



Chapter Four

There is no thought break between chapters 3 and 4. The author continues his line of reasoning that he had begun earlier.

4:1 The exhortations in Hebrews are rich in edification, and the “let us” admonitions are translated for us at least nine times throughout the book. The writer charges God’s people to fear and not fall. This is a real possibility today and was then for the Hebrew Christians or there would be no warning. In the midst of the various and passing issues of each generation, God’s people would do well to remember that the fundamental and eternal issue has always been belief versus unbelief and that God will test each individual on that issue. This point should never be forgotten.

Hebrews 4:1 (1) Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

The focus on the concept of a Sabbath rest is the main focus for this chapter. We well remember that on the seventh Day of creation, God rested. This rest is not an eternal rest. God is not still resting. Jesus made comment that the Father and Him are working even now. **John 5:16-17 (16)** For this reason the Jews were persecuting

Jesus, because He was doing these things on the Sabbath. (17) But He answered them, "My Father is working until now, and I Myself am working." This is where we need to understand that God's rest is not a rest of inactivity. We get into trouble when we try to place God into the realm of time and space and limit Him the way we are limited. Even today in His rest, He is busy sustaining, revealing His will, reigning in Heaven, forgiving, saving, punishing, and matching the attacks of the Devil. God's rest is not the idea of a state of stopping or not doing anything at all. It entertains the concept of having joy over a job well done.

A promise has been left for us, although the Old Testament saints and apostates have died. That promise concerns entering into God's rest. The word promise is used more in this book than any other. It is used 17 times in this book while the book of Galatians uses the word 10 times. The same offer was made to the Jews, as our writer explains, but because of unbelief they did not receive the promised blessing. The same offer is now given to believers in Christ. Christians are to fear, however, lest any of them should seem to come short of it. The same idea as falling short in Romans 3:23. To come short might mean to fall short of attaining the promised rest, and that

point is well taken in this context. But it may also mean to come short of being offered the promise of God in the first place, and the next verses, as well as the verb should seem, appear to support this interpretation.

Some of the Hebrews saints appear to have been disappointed in their immediate expectations as Christians. They had given up their ancient religion, they had suffered persecution for their faith, they had endured afflictions for Christ's sake. It seemed to some that all their sacrifices had been in vain. They had not entered into rest but into distress. It seems to some that the promise of a rest surely did not apply in their case, for they had not found it. The writer shows that the promise not only does apply to Christians, but that since it was not fulfilled in the past must apply to God's people in Christ. This is not just about entering into our own season of rest, but it is specifically about entering into His rest.

4:2 Both the Israelites and the Christians were said to have had the gospel preached to them. There was a gospel preached to the Jews concerning a promised land. It is to those of this current dispensation that have a gospel of present deliverance in Christ and a part in the

world to come. As Christians we are to fear for the mere fact that we have heard the good news but that does not mean we will enter into the promise. The Jews also heard good news yet they died in the wilderness. The sin of Israel was not a sin of ignorance but a sin of unbelieving for they had heard the message of truth and salvation preached unto them.

Hebrews 4:2 (2) For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

The word preached by Moses did not profit them, because it was not mixed with faith in them that heard it. The figure here is taken from the physical body and the digestive system. The Greek word translated “mixed” or “united” was used both of the digestive of food in the stomach and the assimilation of nutrients throughout the body. Regardless of the beauty, taste, or value of food, it is of no use to the body unless it is properly digested and assimilated.

The same is true spiritually. Israel heard the word of God but failed to “digest” it through faith and assimilate it to their profit. Food improperly digested will actually do harm. So also the word

of God, which is given to save, will be a testimony and assurance of destruction unless it is mixed with faith. It is not enough to hear God's word. There must be more than a casual acceptance for the message preached. It must be received in faith and held to in patience.

