

Hebrews 4:12-16 “Resources for Entering God’s Rest”—part one**

Main Idea: God not only offers us His rest, but He graciously has provided two resources for entering His rest. We learn about these resources in Hebrews 4:12-16.

I. Resource #1: We have His Word (12-13).

A. God’s Word is alive.

1. The Scriptures are not merely old words written on paper.
2. In the Scriptures God speaks to us today.

B. God’s Word is powerful.

1. It can do what nothing else can do.
2. It will accomplish exactly what God intends.

C. God’s Word is precise.

1. It’s like a sword, only sharper.
2. It can cut right through any barrier.

D. God’s Word is penetrating.

1. It distinguishes things that seem united.
2. It reveals the truth about the part of us that nobody sees.

E. God’s Word exposes the truth about our hearts.

1. It gives us categories for making sense of the inner man.
2. It deals with both fruit-sins and root-sins.
 - a. It’s not enough to address merely sinful behavior.
 - b. It’s vital that we also address the issues of the heart.

F. God’s Word prepares us for the day of judgment.

1. The One who gave us His Word misses nothing.
2. The One who gave us His Word will expose everything.
3. The One who gave us His Word will one day have the final word with us.

II. Resource #2: We have a High Priest (14-16).

A. Make sure you are putting your faith in Him (14-15).

B. Be sure that He will give you exactly what you need (16).

The Bottom Line: In His grace God has given us everything we need to enter His rest.

For the past several weeks we have been pondering the amazing subject of *God's rest* in the book of Hebrews. God worked, then rested, and now offers to people like us the fruit of His rest. That was true of His *creation work*, says Hebrews 4:4-5—God worked six days, then rested on the seventh, and then offered to mankind the fruit of His rest which was life in relationship with Him in the paradise He created. Of course, man violated God's creation rest by transgressing His command, so consequently man forfeited the experience of God's rest.

The solution? God accomplished another work, the *work of redemption*, and the same pattern holds in God's redemption work. In the person of His Son, Jesus Christ, God worked to redeem sinners by means of what He accomplished on the cross. Christ came to do the work His Father had given Him to do, and then, having completed that work *He rested*, and now offers to mankind *the fruit of His rest*. God offers His rest, says Hebrews 4:10, to the person who will "rest from his own work" and "enter into God's rest."

As we finished last time we saw what at first looks like a contradiction, but isn't. Verse 10 says that to enter God's rest we must *rest*, specifically we must *rest from our own work*. But verse 11 says, "Let us, therefore, make every effort to enter that rest." That indicates we must extend *effort* to enter God's rest. Can both be true, that to enter God's rest we must both *rest and work*? Yes. We must rest from *our work*, and enter into the fruit of *His work*. So entering into God's rest is not entering into a life of passivity and inactivity. Rather it's entering into the fruit of Christ's rest, Christ's *accomplishment*, which produces in us a radically new approach to life. We work, but Galatians 2:20 says it's His power at work in us. We produce good works, but Ephesians 2:8-10 reveals that it's His grace that enables us to produce those good works. To use the language of Philippians 2:12-13, we *work out our salvation*, but we do so because God is *working in us*.

You say, "But wait. I've got to level with you. Verse 11 says we're to *make every effort to enter His rest* so that we don't *fall by following their example*. I believe in Christ, and I believe I've entered into the satisfaction of His accomplishment, which means I'm trusting in Him and not in my own goodness to get me to heaven. But there are days when I struggle, and quite frankly I feel like I'm not going to make it. I need more than the *promise* of God's rest. I need more than motivation. I need help *now*."

Let me encourage you with two thoughts. One, you're not alone! Remember, the first readers of this epistle were so overwhelmed they were considering throwing in the towel and going back to their old ways. So if you feel weak and needy, you're not alone. A second thought: what you need God has graciously provided for you, namely *two wonderful resources* for entering His rest. We discover what these resources are in the very next passage, Hebrews 4:12-16. We're going to spend the majority of our time today marveling at the first resource, and merely mention the second resource at the end which we'll ponder more fully next time.

