**TLTL06-01 Techniques of the Christian Life - The Technique of Faith Rest, No. 1**

*See Greek and Hebrew Parsing Abbreviations Tables at the bottom.*

The Lord has called every one of us to live a certain kind of life which can only be described as supernatural. Consequently, it's a lifestyle which is entirely beyond anything that we, in our natural capacities, can enter into. Yet, one thing that we always have to remember is that God never asks us to do anything that he doesn't give us the provisions to enable us to do it. Therefore, if he says, "I want you to live a life which only God himself can live," which is what I mean by a supernatural life, it is obvious that he has also given us the provisions to enable us to do just exactly that. These provisions are summed up in what we have called the techniques of the Christian life. They are provisions to enable us to live this supernatural life. Therefore, it is very important for you to know these, and to be able to put them into practice. Any Christian who does not know these techniques will not be able to live the supernatural life. Consequently, he will waste his life as a believer, while God is constantly waiting for him to get with it so that God can begin blessing, and ultimately so that there can be reward for his service in heaven. I hope you are impressed with how important these techniques are. This is perhaps one of the most important series of studies that we have yet entered into.

**The Faith Rest Technique**

We now look at the second technique which is called the faith rest technique, and we'll show you why we call it that as we go along. Just to define it, the faith arrest technique is simply this: It is knowing, believing, and applying the promises and the doctrines of the Word of God. Faith rest is simply knowing what God has said, and believing Him to the extent that you are willing to trust Him and to act upon what He has said. You will cast yourself upon Him on the basis of something that He has said. You can immediately think of many things in the Bible, many situations, many examples, of where God had told a group of people or an individual to do something, and God had made promises as to what He would do. However, the individual could not enter into faith rest and lean upon God.

In our dispensational studies, we've been reminded of this concerning Abraham. Abraham obviously developed spiritually. In the Old Testament, the believers were not indwelt by God the Holy Spirit. Therefore their measure of spirituality was not as is ours today--how we are related to God the Holy Spirit. Their measure of spirituality, that is, to be spiritual, meant to be practicing faith rest in the Old Testament. We have these examples where God made a great promise to Abraham concerning a son, and Abraham wouldn't believe Him. He wouldn't just leave it with God. God made a promise, and since 25 years went by before the promise was fulfilled, he could not practice faith rest in those early years. This was a thing that he had to learn to develop, and he grew spiritually. Finally when God said, "I want you to kill Isaac, your only son, the one through whom all the promises are going to come, his faith rest quality was quite in evidence as he was quite willing to do it without asking any questions. Now that's what faith arrest is all about.

In other words, this is the application of that full knowledge that we have in our human spirits relative to our experiences in life. A Christian has to know how to operate on faith rest. Before you can do that, you must know how to operate on the previous principle, the previous technique, that is, the confession of sin. Without the confession of sin, you are not in a position to be able to exercise faith rest.

Here are some principles about the faith rest technique. First of all, it is provided by God to enable us to live the Christian life which is a supernatural lifestyle. Secondly, this life can only be lived by God the Holy Spirit for the believer. We are talking about this style of life which we call the Christian life. Therefore, the Christian has to learn that he can't make it on his own when it comes to pleasing the Lord and to living his life as unto the Lord. He has to cease from all these human good works, and he has to permit God the Holy Spirit to live through him. The question is: how is such a noble ideal achieved? This is where faith comes into the picture, and is tied to the promises of God, and the mixture is the faith rest life, or a life of peace.

**Promises, Doctrines, and Prophecies**

The object of faith in the faith rest technique then are the promises, the doctrines, and the prophecies--all that God has declared that He will do for us, that He's going to do in his program. Faith has to be mixed with these promises, with these doctrines, and with these prophecies if we are to secure a divine rest in our soul. You have had many experiences this week that have caused your soul to be in turmoil. You have evidenced that turmoil in various ways. Perhaps, you went around yelling at people. You went screaming at somebody. You went around unsmiling and grim. Or, maybe you did the other kind of pressure: you wouldn't talk to somebody that you had it in for (and perhaps they were grateful for that). In one way or another, you handled your problem, you handled the pressure, and you handled your turmoil. The question is: Did you handle it in a way that, at that moment, you were honoring the Lord, and that you were at peace, and happy with the way you handled it? Were you happy with the things that you said to those people? Were you happy with the attitudes that you projected, and so on?

When we have entered this technique of faith rest, we will be able to handle the problems, the turmoils, the conflicts, the disappointments, the heartaches, and the frustrations in our life in a way that does not take us out of fellowship. That's the problem. We don't know how to handle our problems without going out of fellowship. That's where faith rests comes in.

It is faith rest that brought you into salvation. It goes like this: Here is the Gospel. At some point, you were confronted with that gospel as a promise. That's what this is. It is a promise that God had given you. You acted upon that promise, and you projected your faith toward that gospel promise, and the result was a condition of rest which we call salvation. You came into a condition of peace in your soul with God. Now this is the first promise of God that everybody must act upon. There is no other promise that an unbeliever can act upon except this promise, "Believe on the Lord Jesus Christ and thou shalt be saved."

**Truth and Promises**

Now, having come into that promise of salvation, we now enter this area of the Christian life. The area of the Christian life now, again, has promises--many of them. Someone has added them up and they come to 7,000 plus. I'm talking about promises that have to do relative to your life right now. Again, you are constantly faced all day long with picking up a promise and exercising faith toward it just as you did in salvation. And if you do, you come out with another condition of rest in your soul within your life here on Earth. You have peace within your being. It is the result of taking hold of this promise, this promise, this promise, or this promise, and mixing it with faith. The promises of the Word of God are nothing. Your faith, your confidence, in the veracity of God, in God's truthfulness, is nothing. However, when you mix your faith in God's truthfulness and His promises together, you enter the condition of rest. No matter what the tragedy is that hits you in life, and no matter what the worries that can creep up on you, as you pick out the promises and you believe God, you'll find that you're not worried. You'll find that you're not screaming. You'll find that you're not swearing. You'll find that you're not muscling people around. You find that you're not letting your ambitions get out of hand.

You find that you are just like little David who is standing out there looking at this giant and telling everybody around him, "It's all right. Don't worry. The battle is the Lord's." Those are fantastically marvelous words, and the reason David could say them is because he knew God, and he knew the promises of God, and he mixed faith and promises, and he stood on that field of battle in perfect rest and in perfect peace. The battle was indeed the Lord's.

So after believing the initial promise of salvation, the gospel, we're to continue on with all these other promises. There are three kinds of promises in the Bible. We have many verses like John 3:16, John 20:30, and 16:31--all of these are relative to salvation promises.

**Joh 3:16**  For God so loved**G25 V-AAI-3S** the world, that he gave his**G1325 V-AAI-3S** only begotten Son, that whosoever believeth**G4100 V-PAP-NSM** in him should not perish**G622 V-2AMS-3S**, but have**G2192 V-PAS-3S** everlasting**G166 A-ASF** life.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. 25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain). Note: G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end.

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). G[166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

**Joh 20:30**  And many other signs**G4592 N-APN** truly did**G4160 V-AAI-3S** Jesus in the presence of his disciples, which are not written**G1125 V-RPP-NPN** in this book:

**G4592** - (Noun, Neuter) sémeion (say-mi'-on): a sign (a sign, miracle, indication, mark, token.) Note: G4592 sēmeíon – a sign (typically miraculous), given especially to confirm, corroborate or authenticate. G4592 /sēmeíon ("sign") then emphasizes the end-purpose which exalts the one giving it. Accordingly, it is used dozens of times in the NT for what authenticates the Lord and His eternal purpose, especially by doing what mere man can not replicate of take credit for.

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

**Joh 16:31**  Jesus answered**G611 V-ADI-3S** them, Do ye now believe**G4100 V-PAI-2P**?

**G611** - (Verb) apokrinomai (ap-ok-ree'-nom-ahee): to answer (I answer, reply, take up the conversation.)

**G4100**  - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Then there are promises that have to do with your residence in eternity. We have many verses that give us that promise, like John 14:2, 2 Corinthians 5:8, 1 Peter 1:4-5, Revelation 21:4 (where we are promised no more tears, no more sorrow, and so on). All of these are promises relative to our residence out an eternity.

**Joh 14:2**  In my Father's house there aremany mansions: if *it were* not *so,* I would have told**G2036 V-AAI-1S** you. I go to prepare**G2090 V-AAN** a place**G5117 N-ASM** for you.

**G2036** - (Verb) epo (ep'-o): : answer, bid, bring word, command

**G2090** - (Verb) hetoimazó(het-oy-mad'-zo): to prepare (I make ready, prepare.) Note: Cognate: G2090 hetoimázō – prepare, make (made) ready. See G2092 (hetoimos).

