that the rest cannot be limited to a place since God rests from his works, and such rest doesn't

designate a place. The notion of Sabbath rest ( 4:9 ) also suggests that rest transcends the notion of a place, though the idea of place is not abandoned.”<sup>i</sup>

Compare this to 3:12. As I have stressed, the warning passages are strong signs placed in our Christian lives by God to bring us safely to His rest. “There is no attitude more dangerous for the church than that of unconcern and complacency...the Christian...is a pilgrim journeying toward the promised goal ( Heb. 11:13-16 ), and there is nothing he should dread more than to be judged to have failed to reach it.”<sup>ii</sup>

What a horrific tragedy it will be for those who hear the words of Christ as expressed in Matt. 7:22-23!

It is not as if God’s word has failed here ( cf. Rom. 9:6 ). The wilderness generation of Israel saw and heard and lived as a result of God’s trustworthiness, and yet, they ungratefully rebelled. The proclamation of the good news is no guarantee that those who receive it will believe it and live in obedience to it. “Merely hearing the good news does not guarantee future security. The message heard is only useful if it is believed.” ( Schreiner – Hebrews, p. 135 ). Believers do enter God’s rest, but the author emphasizes here as well that believers must persevere to the end to enjoy it. “Believers enter God’s rests, which has been accessible ( v. 3 ) since the day of Creation; but they have not entered the fullness of His rest, for they must continue to believe and obey to the end to obtain it.” ( Schreiner – p. 137 )

According to v. 2 here, they all heard ( Israel ) but what they heard was not united by faith with those who did not believe and then act on that belief. Hughes points out; “It follows that the message by itself, as an isolated concept, is of no avail; to be of good news it must be proclaimed so that there is a hearing of it; but again, merely to hear it is in itself insufficient, for to hearing, the response of faith must be added.”<sup>iii</sup> Note: II Peter 1:5-11. ( cf. Rom. 10:11-17 )

John MacArthur adds here,

“Being a true Jew under the Old Covenant was not a matter of having the law but of obeying it. Being a true Christian under the New Covenant is not a matter of knowing the gospel but of trusting in it. Having a Bible, reading it, knowing it, taking it to church every Sunday, and even teaching from it do not make us Christians. Only trusting in the One to whom it testifies makes us Christians. “You search the Scriptures, because you think that in them you have eternal life,” Jesus warned, “and it is these that bear witness of Me” ( JN 5:39 ). The issue is not knowledge or work, but faith.”<sup>iv</sup> This is said by Jesus to the Pharisees and Scribes, those who claimed to be experts in the Scriptures.

Verse 3: this verse explains vv. 1-2, with the use of the word, “*For*”. Those who have believed do enter God’s rest. Since the author words it as “*we who have believed enter that rest...*”, and obviously he is alive physically as he writes it, then the entry into God’s rest has both current impact, as well as eschatological. However, it is a key tenet of this idea of God’s rest that it has been openly accessible since the days of Creation. However, as Hebrews ( & even more specifically, specifically – the warning passages ) tell us, we must continue to believe and obey until the end, or we will fail to enter God’s rest.

The return of citing Ps. 95:11 here in v. 3 indicates that this rest was available from the foundation of the world, but Israel, due to their rebellion, idolatry and unbelief, did not enter it. Schreiner comments;

“What is the verse’s logic? It seems that the writer asserts that Israel could have entered God’s rest. They didn’t enter it, but the possibility was open to them, for God’s rest began from the foundation of the world, from the seventh day of creation as we learn in the next verse. Israel’s failure to enter, then, was not because God’s rest was unavailable to them. They failed to enter because they refused to enter, because they did not believe God’s promises.”<sup>v</sup>

## Today

vv. 4-7

The fact that the author says, “*For he has somewhere spoken...*” is not an indicator that ( cf. Heb. 2:6 ) the author is not aware of where this is found in the OT, but his emphasis is not the specific location because he knows his readers know about it. He is emphasizing that God speaks through His Word. So, the point of the quote is that God rested on the 7<sup>th</sup> day. It was not due to exhaustion, but because His Creation was completed. Hughes points out;