Romans 10:17 So faith comes from hearing, and hearing by the word of Christ. Many today do not combined the message heard with faith. These are not atheist or agnostics these are ones that believe but then falter. They fail to walk all the way through their faith. The word "faith" is used 30 times in this book. Only the book of Romans uses this word more often. As we will be reminded of later, it is impossible to please God without faith.

4:3 It is the believers who will enter into rest. Those that had the gospel preached to them and obeyed. Faith is a necessity, as demonstrated by the experience both of those who fell and those who attained. The rest into which believers enter (in promise now and in actuality if they persevere) is the same rest of which God spoke in Psalm 95, as mentioned already in Hebrews 3:11.

Hebrews 4:3 (3) For we who have believed enter that rest, just 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.

Because God swore in His wrath that Israel would not enter into His rest, it is evident that He had a rest Himself and that He planned from the beginning for man to share in it. The quotation is translated correctly in Hebrews 3:1, and should be so worded here. God's works were finished from the foundation of the world. Since then He has been in His own rest, and has sought faithful men who would enjoy it with Him. Faith or belief is not a one-time act. **Hebrews 3:14** For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end.

4:4-5 This is next couple verses are proved by two quotations from Scripture.

Hebrews 4:4-5 (4) For He has said somewhere concerning the seventh day: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; (5) and again in this passage, "THEY SHALL NOT ENTER MY REST."

God did rest the seventh day from all His works, according to Genesis 2:2. The seventh day is what become known as the Sabbath. Again, His

rest was from His creative work not all activity. And then He swore in Psalm 95:11 concerning His rest, saying if they shall enter into my rest. It is correctly translated emphatically that they would not enter.

4:6-7 Since it has always been God's intention that some must enter into His rest, and since the Jews to whom it was first preached did not enter because of unbelief, God offered the rest again to those living in the time of David. They were admonished like the Jews in the wilderness to hear His voice and harden not their hearts, Psalm 95:7-8. God's saving time is today, whenever that may be. Any day is a day of salvation in which God's word comes to man and is received in faith.

Hebrews 4:6-7 (6) Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, (7) He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

Entrance into His rest is always predicated upon Biblical faith and obedience. The Jews forfeited

their rest willingly just as many do today and as many were when this was written. It is a combination of unbelief which leads to disobedience that keeps souls out of the Promised Land. This stubborn willful unbelief stems back ultimately to a lack of Biblical faith.

The reason verses six and seven go together is because the point of verse seven hinges on what two truths are taught in the previous verse. That the promise is still available and those that wandered in the wilderness failed to enter it. In spite of the fact that their forefathers missed that rest, they are not bound to the same mistake. God does not punish them or revoke His promise because of one generation's disobedience. He again mentions this idea of it being called "today." **Hebrews 3:13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.** Our text says that He fixes, this idea is that "he defines a day as today." The promise will be available as long as there is a day called "today." There will come a time when the promise will not be available to claim. The promise will not always be available. This set parameters on the promise. There is such a thing as too late. This implies a sense of urgency since we do not know when that offer will

change. Remember David penned this promise 400 years after the wilderness wanderings and now it has been another 2,800 years after that. Nevertheless the gracious time of patience and invitation will come to an end.

4:8 The fact that the rest was offered to men in the time of David proves that the rest involved was not that found in the land of Canaan. Not all commentaries see it this way. If Joshua had given them rest in the land, God would not afterward have spoken of another day. Yet He did, as we have just seen.

Hebrews 4:8 (8) For if Joshua had given them rest, He would not have spoken of another day after that.

