
*The Warning Passages in Hebrews
Part 2 (of 5 parts):*

The Kingdom Rest in Hebrews 3:1-4:13

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The concept of rest discussed in Hebrews 3:1-4:13 has a three-fold perspective: (a) a historical sense of possession of the land of Canaan and victory over Israel's enemies (Deut. 12:10; Josh. 21:44); (b) an eschatological sense related to the Exodus generation (Ps. 95:7-11); and (c) an eschatological sense related to the present readers as found in the royal enthronement psalms and the sabbath creation rest (Gen. 2:2-3; Heb. 4:10).

The Immediate Context: Hebrews 3:1-6

Hebrews 3 opens with the transitional term *οθεν* ("therefore"), which links Hebrews 2:6-18 with the argument of 3:1-4:13. The central focus of 2:6-18 is the involvement of Christ, by reason of His incarnation, with those who will share in the coming kingdom.¹

Hebrews 3 refers to the relationship of the readers with their High Priest, Jesus Christ. The subject of 3:1-6 is the faithfulness of

¹ Zane C. Hodges, "Hebrews," in *The Bible Knowledge Commentary*, ed. John F. Walvoord and Roy B. Zuck, 2 vols. (Wheaton, IL: SP Publications, Victor Books, 1985), 2:783.

Moses and Christ. Each held a different position in God's house and was faithful in that position.

The readers are addressed as *ἀδελφοὶ ἅγιοι* ("holy brethren"), which links them with the concept of sanctification previously discussed in 2:11. They are also referred to in 3:1 as *κλήσεως ἐπουρανίου μέτοχοι* ("partakers of a heavenly calling"), which recalls the reference to *μέτοχοι* ("companions") in 1:9.² The use of these terms indicates that the author of Hebrews viewed his readers as regenerate.

The readers are called to "consider" (*κατανοήσατε*, "give thoughtful attention to") "Jesus, the Apostle and High Priest of their 'confession.'" As the *ἀπόστολος* ("Apostle"), Christ was sent by God as His Ambassador, representing God to man. Moses was faithful (3:2), as seen in Numbers 12:1-15, which refers to Moses' faithfulness (12:7) in his constructing and setting up the tabernacle according to the blueprint Yahweh delivered at Mount Sinai (Exod. 25:9). The Old Testament arrangement was a "copy and shadow" of the future order of Christ's priestly activity presently being manifested in the universe (cf. Heb. 3:5; 8:5; 9:9).

As Moses was faithful in the Old Testament reality which was a witness to future things (3:5), so Christ in His priestly role is now faithful in presiding over God's house (3:6a). Hodges discusses the meaning of "house" in this context: "By a natural semantic shift to which the Greek word for *house* naturally lends itself, the writer moved from the thought of the house as a sphere where priestly activities transpired to the thought of the 'house' as consisting of the people who engaged in these activities."³

The readers are viewed as part of the worshiping community as believer-priests. As they remain faithful, they individually participate in this "house" through worship ("we are his house," 3:6a, niv; cf. 10:21). Elsewhere in the New Testament believers are viewed as priests in the household of God (cf. 1 Pet. 2:5, 9).

When the writer used the conditional clause, "if we hold fast our confidence" (Heb. 3:6b), he was referring to the readers' function of priestly worship. That is, if they failed to hold fast, they would no longer be able to participate in their priestly worship

² For a discussion of the *μέτοχοι* ("partners") of Hebrews 1:9 see the first article in this series, "The Eschatological Salvation of Hebrews 1:5-2:5," *Bibliotheca Sacra* 145 (January-March 1988): 88-90.

³ Hodges, "Hebrews," p. 786.

role (10:19-25). In other words they were in danger of jettisoning their Christian confidence by abandoning their functioning as believer-priests. The concept of failing to function faithfully in their worship as believer-priests forms the background of the warning passage of 3:7-4:13.

Old Testament Quotations Used in Hebrews 3:7-4:13

This warning in Hebrews is based on Psalm 95:7b-11, which refers to Israel's rebellion at Meribah and Massah and elsewhere throughout the 40 years in the wilderness (Exod. 17:1-7; Num. 20:1-13; cf. Num. 14:1-45).

Psalm 95 is classified as a royal enthronement psalm. The enthronement psalms (Pss. 93-100) have two emphases: a present liturgical aspect, and an eschatological aspect pointing to Israel's reign on the earth.⁴ Kaiser has written about the link between the pairs of the enthronement psalms.