**G5117** - (Noun, Masculine) topos (top'-os): a place (a place, region, seat; an opportunity.)

**2Co 5:8**  We are confident**G2292 V-PAI-1P**, *I say,* and willing**G2106 V-PAI-1P** rather to be absent from the body, and to be present**G1736 V-AAN** with the Lord.

**G2292** - (Verb) tharreó (thar-hreh'-o): to be of good courage (I am courageous, confident, of good cheer.) Note: Cognate: G2292 tharrhéō (a later form of G2293 /tharséō, "to show boldness," see NAS dictionary) – to show courage (boldness). See G2293 (tharseō).

**G2106** - (Verb) eudokeó (yoo-dok-eh'-o): to think well of, to be well-pleased (I am well-pleased, think it good, am resolved.)

**G1736** - (Verb) endémeó (en-day-meh'-o): to be in one's own country, to be at home (I am at home, live in a place.)

**1Pe 1:4**  To an inheritance incorruptible, and undefiled, and that fadeth not**G263 A-ASF** away, reserved**G5083 V-RPP-ASF** in heaven for you,

**G263** - (Adjective) amarantos (am-ar'-an-tos): unfading (unfading, enduring.) Note: G263 amárantos (an adjective, derived from 1 /A "without" and G3133 /maraínō, "to fade") – properly, what will not fade (imperishable).

**G5083** - (Verb) téreó: (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact.

**1Pe 1:5**  Who are kept**G5432 V-PPP-APM** by the power of God through faith unto salvation ready to be revealed**G601 V-APN** in the last time.

**G5432** - (Verb) phroureó (froo-reh'-o): to guard (I guard, keep, as by a military guard.) Note: properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard. Note: G5432 phrouréō (from phrousos, "a sentinel, guard") – properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard.

**G601** - (Verb) apokaluptó (ap-ok-al-oop'-to): to uncover, reveal (uncover, bring to light, reveal) Note:

G601 apokalýptō (from G575 /apó, "away from" and G2572 /kalýptō, "to cover") – properly, uncover, revealing what is hidden (veiled, obstructed), especially its inner make-up; (figuratively) to make plain (manifest), particularly what is immaterial (invisible).

Number three has to do with promises that have to do with our stay on earth. These are in time. That's the thing that we're talking about in the faith rest technique. It is all of these promises, such as Romans 8:28 (that "all things work together for good for them who love God, who are called according to this purpose"), 1 Peter 5:7, and 1 Samuel 17:47 ("the battle is the Lord's" and so on). All of these promises are relative to **right now**. These are the ones that we're talking about that most Christians do not utilize. Yet they constitute a vast spiritual capital which we may claim by faith.

**Rom 8:28**  And we know **G1492 V-RAI-1P** that all things work together**G4903 V-PAI-3S** for good**G18 A-ASN** to them that love **G25 V-PAP-DPM** God, to them who are the called**G2822 A-DPM** according**G2596 PREP** to *his* purpose**G4286 N-ASF**.

**G1492** - (Verb) eidó: (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G4903** - (Verb) sunergeó (soon-erg-eh'-o): to work together (I cooperate with, work together.)

**G25** – (Verb) agapaó: (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: Cognate: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē). With the believer, G25 /agapáō ("to love") means actively doing what the Lord prefers, with Him (by His power and direction). True G25 /agapáō ("loving") is always defined by God – a "discriminating affection which involves choice and selection" (WS, 477). 1 Jn 4:8,16,17 for example convey how loving ("preferring," G25 /agapáō) is Christ living His life through the believer.

**G2822** – (Adjective) klétos: (klay-tos'): called (called, invited, summoned by God to an office or to salvation.) Note: Cognate: G2822 klētós – literally, "called" (derived from G2564/kaleō, "to call, summon"). See G2821 (klēsis). In the NT, G2822 /klētós ("divinely called") focuses on God's general call – i.e. the call (invitation) He gives to all people, so all can receive His salvation. God desires every person to call out to Him and receive His salvation (1 Tim 2:4,5). "Unfortunately, many choose not to – but all can; all don't but all can call out to God for His mercy (not just 'some')" (G. Archer). See 2821 /klēsis ("calling").

**G2596** – (Preposition) kata: (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a Preposition), governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").]

**G4286** - (Noun) prothesis (proth'-es-is): a setting forth, proposal, the showbread, sacred (bread) (a setting forth, the show-bread; predetermination, purpose, literally, "a setting forth in advance for a specific purpose ") Note: G4286 próthesis (from G4253 /pró, "before" and G5087 /títhēmi, "purposefully set forth") – properly, providence – literally, "a setting forth in advance for a specific purpose ("God's pre-thesis").

**1Pe 5:7**  Casting**G1977 V-AAP-NPM** all your care upon him; for he careth**G3199 V-PAI-3S** for you.

**G1977** - (Verb) epiriptó (ep-ir-hrip'-to): to cast upon (I throw (cast) (upon), as of cares.)

**G3199** - (Verb) meló (mel'-o): to be an object of care (it is a care, it is an object of anxiety, it concerns.)

**1Sa 17:47**  And all this assembly shall know**H3045 Conj-w | V-Qal-ConjImperf-3mp** that the LORD saveth**H3467 V-Hifil-Imperf-3ms** not with sword and spear: for the battle *is* the LORD'S, and he will give**H5414 Conj-w | V-Qal-ConjPerf-3ms** you into our hands.

**H3045** - (Verb) yada (yaw-dah'): to know

**H3467** - (Verb) yasha (yaw-shah'): to deliver

**H5414** - (Verb) nathan (naw-than'): to give, put, set

It is faith mixed with the promises of God while we are in temporal fellowship that equals spiritual growth and maturity, and a personal condition of peace, stability, and rest in the soul. A Christian who fails to practice faith rest is not too hard a Christian to spot. The Christian who does not practice the faith rest technique is worried sick. As a matter of fact, if he wakes up some morning and he can't think of anything to be worried about, that makes him the sickest of all. He wants to know what's wrong with himself that he can't get up and be happy. That makes him downright miserable. These people can be spotted by the fact they are problem-minded. They're a wearisome bunch to be with. Always they've got problems. Always they've got problems. Always they've got problems. They never have any resolving of the problem or any joy in the Lord. Most of the problems they are worried about are trivial or non-existent. They're irritable people. They are vocal with their gripes. They're in turmoil, but they are certainly not in rest.

**Hebrews 4:1-9**

Let's look at this teaching from the Word of God in Hebrews 4. We'll look at the teachings concerning the faith rest technique. It begins in verse 1 with a warning about failure to use faith rest: "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." You and I as Christians operate under many pressures as we've indicated. As a matter of fact, we as Christians operate under a lot more pressures than the unsaved do. Why? Because the unsaved are not disturb too much by Satan. But, the minute you become a believer, you have asked for all kinds of troubles, and your pressures mount fantastically. As a matter of fact, in the angelic warfare that you and I face, and of which we are the targets, the greater your spiritual capacities; the more involved you are in the Lord's work; and, the more dedicated you are to the plan of God for your life, then the greater are the pressures and the attacks upon you. If you're a carnal Christian who is just sort of floating along, playing church and playing Christianity, you will not have any more pressures on you likely than the unbeliever. But if you are a Christian with something really on the ball, and you are really making an investment for the Lord that is productive of divine good, I can tell you right now you are the person who needs this technique. You are the person who is going to come under maximum fire.

**Heb 4:1**  Let us therefore fear**G5399 V-AOS-1P**, lest**G3379 ADV-N**, a promise being left *us* of entering**G1525 V-2AAN** into his rest**G2663 N-ASF**, any of you should seem**G1380 V-PAS-3S** to come short**G5302 V-RAN** of it.

**G5399** - (Verb) phobeó (fob-eh'-o): to put to flight, to terrify, frighten (I fear, dread, reverence, am afraid, terrified.) Note: Cognate: G5399 phobéō – to fear, withdraw (flee) from, avoid. See G5401 (phobos).

**G3379** - (AdVerb Negative) mépote (may'-pot-eh): never, lest ever (lest at any time, lest; then weakened: whether perhaps, whether at all; in a principal clause: perhaps.)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G2663** - (Noun, Feminine) katapausis( kat-ap'-ow-sis): rest ((in the Old Testament of the rest attained by the settlement in Canaan), resting, rest, dwelling, habitation.)

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) [Note: G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.]