Here the writer cites Joshua's leadership over the second generation of Israelites. The KJV has the name "Jesus" here instead of Joshua. This is a matter of translation problems. The name "Jesus" is always used in the Greek for the Hebrew name "Joshua." They are equivalents. However this is clearly referring to Old Testament Joshua. For did Jesus did not give them this rest or they would not need another. I guarantee that if Jesus promises and rest in Heaven, we will not be getting a squatting place in the middle east. There are many songs today

that pick up on the analogy and speak of a future Promise Land or Canaan Land, which when we sing of are not speaking of a literal land inheritance, but of our rest in Heaven. One great hymn says it like this, “what a day that will be when my Jesus I shall see, to look upon His face the One who saved me by His grace. Then He’ll take me by the hand and lead me through the Promised Land, what a day, glorious day that will be.” There is no doubt that Heaven is a type of Promise Land and Christ is a type of Joshua in the conquest. Don’t get caught up thinking the only promise they had was for land, they had a future promise, the one given to and through Abraham.

4:9 The conclusion must be that a rest remains, even today, for the people of God who will trust in Christ. The rest made available is for those that are saved. It is a joy in which God Himself will enjoy.

Hebrews 4:9 (9) So there remains a Sabbath rest for the people of God.

It is interesting and a beautiful thought to me that this word is only used once in the entire Bible and here it is and its translation is that of a Sabbath rest, literally is talking about Heaven. The Greek

word that is only found in this one place is “sabbat-is-mos.” Here a glimpse of a great glance here of the picture of promise for the people of God, who are the Church. The promises of God are not available to those that are outside of Christ or His Church. It is necessary to note here that Sunday is not the Sabbath day, it is the Lord’s Day. Nor do we see in scripture anywhere that Sunday is a day of rest for the Christian. This is a misunderstanding from the world and has carried over into the Church. It is a misconception and saying what the Bible does not for those to say, no yardwork or anything in the like should be done to keep the day Holy. The rest the readers were to be keeping was going to be in the future. Many have tried to say Sunday is the Sabbath rest, but this robs the beauty away from this passage if that is the case. Which it is not.

4:10 What has been shared with us is not an ordinary human type of rest, which is brief and then followed by more labor. The one who enters into God’s rest has ceased from their works forever, just as God did from His at the end of creation week.

Hebrews 4:10 (10) For the one who has entered His rest has himself also rested from his works,

as God did from His.

This is a rest of accomplished purpose, of fulfilled action, of completed labor. Because this is the nature of the promised rest, it is also apparent that the Sabbath rest of the Jews is not meant, for that was followed by six days of more labor and had to be repeated every week. In addition, the Sabbath rest was commanded but this rest of God was always promised, see **Matthew 11:28-30** (28) "Come to Me, all who are weary and heavy-laden, and I will give you rest. (29) "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. (30) "For My yoke is easy and My burden is light." **Revelation 14:13** And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them."

Some say this is talking about Jesus and resting from His labors after the ascension. However, Jesus is not in the immediate context here. I believe this is talking about any saved person. For even if Heaven is talked about as being our rest, I still believe we will have work or activities we are engaged in while celebrating our ultimate

rest.

4:11 This being the case, all is in order to enter into that rest. Diligence is necessary, because Christians can fall after the same example of unbelief seen in the Jews under Moses.

Hebrews 4:11 (11) Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

The word “diligent” means to “make every effort” or “to be zealous.” It is speaking of a “focused attention on the task at hand.” The same word is used elsewhere in scriptures such as **2 Timothy 2:15** Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. And also in **2 Timothy 4:9** Make every effort to come to me soon; Just because we are saved by grace and not by works does not mean that we do not need to have some type of diligence in order to remain faithful. We must be diligent to enter that rest does not mean we are saved by works or by any amount of diligence. **Romans 3:20** because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. **Ephesians 2:8-9** (8) For by grace you have been saved

through faith; and that not of yourselves, it is the gift of God; (9) not as a result of works, so that no one may boast. This does not change how we should look at things, we still must desire Heaven and diligently seek to please the Lord. The warning is that we must give some type of diligence or attention to our spiritual condition. Still being diligent to enter we must not miss it like the example of disobedience from Israel's wandering. **Philippians 2:12** So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; **2 Corinthians 13:5** Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

We must be sure that nothing will keep us from the rest we are promised. Without an effort on our part we would surely shrink back. We must be diligent to be faithful, to watch our life and doctrine, to reach the lost, to be in fellowship with other believers, to be in the Word, to be faithful in prayer and develop our Christ-like character.