“It is noteworthy...that Moses mentions an end of each of the first six days, but not of the seventh day – or, as Herveus puts it, that all the previous days had an evening, whereas the seventh day does not have an evening. God’s rest, then, is already, and has been since the creation of the world, a reality, and it is future only in relation to the consummation promised to his people, who have yet to enter it.”<sup>vi</sup>

The author then ( v. 5 ) immediately circles back to cite Ps. 95:11 again, his point being that, although unbelievers did not and will not enter God’s rest, the promise of entering that rest still remains ( v. 6 ).

Verse 6 is really a summary reiteration of v. 5 and what has preceded this. This warning passage began in 3:12, in fact, perhaps as far back as 3:7 according to some. The warning began thematically in 3:7-11 with a warning not to harden one’s heart ( v. 8 ). In 3:12-19, the warning is about the danger of having an evil and unbelieving heart, and in 4:1-5, we must fear the failure of entering God’s rest. What now continues in vv. 6-13 is similar, stating the same warning from different angles so the reader can grasp the gravity of what is at stake.

Verse 6 highlights the cohesiveness of faith with obedience. It does no good and it is illogical to express faith in God, then to refuse to obey His commands! ( cf. I JN 2:3-6; 3:23-24; JN 14:21,24 )

Verse 7 is an important interjection here, because it draws our attention to the fact that, when David wrote Psalm 95, hundreds of years after the entrance of Israel into the ‘rest’ of the Land, there was still a rest available to God’s people. So the rest provided through Joshua’s leadership was not final or definitive, and further rest is offered under the same circumstances of faith and thus, obedience. The rest that the author of Hebrews is referring to here points to the heavenly ( eternal ) rest given in

Jesus Christ, which is promised to and awaits believers in Christ, which v. 8 is indicative of.

“Today” is the only option available to believers, those who have not heard the gospel up to and including yesterday, and those who have heard and have made some profession, but are wavering in their loyalty and passion for Jesus Christ. Yesterday is gone, tomorrow is not available or promised, but today is here – it is the day of salvation!

## Strive to Enter That Rest

vv. 8-11

Verse 8 is really a commentary on v. 7 – helping the reader to make the connection that might not be obvious from 3:11 alone ( as I explained above ).

Verse 9 continues on, a summary of the argument established above making it plain that the Sabbath rest has not been either cancelled or filled up. It's still open, still available, still promised in the gospel. It is a rest that is an already-but-not-yet thing. We have a sense of rest as believers – of peace with God ( Rom. 5:8 ), but we have no sense ( except hope ) of the attainment of the consummation of that promised rest yet.

The rest for believers ( v. 10 ) is patterned after God's rest on Creation day 7, which was not a rest due to exhaustion, but a celebration of completion. “It was very good “. We must make the point here that works in this sense has nothing to do with “works righteousness”. Schreiner makes this clear,

“He is not making a Pauline point about the danger of works righteousness. He is not saying believers rest from relying on their own works and start relying on God and his grace when they enter God's rest. Such notions are quintessentially Pauline, but are beside the point here. After all, the author says, believers rest from their works in the same way God rested on the seventh day of creation. Certainly God did not rest from works righteousness! The first six days of Creation were not an exercise in works righteousness, which is a concept that really makes no sense at all when speaking of God.”<sup>vii</sup>

‘Resting from works’ as believers then, is because the works are completed – the same reason God rested on day 7. In the case of humans, that would be upon the Rapture or at death, therefore what is being referred to is the rest that follows the end ( one way or another ) of human physical life, or upon entering the celestial city of the New Jerusalem after death and resurrection. There is a parallel verse found in Rev. 14:13. For the Christian, at that point, his or her works on earth, suffering, labour, tears, temptations, and trials are at an end, and we enjoy our eternal inheritance – cf. Psalms 16:11.

