

# Hebrews 4:1-13

1. The author of Hebrews is trained in the techniques of rabbinic interpretation and explanation. He uses this skill set throughout the book. In chapter 4 he uses a technique called “verbal analogy” (which is the comparison of two words from two different verses). Here he takes the common word “rest” which is used in Psalm 95 and Genesis 2:2 to explain the meaning of “rest” in the Word of God.
  - a. In Hebrews 3:7-19 the focus on “rest” was negative, coming from Psalm 95, pointing out those who were NOT allowed to enter God’s rest in 1445-1440 BC.
  - b. Now, in Hebrews 4 the focus on “rest” will be positive, coming from Genesis 2:2, pointing out that the promise of God’s rest still stands open and available “today”.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.”

– Genesis 2:1-3

“The man went away and told the Jews that it was Jesus who had healed him. And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them, ‘**My Father is working until now, and I am working.**’ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.”

- John 5:15-18

2. “God’s rest”
  - a. In Exodus (1400 BC) the Promised Land was considered the place of “rest”, but there was something more.
  - b. In Psalm 95 (1000 BC) David spoke to the people living in the Promised Land and encouraged them to not miss the “rest” because of unbelief. So,...
    - i. The “rest” was more than the physical Promised Land
    - ii. The “rest” was still available 400 years after the Exodus generation missed it.
  - c. In Hebrews 4 (63 AD) it is said, “the promise of entering **his rest** still stands”
  - d. Details provided in Hebrews 4 –
    - i. 4:1 – “the promise of entering his rest still stands”
    - ii. 4:6 – “it remains for some to enter it”
    - iii. 4:2 – “good news came to us just as to them”
    - iv. 4:2 – “did not benefit them, because they were not united by faith”
    - v. 4:6 – “received the good news failed to enter because of disobedience”
    - vi. 4:3 – “there remains a Sabbath rest for the people of God”
    - vii. 4:9 – “we who have believed enter that rest”
    - viii. 4:10 – “whoever has entered God’s rest has also rested from his works”
    - ix. 4:11 – “strive to enter that rest”

- e. Genesis 2:2 indicates that “God’s rest” involves ceasing from one’s own works similar to what God did when he ceased from his works (H4b. 4:10). That makes this a spiritual principle or a spiritual reality.
  - i. Yet, Hebrews encourages the readers to make every effort to cease from their own works and enter God’s rest.
- f. Options for what the “rest” refers to:
  - i. Promised Land
  - ii. Salvation by faith
  - iii. Millennial Kingdom
  - iv. Heaven
  - v. Departing this life
  - vi. Living a life of faith trusting God
  - vii. A spiritual condition that includes the “now, but not yet” principle. This would condition would ultimately include all of the above, but not merely one single option since it is much more than the Promised Land or Salvation or the Kingdom or a life of faith.
- g. First century understanding:
  - i. Philo – God’s rest did not mean that God ceased from his activity, but instead it means that God needed no effort for his continual work in his created reality. God could work with such ease and skill that it would be a rest (we might say recreational?)
  - ii. Rabbis – considered God’s rest since creation to be an open-ended eternal rest based on the fact the creation account does not included the familiar phrase “and there was evening, and there was morning” after the seventh day.
- h. We can enter into the rest now, but will experience the fullness of the rest in the Kingdom Age.

Hebrews 4:1 – **“Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it.”**

5399 [e]	3767 [e]	3361 [e]	4219 [e]	2641 [e]	1860 [e]	1525 [e]	1519 [e]	3588 [e]	2663 [e]
Phobēthōmen	oun	mē	pote	kataleipomenēs	epangelias	eiselthein	eis	tēn	katapausin
1 Φοβηθῶμεν	οὖν ,	μή	ποτε	καταλειπομένης ,	ἐπαγγελίας	εἰσελθεῖν	εἰς	τὴν	κατάπαυσιν
We should fear	therefore	lest	ever	left remaining	of the promise	to enter	into	the	rest
V-ASP-1P	Conj	Adv	Conj	V-PPM/P-GFS	N-GFS	V-ANA	Prep	Art-AFS	N-AFS

846 [e]	1380 [e]	5100 [e]	1537 [e]	4771 [e]	5302 [e]
autou	dokē	tis	ex	hymōn	hysterēkenai
αὐτοῦ ,	δοκῆ	τις	ἐξ	ὑμῶν	ὑστερηκέναι .
of Him	should seem	any	of	you	to have fallen short
PPro-GM3S	V-PSA-3S	IPro-NMS	Prep	PPro-G2P	V-RNA

1. “let us fear” or “We should fear” – *phobethomen* – meaning “to put to flight, to terrify, to frighten”
  - a. First word of Greek sentence makes it emphatic giving it the emphasis and the most important point of the sentence
  - b. From the Greek word *phobeo* meaning “to fear, withdraw, flee, avoid”

2. The promise still stands today
3. The rest:
  - a. Begins with salvation in Christ
  - b. Continues during your daily life on earth
  - c. Is fulfilled in completeness in eternity either/both at death and in the Kingdom
4. Falling short could be any of the above:
  - a. Failing to believe the promise of salvation in Christ would eliminate any eternal rest.
  - b. Failing to trust Christ and his provisions in life would eliminate any temporal rest during the storms of life

4:2 – “For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.