**G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

**Heb 4:2**  For unto us was the gospel preached**G2097 V-RPP-NPM**, as well as unto them: but the word preached did not profit**G5623 V-AAI-3S** them, not being mixed**G4786 V-RPP-APM** with faith in them that heard**G191 V-AAP-DPM** *it.*

**G2097** - (Verb) euaggelizó (yoo-ang-ghel-id'-zo): to announce good news (I bring good news, preach good tidings, with or without an object, expressing either the persons who receive the good news or the good news itself (the good news being sometimes expressed as a person).)

**G5623** - (Verb) ópheleó (o-fel-eh'-o): to help, benefit, do good (help, benefit, do good, am useful (to), profit.)

**G4786** - (Verb) sugkerannumi (soong-ker-an'-noo-mee): to mix together, to agree with (I mix with, unite.) Note: G4786 sygkeránnymi (from G4862 /sýn, "identified with," intensifying G2767 /keránnymi, "mix into a new and improved compound") – properly, mix together into a superior compound – "a holistic blend" (unified whole) where the parts work together synergistically.

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.)

**Heb 4:3**  For we which have believed**G4100 V-AAP-NPM** do enter**G1525 V-PNI-1P** into rest**G2663 N-ASF**, as he said, As I have sworn **G3660 V-AAI-1S** in my wrath**G3709 N-DSF**, if **G1487 COND** they shall enter**G1525 V-FDI-3P** into my rest **G2663 N-ASF**: although the works were finished**G1096 V-AOP-GPN** from the foundation **G2602 N-GSF** of the world **G2889 N-GSM**.

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from 4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

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**G2663** - (Noun, Feminine) katapausis( kat-ap'-ow-sis): rest ((in the Old Testament of the rest attained by the settlement in Canaan), resting, rest, dwelling, habitation.)

**G3660** - (Verb) omnuó (om-noo'-o): to swear, take an oath (I swear, take an oath, promise with an oath.)

**G3709** - (Noun, Feminine) orgé (or-gay'): impulse, wrath (anger, wrath, passion; punishment, vengeance.)

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**G2602** - (Noun, Feminine) katabolé (kat-ab-ol-ay'): a laying down ((a) foundation, (b) depositing, sowing, deposit, technically used of the act of conception.)

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

**Heb 4:4**  For he spake**G2046 V-RAI-3S-ATT** in a certain place**G4225 Disjunctive Part** of the seventh *day* on this wise**G3779 ADV**, And God did rest**G2664 V-AAI-3S** the seventh day from all his works**G2041 N-GPN**.

**G2046** - (Verb) ereó (er-eh'-o): call, say, speak of, tell ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.)

**G4225** - (Disjunctive Particle) pou (poo): somewhere (where, somewhere, anywhere; with numerals: somewhere about.)

**G3779** - (Adverb) houtó and houtós (hoo'-to): in this way, thus (thus, so, in this manner.) Note: G3779 hoútō (an adverb, derived from the demonstrative pronoun, G3778 /hoútos, "this") – like this . . .; in this manner, in this way (fashion), in accordance with this description (i.e. corresponding to what follows); in keeping with; along this line, in the manner spoken.

**G2664** - (Verb) katapauó (kat-ap-ow'-o): to cause to cease, to rest ((a) trans: I cause to rest, bring to rest; I cause to refrain, (b) intrans: I rest.)

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.)

**Heb 4:5**  And in**G1722 PREP** this *place***G3778 D-DSM** again**G3825 ADV**, If**G1487 COND** they shall enter**G1525 V-FDI-3P** into my rest**G2663 N-ASF**.

*Note: G1497 is Second Class “If” they shall not enter into his rest.*

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) [Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3778** - (Demonstrative Pronoun) houtos, hauté, touto (hoo'-tos): this (this; he, she, it.)

**G3825** - (Adverb) palin (pal'-in): back (of place), again (of time), further (again, back, once more, further, on the other hand.)

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.)

**G2663** - (Noun, Feminine) katapausis( kat-ap'-ow-sis): rest ((in the Old Testament of the rest attained by the settlement in Canaan), resting, rest, dwelling, habitation.)

**Heb 4:6**  Seeing therefore it remaineth**G620 V-PPI-3S** that some must enter**G1525 V-2AAN** therein, and they to whom it was first preached**G2097 V-APP-NPM** entered not**G3756 PRT-N** in because of unbelief**G543 N-ASF**:

**G620** - (Verb) apoleipó (ap-ol-ipe'-o): to leave, leave behind (I leave, leave behind; pass: I am reserved, remain; I desert, abandon.)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G2097** - (Verb) euaggelizó (yoo-ang-ghel-id'-zo): to announce good news (I bring good news, preach good tidings, with or without an object, expressing either the persons who receive the good news or the good news itself (the good news being sometimes expressed as a person).) Note: G2097 euaggelízō (from G2095 /eú, "good, well" and angellō, "announce, herald") – properly, proclaim "the good message" (good news). In the NT, G2097 (euaggelízō) refers to sharing the full Gospel of Christ – literally, "gospelizing" that announces the complete message of "the good news" (the Lord's glad tidings).

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G543** - (Noun, Feminine) apeitheia (ap-i'-thi-ah): disobedience (willful unbelief, obstinacy, disobedience.) Note: Cognate: G5429 phrónimos (an adjective, derived from G5424 /phrḗn, "personal perspective regulating outward behavior," and the root of the English term "diaphragm" which controls key body functions from the inside out) – properly, "how we size things up," reflecting our personal ("visceral") opinions, i.e. what we consider "savvy" (smart). This always roots to our personal perspective ("inner outlook") which regulates our definition of being "shrewd," i.e. reflects personal mind-set (insight). See G5426 (phroneō).

**Heb 4:7**  Again, he limiteth**G3724 V-PAI-3S** a certain day, saying**G3004 V-PAP-NSM** in**G1722 PREP** David, To day, after so long a time; as it is said, To day if**G1437 COND** ye will hear**G191 V-AAS-2P** his voice**G5456 N-GSF**, harden**G4645 V-PAS-2P** not**G3361 PRT-N** your hearts**G2588 N-APF**.

**G3724** - (Verb) horizó (hor-id'-zo): to mark off by boundaries, to determine (separate, mark off by boundaries; I determine, appoint, designate.) Note: G3724 horízō (from horos, "boundary, limit") – properly, to set boundaries (limits) – literally, "determine horizons" (boundaries). G3724 /horízō ("designate limits, boundaries") refers to the Lord (literally) "horizoning" all the physical scenes of life before creation. his guarantees God works each in conjunction with His eternal purpose (providence, see G4286 /próthesis). [The English term "horizon" ("horizoning") comes from G3724 (horízō), "to set limits." G4309 /proorízō ("pre-horizon, pre-determine") emphasizes God's eternality with its correlations, as operating in His perfect wisdom, absolute foreknowledge, etc.).]

**G3004** - (Verb) legó (leg'-o): to say (denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.) Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) [Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G5456** - (Noun, Feminine) phóné (fo-nay'): a voice, sound (a sound, noise, voice, language, dialect.)

**G4645** - (Verb) sklérunó (sklay-roo'-no): to harden (I harden, make hard, make stubborn.) Note: Cognate: G4645 sklērýnō – properly, to harden; become inflexible (literally "dried out"); (figuratively) obstinately stubborn, resisting what God says is right. See G4642 (sklēros).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**Heb 4:8**  For if**G1487 COND** Jesus had given them rest**G2664 V-AAI-3S** , then would he not**G3756 PRT-N** afterward **G3326 PREP** have spoken **G2980 V-IAI-3S** of another**G243 A-GSF** day.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G2664** - (Verb) katapauó (kat-ap-ow'-o): to cause to cease, to rest ((a) trans: I cause to rest, bring to rest; I cause to refrain, (b) intrans: I rest.)

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G3326** - (Preposition) meta (met-ah'): with, among, after ((a) gen: with, in company with, (b) acc: (1) behind, beyond, after, of place, (2) after, of time, with nouns, neut. of adjectives.) Note: G3326 metá (a preposition) – properly, with ("after with"), implying "change afterward" (i.e. what results after the activity). As an active "with," G3326 (metá) looks towards the after-effect (change, result) which is only defined by the context. [G3326 (metá) before a vowel is written met (meth).]

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G243** - (Adjective) allos (al'-los): other, another (other, another (of more than two), different.) Note: G243 állos (a primitive word) – another of the same kind; another of a similar type.

**Heb 4:9**  There remaineth**G620 V-PPI-3S** therefore**G686 PRT** a rest**G4520 N-NSM** to the people of God.

**G620** - (Verb) apoleipó (ap-ol-ipe'-o): to leave, leave behind (I leave, leave behind; pass: I am reserved, remain; I desert, abandon.)