The point of the first part of verse 11 is to exhort the reader to avoid the pitfall that Israel encountered which proved disastrous for them, and to do the opposite – display a zeal, & to concentrate your energies on achieving the goal laid out for us in chapter 4 – to enter God's rest. The incredible result that awaits those that so strive to achieve

the goal, calls for intense, serious application of effort in the direction needed ( i.e., drawing near to God & being obedient ) because what is at stake is eternal and the alternative to entry into God's rest is to be excluded ( cf. Phil. 3:7-14; Rev. 21:6-8; 22:14-15 ).

Philip Hughes makes a very good point about disobedience;

“Disobedience led to the downfall of the Israelites of old, and this is true of all in every generation who disregard God's will and despise His covenant. Christ's teaching of His apostles in the upper room was to precisely the same effect when He warned them that as a branch cannot bear fruit unless it abides in the vine, so the life that does not abide in Him is unblessed and unfruitful, for separated from Him it is capable of nothing, but, like a worthless branch, withers, and is thrown into the fire and burned ( JN 15:1ff ). And the instrument with which a disobedient human branch is pruned away from Him who is the True Vine is, as the next verse shows, the sharp sword of God's Word.”<sup>viii</sup>

## The Sword of the Lord

vv. 12 - 13

Verse 12 opens up for us a gigantic topic, worthy of a lesson all its own, and although I hesitated to go too deep into it for the interests of time, we must spend some time explaining the importance of this topic. First, however, let's look at the context of the verse to see why the author says this here, because the verse begins with “For”, so, it is meant to be explanatory. Certainly, in this context, v. 13 is tightly connected as vv. 12 -13 make the connection that God's Word exposes the soul, and so does God Himself – so, in a very real sense, the God who gave us the Word to reveal Himself to us, and to reveal His salvation and our need for it, is also the Judge who knows everything there is to know about every one of us.

We are all familiar with verses like 2 Tim. 3:14-16 & 2 Peter 1:19-21, both of which give us instruction in the source of God's Word. It is God-breathed, and its human writers were ‘carried along by the Holy Spirit.’ John MacArthur's book, “The Scripture Cannot be Broken”, says,

“One thing is certain: none of the troubles that currently threaten the strength and solidarity of historic evangelicalism can be dealt with apart from a return to the movement's historic conviction that Scripture is the infallible Word of God – verbally inspired, totally inerrant, fully sufficient and absolutely authoritative...

Scripture, therefore, is not to be handled carelessly, studied half-heartedly, listened to apathetically, or read flippantly...

It is simply not possible to handle Scripture faithfully apart from the unshakeable conviction that it is true. How can anyone claim to believe the Bible is the inspired Word of God yet assert that it might contain factual or historical inaccuracies – or regard any other source as more reliable or more authoritative?”<sup>ix</sup>

When Jesus prays in JN 17:17, which says, “*Sanctify them in the truth, your word is truth.*”, This tells us that He is utterly convinced of the veracity and completeness of God's Word in the lives of His people. 2 Timothy 3:16 says it is sufficient to equip us and make us complete.

The “*For*” of Heb. 4:12 - 13 has an underlying intentionality; Schreiner comments,

“Perseverance is the author’s main concern. The readers should not disobey as the wilderness generation did. They should strive to enter the rest while the opportunity still remains. The same applies to us today. The Lord is gracious and compassionate, but we should continue to trust in him and obey him until the end. God’s Word is powerful in judging ( and saving ) those who turn against him. It penetrates to the deepest secrets of our lives. God knows who and what we are and will judge us if we depart from him.”<sup>x</sup>

But, according to v. 12, God’s Word is unique among human writings. Men and women have bled and died for it. Some people balk against the Bible because God in it, glorifies Himself, which they interpret as brass arrogance and egotism, but take note of John Piper’s extremely important information regarding this idea:

“It is a great sadness that this theme of God’s self-exaltation – his doing all things to communicate his own glory – has driven many people away from the Scriptures... People see God’s exaltation and communication of his own glory as a problem. They don’t like it. They think such self-exaltation is immoral and loveless, even pathological. But there is another way to look at it.