4:12 Diligence is necessary also because of the nature of the word of God. It is living or quick and

energetic or powerful. It is sharper than any two-edged sword. The figure continues in saying that the word's fine edge can cut between soul and spirit, or the dividing of joints and marrow. The author is not intending to give a scientific or spiritual analysis of the nature or composition of man. He is stressing the power and piercing energy of the word of God. God's word is a discernor of the thoughts and intents of the heart. Therefore all unbelief will be apparent to God. It is of the utmost importance that His word be received in faith, it is an instrument too dangerous for trifling.

Hebrews 4:12 (12) For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

The truths of this verse apply to the Word of God. The thrust of this verse is the importance of hearing the message of God and mixing it with faith. So as not to harden our hearts to the word/voice of God. The Word of God is not some impersonal force. The Word is living, active, it penetrates and it judges. The Bible you hold is so much more than leather and paper or even a digital format, it is as the Word of God, Spirit

breathed.

The word “living” appears first for emphasis. It is opposed to being dead. The fact that the word is living means that it is never outdated. The Word is eternal and never will be destroyed. **1 Peter 1:23-25** (23) for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. (24) For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, (25) BUT THE WORD OF THE LORD ENDURES FOREVER." And this is the word which was preached to you.

The enduring nature of the Word of God through time is a great proof of its reliability. Someone had once said, “it is great evidence for the Word of God that it has survived its friends.” The Bible has not only survived its friends, but its enemies too. In the year 303 the Roman Emperor Diocletian tried to destroy the Bible. He commissioned a special army to search out and destroy every copy of the Bible they could find. He believed they were so successful that he had medals made for the army which read, “the Christian religion is destroyed, and the worship of gods restored.” Ten years later Constantine

came to power and offered a reward to anyone who could bring him a copy of the Bible. Within 24 hours he was provided with 50 copies, and this was before the days of the printing press.

King Jehoiakim took his penknife and slashed the Scriptures into pieces and tossed them into the fire. **Jeremiah 36:22-23** (22) Now the king was sitting in the winter house in the ninth month, with a fire burning in the brazier before him. (23) When Jehudi had read three or four columns, the king cut it with a scribe's knife and threw it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier.

During the Middle Ages the attempts were made to keep the Bible out of the hands of the common man. In fact, anyone found translating the Bible was subject to prison, torture, or death.

French philosopher and skeptic Voltaire (1694-1778) declared in 1776: "One hundred years from my day, there will not be a Bible in the earth except one that is looked upon by an antiquarian curiosity seeker." One hundred years later, Voltaire was dead, and his own house and press were being used to print and store Bibles by the Geneva Bible Society. In 1778, Voltaire bragged,

“It took twelve men to start Christianity. One will destroy it.” He called Christ “the cursed wretch.” He died that same year and Christ still lives.

Known as the Great Agnostic, Robert Ingersoll (known by his critics as Injuresoul) claimed regarding the Bible, “In fifteen years I will have this book lodged in the morgue.” It was actually Ingersoll that ended up in the morgue. Governments come and governments go. Nations rise and nations fall. Jesus warned the Heaven and Earth will pass away. The Bible shall by no means pass away.

Approximately 80% of all books ever published are forgotten after the year. Only one half of one percent are in demand after 7 years of their publication and rarely are books reprinted after 25 years. Yet the Bible is the bestselling book of all time. It is living because it is timeless, tested, and true. It is always relevant and applicable to all people of all times in all places with no exception. The Word transcends culture, race, gender, social and economic status, and occupation. In the Word of God, no matter how many times you read it you can always find something new or catch something that you did not see before. No matter how old you are or how many times you have read it there is always

something new to be gained. When we say that the Word is living it also means that it generates life.