Therefore, each of these psalms alike tells the story of a divine kingdom which is yet to be set up on the earth. It anticipates the universal outburst of joy which shall greet this future event. In order to accomplish this result, the psalms seem to group themselves in pairs, that is Psalm 93 goes with 94; 95 with 96; 97 with 98; and 99 with 100. The pattern thus established is the announcement of the Lord's reign in the first of the pairs (especially 93, 97, 99 and perhaps 95's special order) followed by the outburst of praise to the Lord with the "new song" (especially 96, 98, and climactically 100).⁵

Psalm 95:1-7a—not cited by the writer of Hebrews—is a call to Yahweh's people for worship, paralleling the call in Hebrews 3:1-6 to God's people to be faithful as worshipping believer-priests.

A prophetic warning follows the psalmist's call to worship (Ps. 95:7b-11). The writer of Hebrews applies the same type of caveat to his readers. The call in Hebrews is to heed the Holy Spirit's directive from the Law not to "harden your hearts" as Israel did at Meribah and Massah (Exod. 17:1-7). Hebrews 3:9 views the entire 40 years of wanderings by the Exodus generation as a testing of Yahweh.⁶

⁴ Claus Westermann, *The Psalms: Structure, Content, and Message* (Minneapolis: Augsburg Publishing House, 1980), p. 114.

⁵ Walter C. Kaiser, Jr., "The Promise Theme and Theology of Rest," *Bibliotheca Sacra* 130 (April-June 1973): 142.

⁶ Hans Windisch, *Der Hebraerbrief* (Tübingen: Verlag von J. C. B. Mohr, 1931).

Because of their continually erring hearts, the generation that came out of Egypt forfeited the blessing of Yahweh's rest (Ps. 95:11; Heb. 3:11) and experienced His temporal discipline. Those of the Exodus generation 20 years and older, with the exception of Joshua and Caleb, died in the wilderness. Though pardoned from their sin of unbelief (Num. 14:20), they suffered the consequences of unbelief and forfeited Yahweh's rest. The judgment Yahweh rendered was temporal physical discipline (i.e., death in the wilderness) and the loss of rest. Eternal salvation is not in view in Numbers 14; Psalm 95; or Hebrews 3-4. The principle is that disobedience by the people of God may result in temporal judgment and loss of future blessing.

The Warning of Hebrews 3:7-4:13: The Kingdom Rest

In this second of five warnings in the epistle,⁷ the author drew a parallel between the wilderness generation and his readers by applying Psalm 95.

HEBREW 3:12-19

The readers' attention is sought with the imperative *βλέπετε* ("take care"). They are called *ἀδελφοί* ("brethren"; cf. "holy brethren," v. 1). He warned them against developing an evil, unbelieving heart, similar to the Exodus generation described in Psalm 95. An unbelieving heart may result in "falling away" (*ἀποστήναι*) from the living God. Dunham explains the use of the aorist infinitive:

Since the sense is not temporal, no antecedent action may be inferred from the tense of the infinitive; only the aspect is in view. The intent in this passage is not to display a persistence, a nature, but an event. The explanation of an evil heart of unbelief is that it exists whenever a "standing off from the living God" occurs.⁸

This "falling away" is the negative side of "holding fast"

p. 31.

⁷ For a discussion of each of these five warnings in Hebrews and their eschatological perspective, see Thomas Ken Oberholtzer, "An Analysis and Exposition of the Eschatology of the Warning Passages in the Book of Hebrews" (ThD diss., Dallas Theological Seminary, 1984).

⁸ Duane A. Dunham, "An Exegetical Examination of the Warnings in the Epistle to the Hebrews" (ThD diss., Grace Theological Seminary, 1974), p. 101.

mentioned in Hebrews 3:6.⁹ The "falling away" then was a willful withdrawal from service as believer-priests and worship in the priestly house of 3:1-6. The topic under consideration is not soteriological. The writer did not say the people rejected Christ and would be cast into hell; he simply spoke of a "falling away."

Hebrews 3:13 explains how to counteract the hardening and deceitfulness of sin—"encourage one another day after day." The antidote for developing a hard heart is a caring, encouraging community of believers.

Holding fast assures one of being one of the *μέτοχοι* ("partakers") of Christ (cf. 1:9; 3:1, 14). Being a partaker of Christ includes (a) sharing in the messianic joy (1:9); (b) having a part in dominion over creation (2:10); and (c) sharing in the heavenly calling (3:1). Moll notes that being joint-partakers with Christ "cannot mean [being] *participants* of Christ i.e., having a part in His person; but only participants *along with Christ*, associates of or joint partakers with Christ in the possessions and blessings of the kingdom of God."¹⁰

The author of Hebrews stated that being a partaker of Christ is conditioned on "holding fast" to one's confidence (3:14b). Elsewhere he recalled earlier days in which the readers had demonstrated their confidence (10:32-39). Because of the present persecutions they were beginning to lack endurance. "It is not uncommon for converts to begin with an initial flush of enthusiasm (x. 32) only to flag, falter, and fail to persevere. Our writer regards this not as a distant danger but as a present possibility (iii. 6)."¹¹

The wilderness generation's failure resurfaces in Hebrews 3:15 in which Psalm 95:7b-9 is quoted again. The readers of Hebrews were not being threatened with soteriological loss any more than were the wilderness generation.