2532 [e]	1063 [e]	1510 [e]	2097 [e]	2509 [e]	2548 [e]	235 [e]	3756 [e]	5623 [e]	3588 [e]
kai	gar	esmen	euēngelismenoi	kathaper	kakeinoi	all'	ouk	ōphelēsen	ho
2 καὶ	γάρ	ἐσμεν	εὐηγγελισμένοι	καθὰπερ	κάκεῖνοι	; ἀλλ'	οὐκ	ὠφέλησεν	ὁ
And	for	we are [those]	having had the gospel preached	just as	they [did]	but	not	did profit	the
Conj	Conj	V-PIA-1P	V-RPM/P-NMP	Adv	DPro-NMP	Conj	Adv	V-AIA-3S	Art-NMS

3056 [e]	3588 [e]	189 [e]	1565 [e]	3361 [e]	4786 [e]	3588 [e]	4102 [e]	3588 [e]	191 [e]
logos	tēs	akoēs	ekeinous	mē	synkekerasmenous	tē	pistei	tois	akousasin
λόγος	τῆς	ἀκοῆς	ἐκείνους	, μὴ	συγκεκερασμένους*	τῇ	πίστει	τοῖς	ἀκούσασιν .
message	of [their]	hearing	them	not	having been united with	the	faith	of those	having heard
N-NMS	Art-GFS	N-GFS	DPro-AMP	Adv	V-RPM/P-AMP	Art-DFS	N-DFS	Art-DMP	V-APA-DMP

- 1) “Good News” is the promises of God
  - a. Exodus generation – the promise was to lead them to the land of Canaan, and also provide for them on the way.
  - b. Our generation (church age) – the promise of salvation in Christ, plus provisions by God in time since we are sons of God
  - c. Abraham – the promise was that he would become a nation
  - d. Adam/Eve – the promise of the seed of the woman
  - e. Etc.

4:3 – “For we who have believed enter that rest, as he has said, “As I swore in my wrath, ‘They shall not enter my rest,’” although his works were finished from the foundation of the world.

1525 [e]	1063 [e]	1519 [e]	3588 [e]	2663 [e]	3588 [e]	4100 [e]	2531 [e]	2046 [e]
Eiserchometha	gar	eis	tēn	katapausin	hoi	pisteusantes	kathōs	eirēken
3 Εἰσερχόμεθα	γὰρ	εἰς	τὴν	κατάπαυσιν	, οἱ	πιστεύσαντες	; καθὼς	εἶρηκεν :
We enter	for	into	the	rest	those	having believed	as	He has said
V-PIM/P-1P	Conj	Prep	Art-AFS	N-AFS	Art-NMP	V-APA-NMP	Adv	V-RIA-3S

5613 [e]	3660 [e]	1722 [e]	3588 [e]	3709 [e]	1473 [e]	1487 [e]	1525 [e]	1519 [e]	3588 [e]	2663 [e]	1473 [e]
Hōs	ōmosa	en	tē	orgē	mou	Ei	eiseleusontai	eis	tēn	katapausin	mou
Ὡς	ὥμοσα	ἐν	τῇ	ὀργῇ	μου	, Εἰ	εἰσελεύσονται	εἰς	τὴν	κατάπαυσίν	μου .
So	I swore	in	the	wrath	of me	Not	shall they enter	into	the	rest	of Me
Adv	V-AIA-1S	Prep	Art-DFS	N-DFS	PPro-G1S	Conj	V-FIM-3P	Prep	Art-AFS	N-AFS	PPro-G1S

2543 [e]	3588 [e]	2041 [e]	575 [e]	2602 [e]	2889 [e]	1096 [e]
Kaitoi	tōn	ergōn	apo	katabolēs	kosmou	genēthentōn
Καίτοι	τῶν	ἔργων	ἀπὸ	καταβολῆς	κόσμου	γενηθέντων .
And yet	the	works	from	[the] foundation	of [the] world	have been finished
Conj	Art-GNP	N-GNP	Prep	N-GFS	N-GMS	V-APP-GNP

- 1) The rest is God's rest. Everything is planned and provided for throughout history. Relax.
- 2) God has finished the plan and the work.