I. Resource #1: We have His Word (12-13).

"For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account."

These are familiar verses to many, and for good reason. They give us tremendous insight into the unique nature of God's Word. But notice the first word, "*For* the Word of God..." The "for" indicates there's a connection between verse 12 and what has preceded it. What is that connection? What do these insights into God's Word have to do with the context? The writer has been talking about *God's rest*, and he just exhorted his readers to make every effort to enter that rest. Why now, all of a sudden, does he launch into a brief discourse on the nature of God's Word?

The connection seems to be the final word of verse 11. *Don't follow their example of disobedience*. He's talking about the Israelites who missed the Promised Land. Don't follow *their* example. And what was their example? In a word, *disobedience*.

Ponder that word for a moment. In order to be guilty of disobedience, what's necessary? Think of your childhood. To disobey implies there was some instruction you were supposed to obey, right? There were some *words* that your parents spoke to you that called for your obedience. You learned early on that your parents' words possessed a different level of authority from the words of your best friend, Billy. If Billy said to stop hitting him, you took it as a suggestion. If Dad said to stop the hitting, you knew it was no suggestion.

To borrow the illustration, the Israelites treated God's Words like they were Billy's words, and consequently disobeyed them. Don't follow their example, says Hebrews to us.

Why not? Why is it foolish to disobey God's Word? Verse 12 answers the question, "*For* the word of God is living and active..." There's something intrinsic to God's Word that makes disobedience to it an act of insanity. God's Word possess six characteristics which, on the negative side, explain why we ought *not* disobey His Word, and on the positive side, explain why we can trust it.

A. God's Word is alive. "For the word of God is living."

What exactly is the author thinking about when he says the "word of God"? Note it's not plural ("words of God") but singular ("word of God"). God's *word* is anything God has spoken. Hebrews 1:1 says God "spoke to our forefathers through the prophets." That revelation, which eventually became what we call the Old Testament, was His *word*. What's more, Hebrews 1:2 says "in these last days he has spoken to us by his Son." That revelation, in the person of Jesus Christ, was likewise His *word*. In fact, that's what the apostle John called the incarnate Son of God in John 1:1 & 14, "In the beginning was the word, and the word was with God, and the word was God...And the Word became flesh and lived among us."

Hebrews 1:3 takes it a step further, indicating that the Son is "sustaining all things by his powerful word." So the *Living Word* sustains all things by His *word*. And that *word* is what the writer of Hebrews has in mind in 4:12. That word is *living*.

I want to point out something that we've seen in nearly every passage we've studied in Hebrews. The writer is constantly quoting the Old Testament Scriptures (at least fourteen direct quotes in chapters 1-4), and when he cites a text he attributes God as its source. For instance, in 1:5 he writes, "For to which of the angels did *God ever say*," and then he quotes from Psalm 2:7. In 1:6 the writer uses the phrase, "he says" to introduce the quote from Deuteronomy 32:43. We see it again in 1:7, "he says," introducing the quote from Psalm 104:4. Over and over again we see the same: "he says" (1:8), "he says" (1:10), "did God ever say" (1:13), "he says" (2:12), "the Holy Spirit says" (3:7), "God has said" (4:3), and so on.

Over and over again the writer equates the Old Testament Scriptures with God's Word. When you hear from this book, says the writer, you are hearing from God.

What about the New Testament books? Are they God's Word too? Take a look at Hebrews 2:1, "We must pay more careful attention, therefore, to what we have *heard*, so that we do not drift away." What have we heard? In the specific terms of 2:3, the writer says we've heard the message of salvation that was "first announced by the Lord" and was then "confirmed to us by those who heard him [i.e. the apostles]." That message has been written down in what we call the *New Testament*.

When someone says, "If God would just speak to me, then I'd trust Him!" know this. *God is speaking to us*. That's because...

1. *The Scriptures are not merely old words written on paper. Rather...*
2. *In the Scriptures God speaks to us today.* And His written words that we find in the Scriptures are *living*.

In Acts 7:38 Stephen said that Moses received "living words" on Mount Sinai. Peter likewise emphasizes this aspect of God's Word in 1 Peter 1:23, "For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God."