The Word of God is full of energy. The Word does what it says it will do. **Isaiah 55:11** So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. The Word of God is powerful in such a way that it produces faith to those that listen to it. **Roman 10:17** So faith comes from hearing, and hearing by the word of Christ. The Word of God has an unexplainable power and ability to change lives and convict hearts. This is why when one preaches or teaches the power does not come from the eloquence of our speech or the beauty of our delivery, but in the power of the Word of God. There is power in just simply reading the Word of God. The Word of God is double-edged, meaning that it can cut both ways, in other words it can encourage and condemn.

We need to see the Word of God as the Sword of the Spirit. It is our weapon against the Devil and His schemes. It gives us strength to withstand temptations. It will judge us. This sword speaks of how it distinguishes between

the physical (joints and marrow) and the spiritual (soul and spirit). The sword knows the attitude of man, our good thoughts, and behaviors as well as our bad behavior and thoughts. No matter how one tries to manipulate, change, dance around, and justify Scriptures in our minds, it does not alter God's standards.

4:13 He who knows the heart will not be misled by duplicity or hypocrisy. Nor will He overlook the good and the honest heart, though sometimes we do. All things are naked and open before God's eyes. These words may come from either of two sources.

The priest would inspect a sacrifice with care, lest it be blemished; God's scrutiny of the heart is no less meticulous. It is said also that criminals of the century world would sometimes have their head pulled backward on public display, exposing the face to the contempt of the gaze of the general public. Nothing in a man's heart or life can escape the certain gaze of God. A gaze of disapproval and severity if what He sees is not holy and faithful. But for some there is also a gaze of sympathy and tenderness, as we will take note in verse fourteen.

Hebrews 4:13 (13) And there is no creature

hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

Notice the shift from talking about the ability of God's Word to discern the inner part of man, to God being able to see the inner part of man. We are like an open book before God, there is nothing hidden from Him. No creature is hidden from His sight. The author then makes two points explaining the depth of God's sight.

First, he says that all things are open, which literally means to be naked or poorly clothed. We cannot hide or conceal anything from God. Then secondly, the writer says that all things are laid bare which has the idea of being laid open or to take by the throat. It was a common practice of the Roman culture to grab someone by the throat to expose their face to the public. Before God we have both guilt and shame. What will it take for us to realize we cannot run or hide from God. Adam and Eve learned they could not hide from God, Jonah found out he could not run from God. Sin is not hidden from God. You can fool the preacher. You can fool the elders. You can fool your family and your closest friends, but you cannot fool God.

4:14 The writer changes gears from a severe warning to a gentle appeal. This is why some commentators believe this a bridge between the exhortation portion of this book and its main message.

Hebrews 4:14 (14) Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Two main points expresses as our high priest carefully searches the heart in total justice, but He is sympathetic to the human condition of His faithful ones when they stumble. We have a great high priest, not on earth, but passed into the heavens. He is Jesus the Son of God. The same Son exalted in chapter one. Since He is our high priest, we are to hold fast our profession.

One could think that part of the reason Jews left to go back to Judaism is that they missed having the visual ministering of the priesthood. In this text is now the third time Jesus is called our High Priest. On the Day of Atonement when the priest was most visible, he would pass from the altar of burnt offering, into and through the Holy place, beyond the veil and into the Most Holy Place or

Holy of Holies. During this time he would carry the blood from the sacrifice and sprinkle it on the mercy seat.

Jesus' atonement was not complete at the cross. Not until He appeared in the Heavens as a High Priest and presented the sacrificial blood before God was it sealed. **Hebrews 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.** This picture of Jesus as the High Priest of a better covenant will become the main focus of chapters 8-10. One reason Jesus is pictured as a great High Priest is because He has passed through the Heavens, where the Old Testament priests just passed through Most Holy Place. Another reason Jesus is great is because the blood He offered was His own. He is the sacrifice and the High Priest. We will see from now on through chapter 10 a large portion of scripture explaining why Jesus is the "great High Priest." Here is a short list expressing Jesus as great High Priest.