4:4 – “**For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.”**”

2046 [e]	1063 [e]	4225 [e]	4012 [e]	3588 [e]	1442 [e]	3779 [e]	2532 [e]	2664 [e]	3588 [e]
eirēken	gar	pou	peri	tēs	hebdomēs	houtōs	Kai	katepausen	ho
4 εἶρηκεν	γὰρ	που	περὶ	τῆς	ἑβδόμης	οὕτως	, Καὶ	κατέπαυσε	ὁ
He has spoken	for	somewhere	concerning	the	seventh [day]	in this way	And	rested	-
V-RIA-3S	Conj	Adv	Prep	Art-GFS	Adj-GFS	Adv	Conj	V-AIA-3S	Art-NMS

2316 [e]	1722 [e]	3588 [e]	2250 [e]	3588 [e]	1442 [e]	575 [e]	3956 [e]	3588 [e]	2041 [e]	846 [e]
Theos	en	tē	hēmera	tē	hebdomē	apo	pantōn	tōn	ergōn	autou
Θεὸς	ἐν	τῇ	ἡμέρᾳ	τῇ	ἑβδόμῃ	ἀπὸ	πάντων	τῶν	ἔργων	αὐτοῦ .
God	on	the	day	-	seventh	from	all	the	works	of Him
N-NMS	Prep	Art-DFS	N-DFS	Art-DFS	Adj-DFS	Prep	Adj-GNP	Art-GNP	N-GNP	PPro-GM3S

4:5 – “**And again in this passage he said, “They shall not enter my rest.”**”

2532 [e]	1722 [e]	3778 [e]	3825 [e]	1487 [e]	1525 [e]	1519 [e]	3588 [e]	2663 [e]	1473 [e]	
kai	en	toutō	palin	Ei	eiseleusontai	eis	tēn	katapausin	mou	
5	καὶ	ἐν	τούτῳ	πάλιν	, Εἰ	εἰσελεύσονται	εἰς	τὴν	κατάπαυσίν	μου .
	And	in	this [passage]	again	, [Not]	shall they enter	into	the	rest	of Me
	Conj	Prep	DPro-DMS	Adv	Conj	V-FIM-3P	Prep	Art-AFS	N-AFS	PPro-G1S

4:6 – “Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience,

1893 [e]	3767 [e]	620 [e]	5100 [e]	1525 [e]	1519 [e]	846 [e]	2532 [e]	3588 [e]	4386 [e]	
Epei	oun	apoleipetai	tinās	eiselthein	eis	autēn	kai	hoi	proteron	
6	Ἐπεὶ	οὖν	ἀπολείπεται	τινὰς	εἰσελθεῖν	εἰς	αὐτήν	, καὶ	οἱ	πρότερον
	Since	therefore	it remains [for]	some	to enter	into	it	and	those	formerly
	Conj	Conj	V-PIM/P-3S	IPro-AMP	V-ANA	Prep	PPro-AF3S	Conj	Art-NMP	Adv-C

2097 [e]	3756 [e]	1525 [e]	1223 [e]	543 [e]
euangelisthentes	ouk	eiselthon	di'	apeitheian
εὐαγγελισθέντες	, οὐκ	εἰσήλθον	δι'	ἀπειθείαν
having received the good news	not	did enter in	because of	disobedience
V-APP-NMP	Adv	V-AIA-3P	Prep	N-AFS

- 1) Disobedience to trust is disobedience to hear and believe the promise of the Word of God
- 2) Ultimately this leads to man designing his own plan and executing it which is disobedience or evil since it is rebellion to God personally, God's plan and God's Word (promise)

4:7 – “again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted, “Today, if you hear his voice, do not harden your hearts.”

3825 [e]	5100 [e]	3724 [e]	2250 [e]	4594 [e]	1722 [e]	1138 [e]	3004 [e]	3326 [e]	5118 [e]	5550 [e]	2531 [e]	
palin	tina	horizei	hēmeran	Sēmeron	en	Dauīd	legōn	meta	tosouton	chronon	kathōs	
7	πάλιν	τινὰ	ὀρίζει	ἡμέραν	Σήμερον	, ἐν	Δαυὶδ	λέγων	μετὰ	τοσοῦτον	χρόνον	, καθὼς
	again	a certain	He appoints	day	Today	, through	David	saying	after	so long	a time	just as
	Adv	IPro-AFS	V-PIA-3S	N-AFS	Adv	Prep	N-DMS	V-PPA-NMS	Prep	DPro-AMS	N-AMS	Adv