Notice that. It's the living word of God that Holy Spirit uses to produce life in a sinner's heart and thereby birth that sinner into God's family. Romans 10:17 says the same thing, asserting, "Faith comes from hearing the message, and the message is heard through the word of Christ."

Are you burdened for lost people, and do you desire to see them come to faith in Christ? Then share God's Word with them because they're dead, but the Spirit of God works through the Word of God to generate faith in a dead sinner's heart. Only God's Word can make a spiritually lifeless sinner come alive.^[1]

So God's Word is alive. But some living things can become dormant—like a bear in winter hibernation. Not so the living Word of God, for it's not only *living*, but it's also "active." The Greek adjective is *energes* (energetic) and literally means "in working" or "work within." Hence...

B. God's Word is powerful. A few years ago we noticed a big gap developing between our concrete-slab garage floor and the back wall of our house. Water from underground springs was flowing beneath the surface and causing our house to shift. It took a French drain to redirect the water and two concrete pillars to stabilize the back wall. I learned a lesson that there's power in things you can't see.

Please realize that God's Word possesses inherent power. How powerful is it?

1. *It can do what nothing else can do.* Robert Gromacki explains, "There is a moral, spiritual dynamic in the divine Word which can produce a transformation of character within a person."^[2] And not only *can* God's Word produce change, please know that...

2. *It will accomplish exactly what God intends.* Isaiah offered this assessment in Isaiah 55:10-11, "As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it."

A person never leaves an exposure to the Word of God in the same condition. *Never.* His Word always accomplishes His purpose for the hearer. You say, "But what if I'm not paying attention right now? The Word won't accomplish anything in my life, will it?" The tragic answer is, *yes*, but rather than leaving with a heart that's a little softer and more pliable, you'll leave with a heart that's a little harder. The same sun that melts the butter hardens the clay.

That's why it's vital to realize that in this Book God doesn't merely talk to us. He calls for a response *every time*. As we've seen, the writer of Hebrews repeatedly cites Psalm 95:7, "Today, if you hear his voice, do not harden your hearts."

C. God's Word is precise. "Sharper than any double-edged sword." The word "sword" in verse 12 is the Greek *machairan* which referred to the small sword used in hand to hand combat. It's the same word used to depict the sword the soldiers carried when they arrested Jesus in Gethsemane, and that Peter used to cut off Malchus's ear. It's worth noting that the Greek text refers to this sword as having, not "two edges" but "two mouths" (*di-stomos*).

Ephesians 6:17 exhorts us to take "the sword of the Spirit, which is the word of God." That text indicates that God's Word is a God-given, offensive weapon in our spiritual armor. But Hebrews 4:12 doesn't say God's Word *is* a sword, but rather that...

1. *It's like a sword, only sharper.* The writer makes reference to a *sword*, says Philip Hughes, to show that God's Word "is more powerful and penetrating than the keenest instrument devised by man."^[3] And what makes God's Word like a sword is this...

2. *It can cut right through any barrier.* You say, "I've got doubts." Okay, then face them before an open Bible, for doubts are no match for God's Word. Nor is fear, or anxiety, or discouragement, or any other potential threat to obtaining God's rest. God's Word has the power to cut right through any would-be barrier. Related to this...

D. God's Word is penetrating. "Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow." God's Word has the ability to penetrate, to pierce and go deep in a person. And what does it do once inside? It "divides," says the author, to the point of "dividing soul and spirit, joints and marrow." Let me put it this way...

1. *It distinguishes things that seem united.* Like the terms "soul" (*psyche*) and "spirit" (*pneumatos*).

Last week a person entered a college classroom on an Illinois campus and killed several people, injured others, and then took his own life. When a tragedy like that happens you often hear this explanation, "Something must have snapped inside that man." We say that because we know the problem wasn't the man's *finger* that pulled the trigger. We know the problem goes far deeper and has to do with the part of man you can't see.