Suppose your heart is a template made for its counterpart, the glory of God. Suppose you were created to know and love and be satisfied by the majesty and beauty of God. Suppose the glory of God was the most beautiful reality in the universe to you and therefore the most satisfying to your soul. Suppose you hungered for the presence of the greatness of God more than for anything in the world. And suppose this God, in spite of all your sin, had made a way for the glory of his holiness and righteousness to be maintained and exalted, while still giving himself in friendship to you for your enjoyment forever.

If that were true, then God’s unwavering commitment to uphold and display his glory would not be a mark of selfish pride but a mark of self-giving love. He would be upholding and communicating the very thing for which your soul longs. This would not be the pattern of an old woman wanting compliments, or an egomaniac, or a needy tyrant, or an insecure, jealous lover. Rather, it would be the pattern of the true and loving and gracious God. You would see that there is no other God like this and no other book like the Bible, which presents him so faithfully. You would see a self-authenticating divine glory. No other person, no other god, no other book bears these marks of holy, divine self-exaltation echoing in the everlasting, God-centered joy of his people.”<sup>xi</sup>

- i. Our verse here tells us that God’s Word is living and active. V. 12a

There is some great literature in the world – some from ancient times in poetry, history, novels, plays: Homer’s Iliad, , Augustine’s City of God, Philo & Josephus’ histories, & the Church Fathers, for example. Some not quite as ancient but predating us by centuries: William Shakespeare’s plays, Geoffrey Chaucer’s novels, John Calvins’ Institutes, and so on; and then from the 19<sup>th</sup> & 20<sup>th</sup> centuries, writings of Jules Verne, Herman Melville, CS Lewis, HG Wells, John Steinbeck, Winston Churchill, William Manchester, Paul Johnson, etc. However, as brilliant and entertaining and instructive as good literature can be, or how enlightening

commentaries, theologies, philosophies and historical writings can be, they are just books written by sinners like us with a talent for putting their thoughts and imagination down on paper.

The Bible though, is God's Word, and it has a purpose that transcends entertainment. It is a display and revelation of the enormity of God's mind and power, love and grace, and in it, all His attributes are laid out for us in written form, or now, in electronic storage equipment – so that we might know who He is, and subsequently, who we are.

J.I. Packer comments;

“Holy Scripture, we might say, is in essence God preaching – God our Creator and Redeemer telling us through human agency, yet in the deepest sense in his own words, who he is, what he has done, what he will do, and what we must do. By giving us the Bible, God opens his mind and his heart to us.”<sup>xii</sup>

Since it is God who is acting with power in the world, and especially in our lives, His Word cannot fail to be living and active. Its essential character is expressed classically in Isaiah 55:10-11. The Word's vigour and power are seen in His creation when he spoke everything into existence out of nothing ( Heb. 11:3; Genesis 1 & 2 ); in its sustaining power ( Heb. 1:3 ); and in its power to regenerate ( 2 Cor. 4:6; Rom. 10:8-17; I Pet. 1:22-23 ). Packer again is helpful;

“As in the OT the Word of God is said to go out into the world with power to produce its intended effect ( Isa. 55:10ff, cf. Jer. 1:9ff ) so in the NT the Word of God – that is, the gospel – is declared to be the means whereby God searches hearts ( Heb. 4:12 ), creates faith ( Rom. 10:17, cf. JN 17:20 ), effects new birth ( Jas. 1:18; I Pet. 1:23 ), cleanses ( JN 15:3; Eph. 5:26 ), sanctifies ( JN 17:17 ), gives wisdom ( Col. 3:16 ), builds up Christians in faith and brings them to their final heritage ( Acts 20:32 ) – in short, saves their souls ( Jas. 1:21 ).”<sup>xiii</sup>

He also makes a great point about how we should interact with the text in order to get the most out of it;

“In both macroscopic and microscopic reading of Scripture one needs to have some kind of scheme of questions to put to the text. If one doesn't ask questions or bring questions to the Bible, it is going to remain a closed book. People who read the Bible without any questions may get warm cheerful feelings, but they are not likely really to understand anything. The scheme that I have found helpful over years of study is constantly to be asking this sequence of questions:

1. What does the passage show me about God?
2. What does the passage show me about living?
3. What does this mean for me in my own life here and now?”<sup>xiv</sup>

ii. Sharper than any two-edged sword. V. 12b

Paul calls God's Word “the sword of the Spirit” in Eph. 6:17, and that is also likely what he refers to in 2 Cor. 6:4-7. This goes beyond the scope of any weapon of defence or offense any human could ever desire. It is two-edged because it has a dual function

– it ‘cuts’ “in either a saving or in a judging manner.”<sup>xv</sup> See JN 6:63, and cf. JN 12:48; 2 Cor. 2:15-17; Acts 2:37; cf. Rev. 19:15 ( Isa. 66:16 ).

Schreiner, quoting P. Hughes, adds helpfully;

“As Hughes says, “Our author is not concerned to provide here a psychological or anatomical analysis of the human condition, but rather to describe in graphic terms the penetration of God’s Word to the innermost depth of man’s personality.”<sup>xvi</sup>

I would add here, “with intentionality and efficiency”, as Isa. 55:11 tells us.

This part of v. 12b, also tells us it “*pierces to the division of soul and spirit, of joints and marrow...*”. Now, there are variant philosophies out there which tells us that man is either soul and body ( cf. “Fear Him who can kill the soul and body in hell ), or soul, body and spirit cf. I Thess. 5:23 ). That is a discussion we don’t need to have here, because the point, as Hughes tells us is;

“The point is, rather, that no separation could be more intimate than that between soul and spirit or between joints and marrow; that, as Calvin says, “There is nothing so hard or firm in a man, nothing so deeply hidden that the efficacy of the word does not penetrate through to it.”<sup>xvii</sup>

In other words, the whole of man’s nature, both physical and spiritual will come under the effect of the ability of God’s Word to overpower them, per Romans 7:1-6. The Word killed our sinful, dead nature and made us alive in the Spirit, and thus, in Christ. We are dead in sin ( Eph. 2:1 & Col. 2:13 ) until God divides us internally by His Word for the purpose of redeeming us to give us life.

### iii. Discerning the thoughts and intentions of the heart v. 12c

As humans, even as humans who are believers, there is a place within us that no one, not even our closest friends or family will ever get to. Although what we do in life, and say and act in public can be analysed and people may be able to guess some of our motivations, “nothing could be more inaccessible and intangible, humanly speaking, than the notions and motives concealed in the furthest depths of man’s mind.”<sup>xviii</sup>

The heart here is not our ‘blood pump’, but it is expressed in Scripture as the “central seat of human personality, the deep fount of man’s life in all its aspects, spiritual, intellectual, moral and emotional. It is here, in this radical center of human selfhood, that the Word of God does its work.”<sup>xix</sup>

God, in His omniscience, discerns or judges our very thoughts and intentions. God is not fooled by pious acting or smooth words. He is not mocked by those who are double-tongued hypocrites. Gal. 6: 7-10 warns us that God cannot be fooled. He will have victory over wickedness and wicked people.

“This verse drives home in the plainest language the truth inherent in what precedes. The fact that the Word of God penetrates, like a sharp sword, to the innermost center of man’s selfhood means that every single detail and aspect of the human person is fully and inexorably open to the gaze of



God. There is no creature, that is, not one single thing in the whole of creation, which is hidden, or literally, unexposed before Him. There is a natural transition from the “Word of God” in the previous verse to “God” Himself here, for the Word of God is not only the activity of God but also His revelation of Himself, whether it be in judgment or in salvation. As God is its source, so also is He its fulfillment, and there is therefore the closest association between God and the Word by which He effectively acts and reveals Himself...There is not and cannot be any part of reality which is unknown or incomprehensible to Him who is the source of all being and the fount of all knowledge. Every creaturely covering and pretext is stripped away. There is no recess, no dark depth, that is not wide open before Him ( cf. I Cor.4:5 ).” ( Hughes, p. 166-167 ) Emphasis mine.