**G686** - (Particle, Disjunctive Particle) ara (ar'-ah): therefore (an illative particle) (then, therefore, since.) Note: G686 ára (probably akin to arō, "to join, be fitting," see J. Thayer, Curtius) – an inferential particle meaning "it follows that . . . ". [J. Thayer, "G686 (ára) intimates that 'under these circumstances, something either is so, or becomes so' " (so also Klotz, 167).]

**G4520** - (Noun, Masculine) sabbatismos (sab-bat-is-mos'): a sabbath rest (a keeping of the Sabbath, a Sabbath rest.)

So God has provided us with the salvation we need, but he has not forgotten us there. After that, he has also provided us with the happiness that we need in our walk on earth, in time. We need temporal rest as well as eternal rest. **The faith rest technique is God's provision so that you can have a moment-by-moment Sabbath in your soul**. Remember what the word "Sabbath" means. The word "Sabbath" means "**rest**." This is what God has come to give you, not just a one-day-a-week rest, but an absolute moment-by-moment Sabbath day in your soul.

He then says, "Let us (referring to believers in the Lord Jesus Christ) therefore." The "therefore" indicates a conclusion which is based upon Chapter 3 where we have the description of the failure of the Jews who came out of slavery out of Egypt, that Exodus generation, and how they provoked the Lord in their failure to use this technique, their failure to mix their faith with the promises that God was making to them. On the basis of this chapter, he now turns to us as believers. He says, "**Now**" (in the case of we who live in the church age, in contrast to these people who were slaves for 400 years and then came out and could not obey and mix their faith with God's promises and were a sad failure), he said, "**May we not be like that.**"

Therefore, he gives us one thing that Christians should fear. Christians generally are not to fear anything, and if they are oriented to the Word of God and they are filled with the Spirit, they will not be afraid. 2 Timothy 1:7 tells us that that is not what God has come to give us, a spirit of fear. However, here is one thing that we should fear. He says, Hebrews 4:1 "Let us therefore fear, lest, the promise be left us of entering into rest, any of you would seem to come short of it." What he is saying is to fear not knowing and using the faith rest technique as these Exodus Jews did. There can be no rest in our soul. There can be no happiness without it.

**2Ti 1:7**  For God hath not given**G1325 V-AAI-3S** us the spirit of fear**G1167 N-GSF**; but of power, and of love, and of a sound mind**G4995 N-GSM**.

**G1325** - (Verb) didómi (did'-o-mee): to give ( I offer, give; I put, place.)

**G1167** - (Noun, Feminine) deilia (di-lee'-ah): cowardice (cowardice, timidity.) Note: Cognate: G1167 deilía – timidity, reticence (used only in 2 Tim 1:7). See G1169 (deilós).

**G4995** - (Noun, Masculine) sóphronismos (so-fron-is-mos'): self-control (self-control, self-discipline, prudence.) Note: Cognate: G4995 (a masculine noun derived from G4998 /sṓphrōn, "truly moderate") – properly, safe-minded, issuing in prudent ("sensible") behavior that "fits" a situation, i.e. aptly acting out God's will by doing what He calls sound reasoning (used only in 2 Tim 1:7). See G 4998 (sōphrōn).

**Heb 4:1**  Let us therefore fear**G5399 V-AOS-1P**, lest**G3379 ADV-N,** a promise**G1860 N-GSF** being left**G2641 V-PPP-GSF** *us* of entering**G1525 V-2AAN** into his rest**G2663 N-ASF**, any of you should seem**G1380 V-PAS-3S** to come short**G5302 V-RAN** of it.

**G5399** - (Verb) phobeó (fob-eh'-o): to put to flight, to terrify, frighten (I fear, dread, reverence, am afraid, terrified.) Note: Cognate: G5399 phobéō – to fear, withdraw (flee) from, avoid. See 5401 (phobos).

**G3379** - (AdVerb Negative) mépote (may'-pot-eh): never, lest ever (lest at any time, lest; then weakened: whether perhaps, whether at all; in a principal clause: perhaps.)

**G1860** - (Noun, Feminine) epaggelia (ep-ang-el-ee'-ah): a summons, a promise (a promise.) Note: G1860 epaggelía (a feminine noun comprised of G1909 /epí, "appropriately on" and aggellō, "announce") – a promise which literally "announces what is fitting" (apt, appropriate). G1860/epaggelia ("an appropriate promise") is nearly always used of God's promises in the NT – and hence guaranteed by His own eternal Law (Being). [In the NT (and throughout antiquity), G1860 (epaggelía) is a legal term that refers to an officially sanctioned promise. "Almost every NT use of the word promise (epaggelia) points back to the OT" (Walter C. Kaiser, Jr., Back Toward the Future, Hints for Interpreting Bible Prophecy, 102).]

**G2641** - (verb) kataleipó (kat-al-i'-po): To leave, leave behind (I leave behind, desert, abandon, forsake; I leave remaining, reserve.)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G2663** - (Noun, Feminine) katapausis( kat-ap'-ow-sis): rest ((in the Old Testament of the rest attained by the settlement in Canaan), resting, rest, dwelling, habitation.)

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) Note: G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.

**G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

These promises that he refers to here are promises which have been left to us to use on earth. There are 7,000 plus promises, like Luke 1:37, 1 Thessalonians 5:18, Isaiah 41:10. There are many promises, all of which have been left to us. "Kataleipo" is the word for "left." "Kataleipo" means simply that--something that has been provided and has been left behind for us. It is present, it is passive, and it is a participle. It is present because it is constantly available to us. It is passive because if we use the promises, it will work. In other words, God is saying, "I guarantee you that if you will mix faith with my promises, you will find yourself at rest." That is, it is God's peace and God's rest that is being left to us--an emotional stability. The thing he warns us is that we do not come short of it; that is, that we fail to use it.

**Luk 1:37**  For with God nothing shall be impossible**G101 V-FAI-3S**.

**G101** - (Verb) adunateó (ad-oo-nat-eh'-o): to be unable ( to be impossible; I am unable.)

**1Th 5:8** But let us**G1510 V-PAP-NPM**, who are of the day, be sober**G3525 V-PAS-1P**, putting on**G1746 V-AMP-NPM** the breastplate of faith and love; and for an helmet, the hope**G1680 N-ASF** of salvation**G4991 N-GSF**.

**G1510** – (Verb) eimi: (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek Verb) which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/G3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**G3525** – (Verb) néphó: (nay'-fo): to be sober, to abstain from wine ((lit: I am sober), I am calm (vigilant), circumspect.) Note: G3525 nḗphō – properly, to be sober (not drunk), not intoxicated; (figuratively) free from illusion, i.e. from the intoxicating influences of sin (like the impact of selfish passion, greed, etc.). G3525 /nḗphō ("be sober, unintoxicated") refers to having presence of mind (clear judgment), enabling someone to be temperate (self-controlled). G3525/nḗphō ("uninfluenced by intoxicants") means to have "one's wits (faculties) about them," which is the opposite of being irrational.

**G1746** – (Verb) enduo: (en-doo'-o): to clothe or be clothed with (in the sense of sinking into a garment) (I put on, clothe (another).)

**G1680** – (Noun, Feminine) elpis: (el-pece'): expectation, hope (hope, expectation, trust, confidence.) Note: G1680 elpís (from elpō, "to anticipate, welcome") – properly, expectation of what is sure (certain); hope.

**G4991** – (Noun, Feminine) sótéria: (so-tay-ree'-ah): deliverance, salvation (welfare, prosperity, deliverance, preservation, salvation, safety.) Note: Cognate: G4991 sōtēría (from G4982 /sṓzō, "to save, rescue") – salvation, i.e. God's rescue which delivers believers out of destruction and into His safety. See G4982 (sōzō).

**Isa 41:10**  Fear**H3372 V‑Qal‑Imperf‑2ms** thou not; for I *am* with thee: be not dismayed**H8159 V‑Qal‑Imperf‑2ms**; for I *am* thy God: I will strengthen**H553 V‑Qal‑Imperf‑2ms** thee; yea, I will help**H5826 V‑Qal‑Perf‑1cs | 2ms** thee; yea, I will uphold**H8551 V‑Qal‑Perf‑1cs | 2ms** thee with the right hand of my righteousness.