We're talking about anthropology, the study of man. From a biblical perspective, there's the part of man you can see (the material, the physical), and there's the part of man you can't see (the immaterial). And to describe the immaterial aspect of man the Bible uses terms like "soul" and "spirit" (and others, like "mind" and "conscience" and "will"). Some people actually argue about whether man is a dichotomous being (made up of two parts) or a trichotomous being (made up of three parts). The reason they argue has to do with the complexities involved in the human makeup.

So answer this question. What's the difference between *psyche* and *pneumatos*? I checked out a lexicon and saw that *psyche* refers to a person's "inner self," and *pneumatos* refers to a person's "inner being." Those sound the same to me, and that's the point. We don't have the capacity to fully understand how the "parts" of our anatomy relate and differ.

But our Maker does! And in His Word He actually makes distinctions between facets of our makeup that seem united.^[4] What's more...

2. *It reveals the truth about the part of us that nobody sees.* The fact is, God knows things about the inner man that we could never know apart from His Word, for we lack instrumentation with sufficient precision. As Wiersbe rightfully assesses, "In the Word we see God, and we also see how God sees us. We see ourselves as we really are."^[5] Five centuries ago John Calvin commented, "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."^[6]

I found a fitting seventeenth-century prayer [I've provided some synonyms in brackets]: "O thou elect blade and sharpest sword, who art able powerfully to penetrate the hard shell of the human heart, transfix [grip, hold, rivet] my heart with the shaft of thy love.... Pierce, O Lord, pierce, I beseech thee, this most obdurate [obstinate, stubborn, unyielding] mind of mine with the holy and powerful rapier [blade] of thy grace."^[7]

E. God's Word exposes the truth about our hearts. As verse 12 concludes, "It judges the thoughts and attitudes of the heart."

In his book *The Enemy Within* Kris Lundgaard offers this convicting observation: "Many people live in darkness and ignorance about their own hearts. They keep careful track of how their investments are doing on Wall Street and get frequent checkups at the doctor; they watch what they eat and work out at the gym three or four times a week to keep their bodies finely tuned. But how many people give the least thought to their souls? If it is important to watch over and care for our bodies and investments, which will soon die and rot, how much more important is it to guard our immortal souls?"^[8]

Here's one of the *many* reasons why we need the Bible, my friend. It helps us see the truth about our hearts.

Just what is the "heart?" The term *kardia* here doesn't refer to the physical organ that's pumping blood in your chest. I like the definition offered by Philip Hughes: "the central seat of human personality, the deep fount of man's life in all its aspects, spiritual, intellectual, moral, and emotional." And then Hughes explains, "It is here, in this radical center of human selfhood, that the word of God does its work."^[9]

And we need this objective perspective, too, for our hearts are deceptive. Jeremiah 17:9 indicates, “The heart is deceitful above all things and beyond cure. Who can understand it?” We cannot discern our own hearts, let alone someone else’s.

Listen again to Kris Lundgaard: “The heart is a maze that only God can solve. Computers can’t decipher its floor plan. We modestly admit we don’t know someone else’s heart, but the truth is we can’t even know our own. Do you always know why you choose chocolate over vanilla? Why one day your passions sizzle and another you’re a dead leaf in the wind? Can you number all the events and images that impress your heart and make it lean this way or that? Haven’t you been surprised by the insincerity and even intrigue you’ve found in your heart?” [\[10\]](#)

Yes, I have. Thankfully, God has given us a tremendous resource so we can know the truth about our hearts. His Word is a *critic* of the human heart. That’s the Greek word for “judges” in verse 12, *kritikos*, which means “able to judge and discern.” And what do we discover about hearts when we look into God’s Word? For starters...

1. *It gives us categories for making sense of the inner man.* Here are two. God’s Word judges the “thoughts” and “attitudes” of the heart. Barclay says that “thoughts” (*enthumesis*) refers to the emotional aspect of man, while “attitudes” (*ennoia*) have to do with the intellectual aspect of man.[\[11\]](#)

Kris Lundgaard asks a probing question: “Which is easier: to sit with a bucket of butter-soaked popcorn and watch Tom Cruise on the big screen for two hours, or kneel down and pray for five minutes. Tom Cruise wins hands down, because there is literally no competition.”