1. He was tempted as we are
2. He was without sin
3. He was appointed by God
4. His priesthood is eternal

5. His offering established a New Covenant
6. His offering was presented in the Heavenly tabernacle
7. He used better blood, (His sinless blood)

There is then an exhortation for us to hold fast our confession, in other words to remain faithful to the confession that we made when we became a Christian and was immersed into Jesus Christ. If we reject our profession of who Jesus is, that is as if we are rejecting the greatest High Priest we could have.

4:15 Christ can be touched or, literally, can sympathize, with our weaknesses or the feeling of our infirmities. He has been tempted, or put to the test, in all points like as we are, yet without sin. Because He was without sin, Christ both saves and judges man. He judges man in presenting His perfect life when man's is so sinful. At the same time He saves man by that perfect life, because He gave it for man's sins, presenting it to the Father in the place of man's. Christ appeared once for our sins and as justification for our forgiveness. He will appear a second time to men, without sin, bringing the completion of salvation to those that look for Him.

Hebrews 4:15 (15) For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

It is a suggestion of some that if Jesus was God that He could not sympathize with human weakness of mankind because he was merely a man. Even though Jesus is exalted, He understands our weakness because He was in the flesh. Weaknesses here does not speak of sin, but it speaks of our physical and moral limitations. Yes, Jesus was without sin, but He can understand our moral limitations. He faced the same temptations that we do. It is hard to think how powerful temptations can be, simply because we usually break before the temptation reaches its peak. He does not condone our sin or shortcomings, but He does understand our pressures and how we do expose our weaknesses. This shows that Jesus subjected Himself to the physical realm in which we are and can understand our limitations. He faced the same things we do but never gave in. We need to remember that the sinless life of Christ is a vital part of doctrine that we can and should hold onto. **Hebrews 7:26** For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted

above the heavens; **Hebrews 9:14** how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? Why would they want to leave Christianity with the new faith and return to the old?

4:16 Since we have a sympathetic high priest, one who measures His feelings on the basis of His own experiences as a man, we are exhorted and tenderly encouraged to come boldly unto His throne of grace. There we may obtain mercy, and there we may find grace to help in the time of our need. **James 4:7-8** (7) Submit therefore to God. Resist the devil and he will flee from you. (8) Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. We are not just invited to draw near to the throne, but we are invited to draw near with confidence and boldness. An important aspect of drawing near in the original language is that it is a continuous drawing, to constantly draw near. To continually come to the throne in boldness and confidence. It is not our character that gives us this right it is our relationship that we have with Jesus that does.

Hebrews 4:16 (16) Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

This is one of the most profound invitations that we have and probably is in reference to our ability to approach him in prayer. It probably had reference to something the High Priest did as he passed through the veil. The tearing of the veil at the crucifixion probably indicates that the priesthood can now enter into the Most Holy Place and the throne of God. Christians are that priesthood.

We are told that it is at this throne that grace and mercy are found. The word mercy in this verse stands for a Greek word which in the Septuagint represented the Hebrew word for Jehovah's "covenant mercy" or "lovingkindness." Throughout the Old Testament, God demonstrated this lovingkindness in acts of deliverance and grace. The same word described the mercy the people of the covenant were to show each other as joint recipients of Jehovah's covenant mercy.

Psalms 136 is a psalm of praise for God's covenant mercy, and it illustrates the many forms

it might take. A complete concordance or book of word studies will give many wonderful insights into this concept from the Old Testament. Christians receive the same kind of covenant kindness, mercy, and steadfast love through their union with Jesus Christ. To quit on Jesus and go back into the Law would be to forfeit this promise of drawing near to the throne of grace.