**H3372** - (Noun, Neuter) mékos (may'-kos): length (length.)

**H8159** - (Verb) shaah (shaw-aw'): to gaze

**H553** - (Verb) amets (aw-mats'): to be stout, strong, bold, alert

**H5826** - (Verb) azar (aw-zar'): to help, succor

**H8551** - (Verb) tamak (taw-mak'): to grasp, support, attain

**Learning**

The promises of God's Word, of course, all written down in the Bible. That's why it is necessary to be taught the Word of God. It doesn't do any good for us to tell some Christian and to explain to some Christian how to use the faith rest technique because unless he knows the promises of the Word of God, unless he knows doctrine, he will not be able to use it. This is what makes it so sad when people have a problem in life, and they come to ask you for some advice. It is very difficult to give them advice because what you usually have to give them is a fistful of tapes that covers certain subjects. It's going to take time for them to get the information. That's why the average Christian is a yo-yo when it comes to spiritual stability and meeting the crises of his life. When it comes to meeting the trials, he's just not prepared to do it. He has not learned the promises. He has nothing to take hold of and nothing to mix with his faith and his trust in the Lord. God has written this down. We have to learn it. When we do the technique works passively upon us.

Israel was a failure in this. "Let us therefore fear, lest, the promise being left unto us of entering into His rest, any of you should seem to come short of it." For unto us is the gospel preached. "Unto us" is the Christians of today. Israel had the gospel. We have the gospel. We have the gospel in specific words like John 3:16 and Acts 16:31. They had it in the form of ceremonial symbols, primarily the Passover feast. That was the gospel story to them, and they understood what that signified. So both they and we had the gospel. We had this first promise. The gospel, as you know, begins in past time where God makes a plan. Then he provides and executes that plan of salvation. It has a present application which is our walk on earth within the consequences of that gospel. Then it has a future effect with a resurrection body and our eternity in heaven.

**Jon 3:16** See above

**Act 16:31**  And they said, Believe**G4100 V-AAM-2S** on**G1909 PREP** the Lord Jesus Christ, and thou shalt be saved**G4982 V-FPI-2S**, and thy house**G3624 N-NSM**.

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G1909** - (Preposition) epi (ep-ee'): on, upon (on, to, against, on the basis of, at.) Note: G1909 epí (a preposition) – properly, on (upon), implying what "fits" given the "apt contact," building on the verbal idea. G1909 /epí ("upon") naturally looks to the response (effect) that goes with the envisioned contact, i.e. its apt result ("spin-offs," effects). The precise nuance of G1909 (epí) is only determined by the context, and by the grammatical case following it – i.e. genitive, dative, or accusative case.

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue. Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**G3624** - (Noun, Masculine) oikos (oy'-kos): a house, a dwelling ((a) a house, the material building, (b) a household, family, lineage, nation.)

This plan of God we all enter at the point of salvation. The Jews were told that they entered the plan of salvation, the gospel that they had just as we had, but the failure was that they did not go on as believers. The people who died out in that 40 years of wandering in the wilderness were not unbelievers. These were believers who were dropping dead one-by-one over that period of 40 years--all of those (except for Joshua and Caleb) who were 20 years and up in age were believers who were dying. It was because they had not gone on beyond the promise of the gospel. Because they did not believe God's Word, they were faced with fear when they came to Kadeshbarnea. They were unstable. They were critical of their leadership. They were fantastically filled with self-pity which is another great sign of the believer who is unstable. For the believer who is not using faith rest, there will be a lot of self-pity.

Hebrews 4:2 tells us what the problem was. "For the gospel which was preached as well to them, but the word preached did not profit them, not being mixed with faith in them that heard it." The word "being mixed" is perfect passive participle: "sugkerannumi." This meant that the promises of God to Israel were not mixed with faith, so they were not of any value, "to them that heard it." Notice that they did hear it. It came into that side of their minds where the mind is learning, the perceptive mind. The information came in there, but here was the human spirit and it did not go down there. Instead it stopped. Why? Because they were negative in the things that they learned, so they short-circuited this system and that was the end of it.

**Heb 4:2**  For unto us**G1510 V-PAI-1P** was the gospel preached**G2097 V-RPP-NPM**, as well as unto them**G2548 D-NPM-K**: but the word**G3056 N-NSM** preached did **not** profit**G5623 V-AAI-3S** them, **not** being mixed with**G4786 V-RPP-NSM** with faith**G4102 N-DSF** in them that heard**G191 V-AAP-DPM** *it.*

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**G2097** - (Verb) euaggelizó (yoo-ang-ghel-id'-zo): to announce good news (I bring good news, preach good tidings, with or without an object, expressing either the persons who receive the good news or the good news itself (the good news being sometimes expressed as a person).) Note: G2097 euaggelízō (from G2095 /eú, "good, well" and angellō, "announce, herald") – properly, proclaim "the good message" (good news). In the NT, G2097 (euaggelízō) refers to sharing the full Gospel of Christ – literally, "gospelizing" that announces the complete message of "the good news" (the Lord's glad tidings).

**G2548** - (Demonstrative Pronoun) kakeinos (kak-i'-nos): and that one (and he, she, it, and that.)

**G3056** - (Noun, Masculine) logos (log'-os): a word (as embodying an idea), a statement, a speech (a word, speech, divine utterance, analogy.) Note: G3056 lógos (from G3004 /légō, "speaking to a conclusion") – a word, being the expression of a thought; a saying. G3056 /lógos ("word") is preeminently used of Christ (Jn 1:1), expressing the thoughts of the Father through the Spirit. [G3056 (lógos) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). G3056 (lógos) is a broad term meaning "reasoning expressed by words."]

**G5623** - (Verb) ópheleó (o-fel-eh'-o): to help, benefit, do good (help, benefit, do good, am useful (to), profit.)

**G4786** - (Verb) sugkerannumi (soong-ker-an'-noo-mee): to mix together, to agree with (I mix with, unite.) Note: G4786 sygkeránnymi (from G4862 /sýn, "identified with," intensifying G2767 /keránnymi, "mix into a new and improved compound") – properly, mix together into a superior compound – "a holistic blend" (unified whole) where the parts work together synergistically.

**G4102** - (See Above)

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

So they had heard--it was not that they were not informed--but they were negative to what God said he would do. At Kadeshbarnea, He said, "I'll take you in. I don't care if the inhabitants are giants and you look like grasshoppers, I'll take you in, and you will win." They refused to go. Then when they recognized the discipline that God was going to bring upon them, you remember what they did next. God said, "Now, I will not take you in, but you are going to go out there and die." And they said, "We were wrong. We will go in." And God said to Moses, "You had better warn them not to charge over that hill because I will not be with them." They would not listen again. This time God promised not to help them. They went negative again. They went over that hill and they got slaughtered by the Canaanites. Once they went negative to the promises, that was the end of it. They knew it. They heard it just like we know it. We hear it, but then we go negative. We do not accept it--no full knowledge (no "epignosis") to function.

**Faith**

I want you to notice in Hebrews 4:2 that we have the first key word here from which we name this technique: "**not** being mixed with faith" in them that heard it. There is the first keyword--"mixed with faith." That's why it's called the faith rest technique, because it's faith in the promises of God. "Not being mixed," this is in the perfect tense which means it began in the past and then it continued. In other words, they got in the habit of doing this. They got in the habit of being negative to what God had said. This is very easy to do. As you get negative, your life slips away from the control of God the Holy Spirit, and you become less sensitive that the old sin nature is running it. Pretty soon they found as a way of life that it was no, no, no, and doubt, doubt, doubt to whatever God had to say.

So the promises must be acted upon by a positive volition for them to function. Please remember that the faith rest technique is not designed for an emergency situation. This is not something for you to turn to when you've come to some kind of a crisis in your life. It is something that you are to stay with especially in prosperity as well as in adversity. It's not something to switch on. It is a way of life. The word faith here simply means believing, trusting God. Faith before salvation has Jesus Christ as its object. After salvation, faith has the promises and the doctrines of the Word of God.

**Rest**

Hebrews 4:3 shows us the success of faith: "For we who had believed do enter into rest." "We who (referring to Christians today) had believed (the word "pisteuo")." "Pisteuo" is aorist active participle. Aorist means at some point, when the situation required, we believed the Word. Active means the Christian chose to act upon a promise of God. The aorist participle grammatically means that it comes before the main action of the sentence. The main action of the sentence is "enter into rest." In other words, first they believed, and then they entered into rest. "We who had believed"--believe comes first in the order of the grammar. First, believe, and that's faith. Then it says, the main part, "enter into rest." There they are tied together and you get the concept "faith rest." The word "rest" in Hebrews 4:3 is what we enter into. The grammar tells us that first we believe, and the result of that is entering into rest. It does not say that those of you who hustle harder will come into peace with God. It does not say that those of you who have a great wonderful emotional experience will start loving the Lord more, praying more, and giving more. You may have a great wonderful emotional jag and do those things, but it is the old sin nature that is cranking that out, and not the Lord.