And why is that? The Bible tells us flat out by giving us a category called ‘the flesh,’ followed by this explanation in Galatians 5:17, “The flesh wars against the Spirit.” That’s what’s happening within us, says the Bible. If we know Christ, a battle is raging.

It’s basketball tournament time. What does every good coach do before he plays a game? He studies his opponent. He scouts the opposing team, watches film, all the while looking for tendencies, and then he shares this information with his team.

A lot of sincere Christians aren’t doing so well simply because they’re failing to do their homework. Is it important for you to know what the Bible says about things like your inner man? If you want to win the game, it is!

Listen to Lundgaard again: “What the flesh hates is God, so it resists anything that smacks of God—especially communion with him. The flesh can curl up by your side and watch mindless movies all night long. But let even the barest thought of meditations flutter into your mind, and the flesh goes to Red Alert. Before you get past ‘Our Father,’ your eyes, which were glued to the screen, now sag in sleepiness, and your attention, which was so fixed on the plot, now zips around the universe faster than the Starship Enterprise.”[\[12\]](#)

If you don’t understand the tactics of what the Bible calls “the flesh,” you won’t understand why it’s so hard to pray. But God gave you His Word so you can, not simply *understand* the flesh, but *overcome* it.

In addition to giving us categories for understanding inner man, the Bible does something else that’s vital for victory.

2. *It deals with both fruit-sins and root-sins.* Think of an apple tree. Why is there fruit on it? It starts in the roots.

Think of the typical counsel that’s often given to struggling Christians, “You need to stop missing church, and you need to stop ignoring your Bible reading.” Is that good counsel? Sure! But it doesn’t go far enough. It addresses *fruit* sins, but not the *root* sins. The question is, “What’s going on in that person’s heart that affects why he doesn’t come to church and doesn’t read his Bible? In his heart are certain thoughts and desires that dictate his actions.

So take another look at our friend. He’s missing church—that’s the fruit sin. But there could be a host of *root* sins that produce the same fruit. Maybe there’s bitterness in his heart over not getting that Sunday School teaching position

he wanted. Or maybe he's hurting due to a loss in his life. Or maybe he's avoiding problems he needs to face, and coming to church reminds him of this. Or maybe he misses church because he loves the world more, and so church can't compete with his golf game.

I like the way Kris Lundgaard puts it, "To slap a copy of the Ten Commandments in front of someone under the rule of sin and tell him to submit is as effective as trying to make a rhinoceros jump by whacking him on the rump with a blade of grass."^[13]

If we're going to help people change, if *WE* are going to change, know this.

a. It's not enough to address merely *sinful behavior*. We must go deeper.

b. It's vital that we also address the *issues of the heart*. And that's exactly what the Bible enables us to do.

Let me give you another example. A teen gets drunk at a party. A sin? Sure, a fruit-sin. What's the root sin? It could be a host of things—peer pressure (the Bible calls that the fear of man), unbelief (he really doesn't believe God is watching), the love of pleasure, and more.

A woman slanders her sister in Christ. A sin? Sure, another fruit-sin. The root sin? It could be pride in her heart (she thinks she's better than others), or her lust for power (sharing information makes her feel powerful). Maybe it's jealousy. Perhaps she's hiding something, and spreading juicy morsels about another person keeps the spotlight off of herself.

You say, "Wow! Helping people change sounds complicated." Yes it is, especially if you try and do it based on your own wisdom. But when you use God's Word, you are shining a spotlight into the human heart and you're dealing with both fruit-sins *and* root-sins. One more benefit...

F. God's Word prepares us for the day of judgment. Verse 13 states, "Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account."

Some people are pretty good at talking their way out of things. "Oh, *sorry* officer. Was there a speed limit sign back there? I didn't see it. I *never* go faster than the speed limit." But there will be no pulling the wool over God's eyes...

1. *The One who gave us His Word misses nothing.* "Nothing is hidden from God's sight." What's more...