This is why David, in many people’s favorite Psalm - #139, in vv. 23-24, asks God to search his heart, knowing that his own ( and our own by the way ) search into our own heart for sin will inevitably result in overlooking and justifying things, both by accident, and on purpose. The entirety of Psalm 139 is an expression and celebration of God’s attributes of omniscience and omnipresence, alongside His love, grace and creation of each of us uniquely.

God sees all things, as we could never see, in the glorious light of their unvarnished reality. He gazes beneath the surface and beyond the facades we create for ourselves, to see the real person inside the shells of our bodies. See I Sam. 16:7!

Notice how v. 13 ends, *“to whom we must give account.”* The Bible is clear that history is funneling down towards a final judgment – cf. Rev. 20:11-15; Heb. 9:27, Dan. 7:9-10; 2 Cor. 5:10. Other passages warn us about our idle words – LK 1:3; Mt. 12:26-37; of our acknowledgement of Christ – MT. 10:32-33; of our doing of God’s will – MT 7:21-23; and of the eternal danger of unchecked sin – MT 5:29-30, and so on. Matthew 5:48 warns us that we need to be perfect and our righteousness must exceed that of the Pharisees and Scribes – MT 5:20. In short, we must and can enter God’s kingdom only in the righteousness of another – Jesus Christ.

Tom Schreiner points out,

“God’s judgments never suffer from superficiality since he knows and sees all, and everything is “laid bare” ( NIV ) before him. All human beings will give account to this God who knows all and judges their hearts infallibly. God is never duped by the stratagems and devices of human beings. Thus, no one should think he can disobey God and fall away and escape judgment.”<sup>xx</sup>

And we will end our series of quotations with John MacArthur.

John MacArthur points out that our own righteousness is faulty, imperfect, and worthless, and will be exposed, and makes a lot of sense when he says,

“So the Word of God is not only saving and comforting and nourishing and healing, it is also a tool of judgment and execution. In the day of the great judgment His Word is going to penetrate and lay bare all hearts who have not trusted in Him. The sham and hypocrisy will be revealed, and no profession of faith, no matter how orthodox, and no list of good

works, no matter how sacrificial, will count for anything before Him. Only the thoughts and intentions of the heart will count. God's Word is the perfect discerner, the perfect *kritikos* ( from which we get "critic" ). It not only analyzes all the facts perfectly, but all motives, and intentions, and beliefs as well, which even the wisest of human judges or critics cannot do. The sword of His Word will make no mistakes in judgment or execution. All disguises will be ripped off and only the real person will be seen."<sup>xxi</sup>

What would any of us do without the Word of God? How would we ever know our plight, and how would we ever know how to remedy it?

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<sup>i</sup> Thomas Schreiner, Hebrews, p. 134

<sup>ii</sup> Philip E. Hughes, Hebrews, p. 155-156

<sup>iii</sup> IBID – p. 157

<sup>iv</sup> John MacArthur, Hebrews, p. 100

<sup>v</sup> Schreiner, p. 138

<sup>vi</sup> Hughes, p. 159

<sup>vii</sup> Schreiner, p. 145

<sup>viii</sup> Hughes, p. 163

<sup>ix</sup> John MacArthur, The Scripture Cannot be Broken, Crossway, 2015, p. 14

<sup>x</sup> Schreiner, Hebrews, p. 149

<sup>xi</sup> John Piper, A Peculiar Glory, Crossway, 2016, pp 215-216

<sup>xii</sup> J.I. Packer, Engaging the Written Word of God, Hendrickson, 1999, p. 81

<sup>xiii</sup> IBID, p. 96

<sup>xiv</sup> IBID, p. 228

<sup>xv</sup> Hughes, p. 165

<sup>xvi</sup> Schreiner, quoting Hughes, p. 147

<sup>xvii</sup> Hughes, p. 165

<sup>xviii</sup> IBID, p. 166

<sup>xix</sup> IBID

<sup>xx</sup> Schreiner, p. 148

<sup>xxi</sup> MacArthur, p. 105