**Heb 4:3**  For we which have believed**G4100 V-AAP-NPM** do enter**G1525 V-PNI-1P** into**G1519 PREP** rest, as he said, As I have sworn in my wrath, if they shall enter**G1525 V-FDI-3P** into my rest: although the works were finished**G1096 V-AOP-GPN** from the foundation**G2602 N-GSF** of the world**G2889 N-GSM**.

**G4100** - (See Above)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**G2602** - (Noun, Feminine) katabolé (kat-ab-ol-ay'): a laying down ((a) foundation, (b) depositing, sowing, deposit, technically used of the act of conception.) Note: G2602 katabolḗ (from G2596 /katá, "exactly according to," down from the most general to the most specific detail, "following all the way along," and G906 /bállō, "to cast") – properly, a foundation, cast according to a blueprint (original design); the substructure which determines the entire direction (destination) of all that follows; the foundation-plan, upon which the entire super-structure is built; (figuratively) the beginning (founding) that purposefully designs all that follows. G2602 /katabolḗ ("foundation-plan") typically relates to Christ's incarnation, i.e. coming to earth in the flesh to be our Redeemer. This divine plan was set and sealed (guaranteed) before creation (Heb 9:26; 1 Pet 1:20; Rev 13:8). In general, G2602 (katabolḗ) refers to the basis God has established, upon which all people can know Him. This was laid down before the first ray of sunshine or drop of water touched the earth..

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

**No More Worries**

He says, "We who have believed do enter into rest." The "enter into" is the word "eiserchomai." This is present tense. It's the regular result. Any time you mix faith and promises you will enter into rest. It is middle voice. Present but middle, and middle means that the subject benefits. You benefit by this action on your part. Present means it's a regular result. Middle means that you personally benefit. How do you benefit personally by the faith rest technique? It means that you never worry about anything, in time or eternity. That's staggering, isn't it? I never worry about anything?

Just look how that's going to spoil your life. Most of you are going to have so much time for thinking on your hands that you won't know what to do with yourself if you believe this. You have a regular list of things you worry about. You wake up in the morning and you begin going through these worry lists: worry, worry, worry, worry, worry. Then you get sidetracked and you have to go about your day. You come home to lunch and you say, "OK, now Lord, here we go again." Worry, worry, worry. "Boy, that's a bad one. Oh, there's a good worry. I've got to work on that one." Then you get home for supper and you worry a little bit, but then you look forward to going to bed. That's a wonderful time. There you are--quiet, and nobody bothering you. You can just worry yourself half the night. You wake up the next morning and you're half blurry-eyed and you're trying to get back to work because you've exhausted yourself with worrying. That's why the Bible says, "Are you going to add hair to your head, or change the color or height of yourself, or anything else by worrying? That's the idiocy of this.

If you use the faith based technique, you're never going to worry about anything. You're never going to be concerned or shaken up about any problems that you face. That's easy to say, but unless you've gotten into this technique and you know how to live with it, and you know how to grab hold of the promises, that is going to be hard to do--not to be shaken up when you get to the crises. You'll never fall apart because you happen to be the victim of somebody else's slander and gossip and tongue attack of some kind. You'll never be upset because you're excluded.

I was in a record shop yesterday and I overheard two of the clerks (girls) talking. The conversation was that one friend had called her and had given her an evasive answer about what they planned to do tonight. She had been invited to go someplace with her, and they didn't think they were going to go. And she said, "And I know she was going. She just did want me to go. Oh, that hurt. Ooh, that hurt." She just kept repeating it. The fact is that the more she said it, the worse I got to feeling about it. "It really hurt me. I knew they were just trying to get rid of me. They just didn't want me to go with them. Oh, that hurt. If they would have just said, 'We don't want you to come with us.' But they were trying to sneak around. Oh, that hurt." Well, I knew she didn't know anything about faith rest, or it wouldn't have made a hill of beans to her whether they excluded her or not.

You will never be crushed when you are viewed or when you are called a failure, and you were compared to someone else who is a so-called success. This is a nice jab. When you want to really jab somebody, call him a failure, especially if it's something maybe he can't do anything about. If his hair is thin on top, you tell him, "You sure do have a lousy haircut. If you had a better haircut, you wouldn't be such a failure in life, or something like that. There's no person, no thing, or no circumstance which will get you down if you're operating on this faith rest technique. Have faith in promises, and the result is rest.

It will keep your body in good health, and it'll keep your mind very stable and very relaxed. Faith rest makes all the problems the Lord's problems. That's what it amounts to. If you will enter into this, you will practice faith rest, and you will discover that you do not worry. You will move along in kind of a relaxed way. Everything is taken in stride. However, I should remind you and warn you that when somebody comes storming up to you creating a crisis, you may just yawn and say, "Now, what did you say, now? Tell me about it again." You just kind of squelch everything down, the high-powered approach.

What will happen to you is that the spiritually immature and the carnal folks will start calling you names. I'm talking about Christians. They will call you insensitive. They will call you elephant hide. They will call you oblivious. They will say you are harsh and that you're unfeeling. By all of which they mean, "It really makes me mad that you can be so relaxed while I'm such an idiot and up in a turmoil, and I really hate you for it." When they use those words, just understand that you're dealing with somebody who has not elected to go along in faith rest in the Lord. That's why they're trying to belittle and to degrade you and to get you to believing that there's something wrong with you **because you think the battle is the Lord's**. You don't think there's any human being that amounts to anything in all the world. Only the Lord is the one that counts. All things will be taken in stride, providing your conscience and your mind is clear and right before Him. Then what anybody else thinks is totally immaterial.

Other people have their hangups. They have their distortions. They have their twists. You are forever being encroached upon by these twists and these distortions. It's like some great big monstrous mole that's beginning to creep out, and you're trying to fight this thing from crawling all over you, and you're brushing it off, and you can't get away from this thing that's trying to devour you. You have to learn by faith rest to detach yourself from the problems and the hangups of all of the people who will not use this technique and who do not mind abusing other believers by imposing their restlessness of soul upon others. In other words, faith rest enables you to go on in peace even when it does hurt. **Faith rest works for all believers who use it**. Don't come up with the excuse that you're weak and other people are so strong and that's why they can take things in stride but you can't because you have these weaknesses. If you will enter into His rest, it's the result of using the key--faith mixed with promises that equals rest.

Hebrews 4:3 says, "For we who have believed do enter into rest as he said, 'As I have sworn in my wrath.'" This is in Psalm 95:11. "As he said"--this is perfect case, so that it stands written and forever true. "As I have sworn in my wrath," that is, God's response to negative volition to his promises. "If they shall enter into my rest now." This is not a conditional sentence. This "**if**" is not one of those first, second, third, or fourth class conditions. This is what is called an idiom, a Greek idiom. It's what is grammatically called an ellipsis. It indicates that something has been left out that is to be understood. The thing to be understood here is something like this: "(My name is not God) if they shall enter into my rest." You have to understand that before the "if." In other words, what he is saying is "they shall not enter my rest," and you can translate it that way. The Greek literally does have the word "if" in there, but it's not a conditional case. It's something that has been skipped over. It's something left out. It's elliptical, and therefore you have to understand what comes in there and what comes out is a positive statement, "**They shall not enter my rest**."

**Psa 95:11**  As I have sworn **H7650** **V‑Nifal‑Perf‑1cs** in my wrath in my wrath that they should not enter **H935 V‑Qal‑Imperf‑3mp | Pn** into my rest **H4496 N‑fsc | 1cs**.

**H7650** – (Verb) shaba: (shaw-bah'): to swear

**H935** – (Verb) bo: (bo): to come in, come, go in, go

**H4496** – (Noun Feminine) menuchah: (men-oo-khaw'): resting place, rest

Therefore, God says that we who have believed do enter His rest. God has sworn in his wrath against negative volition toward his promises, that those who act that way shall not enter His rest. This is in spite of the fact that the works were finished from the foundation of the world. This means that all of the blessings that we need for our happiness on earth, God has already provided. When? Before creation. Everything you needed to make you happy, He's already provided. Now if you are not happy, don't blame God. And if you're not happy, don't blame somebody else. Just get yourself to the Lord and find out why you're not happy. What is it that you're bucking in your life? What is it that you are not accepting by faith so that you can enter His rest? If you do not have God's rest, you will end up yelling; screaming; whining; and, full of self-pity. You will end up endlessly reviewing your grievances. You will endlessly be brooding about something that has happened to you in the past or something you did. That is not faith rest. You are going to pay forever and ever and ever and ever for that. This technique is a close second in importance to that of confessing sins.

Because it is so important, our Heavenly Father is constantly putting pressures on us trying to get us to move into His rest. So you had some heartaches. You had some problems. You've got some depressions. You've got some concerns this week. How did you handle them? You can try your own notions. You can come up with psychological sublimations and compensations, but they will be to no avail. The answer are God's promises. The faith rest technique is our answer for a moment-by-moment condition of peace.