4302 [e]	4594 [e]	1437 [e]	3588 [e]	5456 [e]	846 [e]	191 [e]	3361 [e]	4645 [e]	3588 [e]	2588 [e]	4771 [e]
proeirētai	Sēmeron	ean	tēs	phōnēs	autou	akousēte	mē	sklērynēte	tas	kardias	hymōn
προεῖρηται	, Σήμερον	, ἐὰν	τῆς	φωνῆς	αὐτοῦ	ἀκούσητε	, μὴ	σκληρύνητε	τὰς	καρδίας	ὑμῶν
it has been said	Today	if	the	voice	of Him	you shall hear	not	harden	the	hearts	of you
V-RIM/P-3S	Adv	Conj	Art-GFS	N-GFS	PPro-GM3S	V-ASA-2P	Adv	V-ASA-2P	Art-AFP	N-AFP	PPro-G2P

- 1) This proves it is available for our daily lives
- 2) We can daily enter the rest of God in 1445 BC, 1000 BC, 30 AD, 63 AD or Today.
- 3) We must hear, believe and rely on God's Word

4:8 – “For if Joshua had given them rest, God would not have spoken of another day later on.

1487 [e]	1063 [e]	846 [e]	2424 [e]	2664 [e]	3756 [e]	302 [e]	4012 [e]	243 [e]	2980 [e]	3326 [e]	3778 [e]	2250 [e]			
Ei	gar	autous	Iēsous	katēpausen	ouk	an	peri	allēs	elalei	meta	tauta	hēmeras			
8	Εἰ	γὰρ	αὐτοῦς	Ἰησοῦς	κατέπαυσεν	,	οὐκ	ἂν	περὶ	ἄλλης	ἐλάλει	μετὰ	ταῦτα	ἡμέρας	.
If	for	to them	Joshua	had given rest	not	-	about	another	He would have spoken	after	this	day			
Conj	Conj	PPro-AM3P	N-NMS	V-AIA-3S	Adv	Prtcl	Prep	Adj-GFS	V-IIA-3S	Prep	DPro-ANP	N-GFS			

Jesus

4:9 – “So then, there remains a Sabbath rest for the people of God,

686 [e]	620 [e]	4520 [e]	3588 [e]	2992 [e]	3588 [e]	2316 [e]
ara	apoleipetai	sabbatismos	tō	laō	tou	Theou
9	ἄρα	ἀπολείπεται	σαββατισμὸς	τῷ	λαῷ	τοῦ Θεοῦ
	So then	there remains	a Sabbath rest	for the	people	- of God
Conj	V-PIM/P-3S	N-NMS	Art-DMS	N-DMS	Art-GMS	N-GMS

4:10 – “for whoever has entered God’s rest has also rested from his works as God did from his.

3588 [e]	1063 [e]	1525 [e]	1519 [e]	3588 [e]	2663 [e]	846 [e]	2532 [e]	846 [e]	
ho	gar	eiselthōn	eis	tēn	katapausin	autou	kai	autos	
10	ὁ	γὰρ	εἰσελθὼν	εἰς	τὴν	κατάπαυσιν	αὐτοῦ	, καὶ	αὐτὸς
	The [one]	for	having entered	into	the	rest	of Him	also	he
Art-NMS	Conj	V-APA-NMS	Prep	Art-AFS	N-AFS	PPro-GM3S	Conj	PPro-NM3S	

2664 [e]	575 [e]	3588 [e]	2041 [e]	846 [e]	5618 [e]	575 [e]	3588 [e]	2398 [e]	3588 [e]	2316 [e]
katēpausen	apo	tōn	ergōn	autou	hōsper	apo	tōn	idiōn	ho	Theos
κατέπαυσεν	ἀπὸ	τῶν	ἔργων	αὐτοῦ	, ὥσπερ	ἀπὸ	τῶν	ιδίων	ὁ	Θεός
rested	from	the	works	of him	as	from	the	own	-	God [did]
V-AIA-3S	Prep	Art-GNP	N-GNP	PPro-GM3S	Adv	Prep	Art-GNP	Adj-GNP	Art-NMS	N-NMS

- 1) Man’s works are his schemes, plans, manipulation, works of righteousness or anything that replaces God’s Word (God’s promise, God’s guarantee)
- 2) So, man can stop trying to create his own reality, and rest in God’s Reality while living in obedience to that Reality.

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

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

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

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

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

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

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

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

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

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

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

## Promises and the Lord's Ways:

- 1) 2 Corinthians 12:9-10 – “But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.”
- 2) Philippians 4:5-9 – “Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.”
- 3) Romans 8:28-30 – “We know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.  
(Romans 8:18-39)
- 4) Romans 8:32 – “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?”
- 5) James 1:5 – “If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.”
- 6) Philippians 4:19 – “My God will supply every need of yours according to his riches in glory in Christ Jesus.”
- 7) Psalm 34:17 – “When the righteous cry for help, the LORD hears and delivers them out of all their troubles.”
- 8) Luke 11:9-10 – “I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.”
- 9) 2 Timothy 4:18 – “The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom.”
- 10) Daniel 2:21 – “He changes times and seasons; he removes kings and sets up kings.”
- 11) Romans 5:10 – “For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”