2. *The One who gave us His Word will expose everything.* The text says everything is "uncovered," a word literally meaning "naked" (*gymna*), the word used in the KJV. And everything is "laid bare" before the eyes of God. This word is related to the Greek word for "neck" (*trachelos*; tracheotomy comes from the term). It was a wrestler's word and was used for seizing an opponent by the throat in such a way that he could not move. You can run from God for a long time, but this word is a sober reminder that in the end you will not escape His grip.

The same word was also used of criminals. Listen to William Barclay's description: "Sometimes when a criminal was being led to judgment or to execution, a dagger, with point upwards, was so fixed below his chin that he could not bow his head in concealment but had to keep it up so that all could see his face and know his dishonour. When that was done, a man was said to be [laid bare]."^[14]

Do you realize how vulnerable we are before God? If you don't, I challenge you to look to God's Word. It's there that we see God, and we see how God sees us. Indeed...

3. *The One who gave us His Word will one day have the final word with us.*

This past Thursday I was fighting a migraine, so at lunch I went home and went to the darkest place in the house, the windowless basement. I took a seat and looked into the darkness that surrounded me. I could see absolutely

nothing, since it was pitch black. But as the minutes passed I noticed that it wasn't pitch black and I began to see the outlines of shapes around me—the bookshelf, the fireplace mantle, the organ against the wall. What at first seemed to be a mass of darkness became clear the longer I sat there. What made the difference? Simply a little light, that's all. A little bit of light will dispel the most intense darkness.

If you want to see yourself the way God sees you, you can wait for the judgment day and find out. I'd recommend you start looking into His Word now so you're not surprised then. Here's a good place to start, Psalm 139:1-12:

“O LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O LORD. You hem me in—behind and before; you have laid your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain. Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, ‘Surely the darkness will hide me and the light become night around me,’ even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.”

Beloved, I'm so thankful God has given us, not simply the *promise* of entering His rest, but *resources* to make sure that we who are His will make it. He's given us His precious Word. Do you read His Word? If not, why not? What's the root sin? Perhaps your heart is cluttered with too many other loves. Perhaps it's the fear of man that's keeping you from humbling yourself and asking someone to help you learn how to study the Bible. Maybe you don't read it simply because you don't know the Author. Jesus Christ gave His life to rescue sinners like us, rose again, and today will save you and give you a new heart, if you'll repent and trust in Him.

But there's more! Here's a second resource, one we'll investigate next time.

II. Resource #2: We have a High Priest (14-16).

Verse 14 “Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.” Martin Luther observed, “After terrifying us, the Apostle now comforts us, after pouring wine into our wound, he now pours oil.”^[15] There's a high priest, dear friend. His name is Jesus.

A. Make sure you are putting your faith in Him (14-15). That's the exhortation in verses 14-15. And you can be sure...

B. Be sure that He will give you exactly what you need (16). That's the message of verse 16.

The bottom line is simply this. *In His grace God has given us everything we need to enter His rest.* We have His Word. We have His Son who is our High Priest. So rest!

****Note:** This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

^[1] Paul stated in 2 Corinthians 4:5, “For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.” And why would he preach this message? Verse 6 tells us, “For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.”

^[2] Observation by R. Gromacki, p. 77.

^[3] Philip Hughes, p. 164.

[\[4\]](#) F. F. Bruce comments, “That the word of God probes the inmost recesses of our spiritual being and brings the subconscious motives to light is what is meant.” (Bruce, p. 82)

[\[5\]](#) Warren Wiersbe, p. 289.

[\[6\]](#) Calvin, quoted in Philip Hughes, p. 165.

[\[7\]](#) Taken from Philip Hughes, p. 166.

[\[8\]](#) Kris Lundgaard, *The Enemy Within*, p. 27.

[\[9\]](#) Philip Hughes, p. 166.

[\[10\]](#) Kris Lundgaard, pp. 36-7.

[\[11\]](#) Barclay, p. 40. Leon Morris agrees, p. 44.

[\[12\]](#) Kris Lundgaard, p. 46.

[\[13\]](#) Lundgaard, p. 32.

[\[14\]](#) Barclay, *Hebrews*, p. 40.

[\[15\]](#) Taken from Philip Hughes, p. 169.