It takes this also for prosperity, and when people praise you. If there was ever a time you need faith rest, it's when people come up and compliment you; when they praise you; when they commend you; and, when they thank you. That's when you are going to be most tempted to think that the battle is not the Lord's, but that the Lord has suddenly come into a very wonderful helper--you. You are happy to see that other people recognize it too, because you've known it for quite a while. God's promises are the answer to all these things that come upon us.

It is God who kicks out the props from under us in order to force us to start using this technique. He just keeps putting misery, misery, misery, until we say, "Lord, I've had enough. I'm going to claim Romans 8:28, "All things are working together for good." Therefore, what in the world am I worried about? This problem I have, it's a battle, but all the battles are yours. So what am I fighting? You give me direction. I'm going to use the best spiritual judgment I have. I'm going to make the best moves I can make at this moment. Then I leave the results with You.

**Rom 8:28**  And we know**G1492 V-RAI-1P** that all things work together**G4903 V-PAI-3S** for good**G18 A-ASN** to them that love**G25 V-PAP-DPM** God, to them who are the called**G2822 A-DPM** according**G2596 PREP** to *his* purpose**G4286 N-ASF**.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G4903** - (Verb) sunergeó (soon-erg-eh'-o): to work together (I cooperate with, work together.)

**G18** - (Adjective) agathos (ag-ath-os'): good (Inrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. 25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G2822** - (Adjective) klétos (klay-tos'): called (called, invited, summoned by God to an office or to salvation.) Note: Cognate: G2822 klētós – literally, "called" (derived from G2564/kaleō, "to call, summon"). See G2821 (klēsis). In the NT, G2822 /klētós ("divinely called") focuses on God's general call – i.e. the call (invitation) He gives to all people, so all can receive His salvation. God desires every person to call out to Him and receive His salvation (1 Tim 2:4,5). "Unfortunately, many choose not to – but all can; all don't but all can call out to God for His mercy (not just 'some')" (G. Archer). See G2821 /klēsis ("calling").

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G4286** - (Noun) prothesis (proth'-es-is): a setting forth, proposal, the showbread, sacred (bread) (a setting forth, the show-bread; predetermination, purpose, literally, "a setting forth in advance for a specific purpose ") Note: G4286 próthesis (from G4253 /pró, "before" and G5087 /títhēmi, "purposefully set forth") – properly, providence – literally, "a setting forth in advance for a specific purpose ("God's pre-thesis").

Sooner or later you're going to come where God does kick the props out from under you, especially if you've been trusting in people, or especially if you've been looking with great esteem upon certain individuals. God will let you go so far, and then He will belt you good and hard, and then you will learn, as you have never learned before, to keep your eyes on the Lord where they belong. Now that's faith rest.

What he says then is that these works were finished: "ginomai." This is aorist. At a point in the past, when God made His decree, providing all that is necessary for our happiness. Passive--these works were completed before man was created. Faith rests makes them yours. **All you have to do is enter into them**.

**The Sabbath**

Now let's close this out with a history of the faith rest technique. Hebrews 4:4 says, "For He spoke in a certain place of the seventh day in this way, and God did rest the seventh day from his works." "He spoke" is **perfect tense** again. It's the Word of God standing forever. "A certain place" is Genesis 2:2-3, "that He did rest." That is, on the seventh day God used the seventh day of creation as an historical example of ceasing from activity. That's what faith rest is all about--knocking off your human effort solutions and turning to the Lord and claiming what He has promised to do, and then leaning upon him to do it. God created in great activity for six days, and then, in order to demonstrate the concept of rest, on the seventh day he ceased from all activity. So, we too are to have a constant Sabbath in our souls through the faith rest technique. We are to relax just as God relaxed. All of our problems are to be met with His word and our faith in him, not with our hustle and bustle. Many churches approach Christians with this squeeze method. Yet David defeated Goliath because he went out there knowing that the Lord was going to do it. In 1 Samuel 17:47, he could say, "The battle is the Lord's."

**Heb 4:4**  For he spake**G2046 V-RAI-3S-ATT** in a certain place of the seventh *day* on this wise, And God did rest**G2664 V-AAI-3S** the seventh day from all his works**G2041 N-GPN**.

**G2046** - (Verb) ereó (er-eh'-o): call, say, speak of, tell ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.

**G2664** - (Verb) katapauó (kat-ap-ow'-o): to cause to cease, to rest ((a) trans: I cause to rest, bring to rest; I cause to refrain, (b) intrans: I rest.)

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

**Gen 2:2**  And on the seventh day God ended**H3615 Conj‑w | V‑Piel‑ConsecImperf‑3ms** his work which he had made **H6213 V‑Qal‑Perf‑3ms**; and he rested **H7673** **Conj‑w | V‑Qal‑ConsecImperf‑3ms** on the seventh day from all his work**H4399 N‑fsc | 3ms** which he had made**H6213 V‑Qal‑Perf‑3ms**.

**H3615** - (Verb) kalah (kaw-law'): to be complete, at an end, finished, accomplished, or spent

**H7673** - (Verb) shabath (shaw-bath'): to cease, desist, rest

**H6213** - (Verb) asah: (aw-saw'): do, make

**Gen 2:3**  And God blessed the seventh day, and sanctified it: because that in it he had rested **H7673 V‑Qal‑Perf‑3ms** from all his work**H4399 N‑fsc | 3ms** which God created**H1254 V‑Qal‑Perf‑3ms** and made**H6213 Prep‑l | V‑Qal‑Inf**.

**H7673** - (Verb) shabath (shaw-bath'): to cease, desist, rest

**H4399** - (Noun Feminine melakah (mel-aw-kaw'): occupation, work

**H1254** - (Verb) bara' (בָּרָא) (baw-raw'): to shape, create

**H6213** - (Verb) asah (aw-saw'): do, make

**1Sa 17:47**  And all this assembly shall know**H304 Conj‑w | V‑Qal‑ConjImperf‑3mp** that the LORD saveth **H3467 V‑Hifil‑Imperf‑3ms** not with sword and spear: for the battle *is* the LORD'S, and he will give**H5414 Conj‑w | V‑Qal‑ConjPerf‑3ms** you into our hands.

**H304** - (Noun, Masculine) anabathmos (an-ab-ath-mos'): a going up, an ascent (a step, a flight of steps; the well-known stairs leading up from the temple to the tower of Antonia at Jerusalem.)

**H3467** - (Verb) yasha (yaw-shah'): to deliver

**H5414** - (Verb) nathan (naw-than'): to give, put, set

In Hebrews 4:7 "Again he limited a certain day, saying in David, today, after so long a time, as it is said, today if you will hear his voice, hardened not your heart." The faith rest technique did not stop functioning just because the Exodus generation failed to use it, even when David wrote, in his day, and that's what this means. This is a saying of David, which is Psalm 95:7-8. David, writing in his day, says, "Today (after so a long time, hundreds of years after the Exodus people failed), if you will hear his voice and harden not your heart," the faith rest technique will still work, and it is still true of us in this age today. The past failures do not mean that the system has been terminated. It is just warning to us not to do the same.

**Heb 4:7**  Again, he limiteth**G3724 V-PAI-3S** a certain day, saying**G3004 V-PAP-NSM** in**G1722 PREP** David, To day, after so long a time; as it is said, To day if**G1437 COND** ye will hear**G191 V-AAS-2P** his voice**G5456 N-GSF**, harden**G4645 V-PAS-2P** not**G3361 PRT-N** your hearts**G2588 N-APF**.

**G3724** - (Verb) horizó (hor-id'-zo): to mark off by boundaries, to determine (separate, mark off by boundaries; I determine, appoint, designate.) Note: G3724 horízō (from horos, "boundary, limit") – properly, to set boundaries (limits) – literally, "determine horizons" (boundaries). G3724 /horízō ("designate limits, boundaries") refers to the Lord (literally) "horizoning" all the physical scenes of life before creation. his guarantees God works each in conjunction with His eternal purpose (providence, see G4286 /próthesis). [The English term "horizon" ("horizoning") comes from G3724 (horízō), "to set limits." G4309 /proorízō ("pre-horizon, pre-determine") emphasizes God's eternality with its correlations, as operating in His perfect wisdom, absolute foreknowledge, etc.).]

**G3004** - (Verb) legó (leg'-o): to say (denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.) Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) [Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G5456** - (Noun, Feminine) phóné (fo-nay'): a voice, sound (a sound, noise, voice, language, dialect.)

**G4645** - (Verb) sklérunó (sklay-roo'-no): to harden (I harden, make hard, make stubborn.) Note: Cognate: G4645 sklērýnō – properly, to harden; become inflexible (literally "dried out"); (figuratively) obstinately stubborn, resisting what God says is right. See G4642 (sklēros).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**Psa 95:7**  For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear **H8085 V‑Qal‑Imperf‑2mp** his voice **H6963 Prep‑b | N‑msc | 3m**,

**H8085** - (Verb) shama (shaw-mah'): to hear

**H6963** - (Noun Masculine) qol (kole): sound, voice

**Psa 95:8**  Harden**H7185 V‑Hifil‑Imperf‑2mp** not your heart, as in the provocation**H4808** **Prep‑k | N‑proper‑fs** *and* as *in* the day of (*Meribah*) temptation**H4531** **N‑proper‑fs** in the wilderness:

**H7185** - (Verb) qashah (kaw-shaw'): to be hard, severe or fierce

**H4808** - (Noun Feminine) meribah (mer-ee-baw'): strife, contention

**H4531** - (Noun Feminine) maccah (mas-saw'): despair

Hebrews 4:8 says, "For if Joshua had given them rest, then would he not afterward have spoken of another day." **This "if" is second class condition which you know means it is not true**. If Joshua had given them rest, and he did not, he didn't give the people in his day rest after they crossed the Jordan River and went into the land. Part of the reason was that they didn't conquer all of the land. They refused to exterminate all of the people that they were supposed to remove. Consequently, they failed as well.

**Heb 4:8**  For if**G1487 COND** Jesus had given them rest**G2664 V-AAI-3S** , then would he not**G3756 PRT-N** afterward **G3326 PREP** have spoken**G2980 V-IAI-3S** of another**G243 A-GSF** day.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G2664** - (Verb) katapauó (kat-ap-ow'-o): to cause to cease, to rest ((a) trans: I cause to rest, bring to rest; I cause to refrain, (b) intrans: I rest.)

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G3326** - (Preposition) meta (met-ah'): with, among, after ((a) gen: with, in company with, (b) acc: (1) behind, beyond, after, of place, (2) after, of time, with nouns, neut. of adjectives.) Note: G3326 metá (a preposition) – properly, with ("after with"), implying "change afterward" (i.e. what results after the activity). As an active "with," G3326 (metá) looks towards the after-effect (change, result) which is only defined by the context. [G3326 (metá) before a vowel is written met (meth).]

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G243** - (Adjective) allos (al'-los): other, another (other, another (of more than two), different.) Note: G243 állos (a primitive word) – another of the same kind; another of a similar type.

Hebrews 4:9 (below) tells us, "There remains therefore a rest to the people of God." The exodus people didn't enter into it. Joshua in his day did not enter into it--all of them. To this very day this technique is functioning and operating for us to enter into it. **It still remains**. It's a marvelous teaching. It is a rest which will be applied to those who respond to it. The word "rest" here is referring to **now**, not your rest in **eternity**. When you die and they give you one of those goofy circular flower things and somebody writes across it, "Rest in peace," that's not what it's talking about here. God is talking about you resting in peace now. If you're going to go around hanging a sign across yourself, "Rest in peace," that's a good thing to do. Just go down to the mortician and let him give you one of those little ribbons that he puts those letters on, and just put it across yourself, like Miss America. Walk around. You'll make a big hit. "Rest in peace." Understand that this is what God is telling you. He's trying to put this on you. Just faith rest. That's what he's saying. Now--not in eternity. The promises of the Old Testament are of God's dealings with believers as per His character. Therefore, those promises still apply to us today. Even though these were given in the Old Testament, these are promises that are built upon how God is. Therefore, He still acts that way.

**Heb 4:9**  There remaineth**G620 V-PPI-3S** therefore**G686 PRT** a rest**G4520 N-NSM** to the people of God.

**G620** - (Verb) apoleipó (ap-ol-ipe'-o): to leave, leave behind (I leave, leave behind; pass: I am reserved, remain; I desert, abandon.)

**G686** - (Particle, Disjunctive Particle) ara (ar'-ah): therefore (an illative particle) (then, therefore, since.) Note: G686 ára (probably akin to arō, "to join, be fitting," see J. Thayer, Curtius) – an inferential particle meaning "it follows that . . . ". [J. Thayer, "G686 (ára) intimates that 'under these circumstances, something either is so, or becomes so' " (so also Klotz, 167).]

**G4520** - (Noun, Masculine) sabbatismos (sab-bat-is-mos'): a sabbath rest (a keeping of the Sabbath, a Sabbath rest.)

Some of the promises were specifically to the Jewish people as covenant people. However, even they reflect general principles about God's dealing, so many of those have a spiritual application to us. In Hebrews 4:9, he says, "There remains therefore a rest to the people of God." These, of course, are believers here in the church age.

So, this is our introduction to the faith rest technique, the system where we simply believe what God has to offer and what God has to say.

Dr. John E. Danish, 1973

Annotated Greek and Hebrew words and grammar morphology by a pupil of Berean Christian Academy (School) and member of Berean Memorial Church).

**Greek Parsing Abbreviations Table**

Example: V-PAS-1P = **V** – Verb, **P** – Present, **A** – Active, **S** – Subjunctive, **1** – 1st Person, **P** - Plural

**Part of Speech**
**V** - Verb
**N** - Noun
**Adv** - Adverb
**Adj** - Adjective
**Art** - Article
**DPro** - Demonstrative Pronoun
**IPro** - Interrogative / Indefinite Pronoun
**PPro** - Personal / Possessive Pronoun
**RecPro** - Reciprocal Pronoun
**RelPro** - Relative Pronoun
**RefPro** - Reflexive Pronoun
**Prep** - Preposition
**Conj** - Conjunction
**I** - Interjection
**Prtcl** - Particle
**Heb** - Hebrew Word
**Aram** - Aramaic Word

**Tense**

**P** - Present
**I** - Imperfect
**F** - Future
**A** - Aorist
**R** - Perfect
**L** - Pluperfect

**Voice**

**A** - Active
**M** – Middle

**D** - middle Deponent (*Note: A verb that is middle-voice in form but active in its meaning*)
**P** - Passive
**M/P** - Middle or Passive

**N -** middle or passive deponent (*Note: A verb that is middle-voice in form but active in its meaning*)

**Mood**

**I** - **I**ndicative
**M** - I**M**perative
**S** - **S**ubjunctive
**O** - **O**ptative
**N** - Infi**N**itive
**P** – **P**articiple

**Case**

**N** - **N**ominative
**V** - **V**ocative
**A** - **A**ccusative
**G** - **G**enitive
**D** - **D**ative

**Number**

**S** - **S**ingular
**P** - **P**lural

**Hebrew Parsing Abbreviations Table**

**Verb Grammar Abbreviations**

**V - V**erb

**Person Gender Number**

**1** - 1st Person **m** – masculine **s** - singular

**2** - 2nd Person **f** – feminine **p** - plural

**3** - 3rd Person **c** - common

**Verb Aspects Meaning Example**

**Perf** – Perfect Completed action (I ran)

**Imperf** – Imperfect In-completed or progressive action (I was running / I am running )

**Conj** - Conjunction (Note: Hebrew “waw” (and, furthermore, but...)

**ConjPerf** - Conjunctive Perfect (*Note:* ***Conj*** *- Conjunctions join other words or groups of words*)

**ConjImperf** - Conjunctive Imperfect

**ConsecImperf** - Consecutive Imperfect

**Verbal Stems and Meanings:**

 **Stem Voice**  **Meaning Example**

1. Kal (**Qal**) Simple Active “He shot”

2. Niphal Simple Passive “He was shot”

 and Reflexive “He shot himself”

3. Piel Intensive Active/Causative “He really shot”

4. Pual Intensive Passive “He was really shot”

5. Hiphil Causative Active “He caused to be shot”

6. Hophal Causative Passive “He was caused to be shot”

7. Hithpael Reflexive “He shot himself”

**Other Grammar Abbreviations**

**Part of Speech Type Gender Number State**

Noun **g** gentilic **s** singular **d** determinate

 **p** plural

 **Type** **Gender** **Number** **State**

Number **o** ordinal **m** masculine **p** plural **c** construct

**f** feminine **s** singular **d** determinate

 **Person** **Gender** **Number** **State**

**Pro** (Pronoun) **1** 1st Person **m** masculine **c** common

**2** 2nd Person **f** feminine **s** singular

 **3** 3rd Person **p** plural

**DirObjM** (Direct Object Marker – English= the) - H853/eth (untranslatable mark of the **accusative case**)

**Prep** (Preposition) **Type**

**b** ("in")

**k** ("according to")

**l** ("with regard to")

**m** ("from")