Three questions are raised regarding the unbelief of Israel under Moses. Hebrews 3:16 asks the question, "Who provoked"

⁹ Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977), p. 151.

¹⁰ C. B. Moll, "Hebrews," in *Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical*, ed. John Peter Lange, trans. Philip Schaff, 25 vols. (Grand Rapids: Zondervan Publishing House, n.d.), 23:78.

¹¹ Hugh Montefiore, *A Commentary on the Epistle to the Hebrews*, Black's New Testament Commentaries (London: Adam & Charles Black, 1964), p. 79.

Yahweh? (Num. 14:1-45).¹² It was those "who came out of Egypt," people who "had heard" God.

The second question concerns Yahweh's being exhausted, laden with grief, or angry toward the wilderness generation (Heb. 3:17). Because of their sin of unbelief, the Exodus generation forfeited their potential possession of Canaan, Yahweh's rest (cf. 3:11, 17), and experienced temporal discipline by the Lord, physical death "in the wilderness."

The third question refers to Israel's disobedience as the reason the Exodus generation failed to enter His rest (cf. 3:10-11, 18). Disobedience is unbelief passed into action.¹³

The writer then summarized his point by stating that disobedience arose from unbelief (3:19). Using the words "we see" he included himself with the readers. The readers were thus prepared for the application to their situation.

THE CONCEPT OF *κατάπαυσις* ("REST")

The *crux interpretum* of the second warning is the word *κατάπαυσις* ("rest").¹⁴

Terms for "rest" in Hebrews. In Hebrews three terms are used for "rest": *κατάπαυσις* (3:11, 18; 4:1, 3, 5, 10-11); *καταπαύω* (4:4, 8, 10); and *σαββατισμός* (4:9). Toussaint writes of rest in Hebrews 3-4:

As one studies the passage he comes to the conclusion the writer of Hebrews is looking at several facets of rest. First, there is the seventh-day rest of God when He ceased from His creative work (4:4, 10). There is a second aspect of rest, the rest which involved Israel's taking of the promised land (3:11, 18-19). That the conquest of the land was viewed as a form of rest is seen in such passages as Deut. 3:20; 12:9; 25:19; Josh. 11:23; 21:44; 22:4; and 23:1. The third facet of rest in Hebrews 3 and 4 is the promised rest.¹⁵

In other words the writer to the Hebrews approached the concept of rest from a multifaceted perspective.

¹² C. J. Vaughan, *The Epistle to the Hebrews* (London: N.p., 1890), p. 71.

¹³ Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays* (reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 87.

¹⁴ For an extended discussion of the concept of rest see Oberholtzer, "An Analysis and Exposition of the Eschatology of the Warning Passages in the Book of Hebrews," pp. 81-90.

¹⁵ Stanley D. Toussaint, "The Eschatology of the Warning Passages in the Book of Hebrews," *Grace Theological Journal* 3 (Spring 1982): 71.

The Old Testament concept of rest. The Hebrew root נָח ("to rest") supplies the majority of words for this concept.¹⁶ This verb has at least five meanings: (a) literal, physical rest (Gen. 8:4); (b) rest in death (Job 3:13); (c) a psychological-spiritual rest (Prov. 29:17); (d) physical rest in the land based on God's promise to defeat Israel's enemies (Deut. 12:10; Josh. 21:44); and (e) the theology of the sabbath (Gen. 2:2-3).¹⁷ Meanings four and five relate to the argument of Hebrews.

The understanding of rest is expanded in Hebrews by the use of Psalm 95 to include an eschatological sense. As noted earlier, Psalms 95 and 96 are a pair of royal enthronement psalms that speak of the future reign of Messiah over humanity and the earth. Kaiser writes of this eschatological perspective of Psalm 95 in Hebrews 3 and 4:

Now the interesting point to be made in connection with our study is that the divine rest is set in the context of these psalms celebrating the second advent of our Lord. Participation in this kingdom of God, this rest of God, is to be made now on a basis of a decision in the present moment before those events connected with the second coming overtake anyone. . . .

It also follows that the generation of the wilderness could have participated in this future kingdom or rest of God to some extent, but they refused to do so in unbelief; therefore they were twice the losers; temporally and spiritually, in that historic moment and in the second advent.¹⁸

The promised rest in Hebrews is related to the Hebrew concept of שָׁבַת ("sabbath"). The sabbath has the following meanings in the Hebrew Scriptures: (a) God's rest on the seventh day of creation (Gen. 2:2-3); (b) a day of the week in which to recall God's role as Emancipator in bringing Israel out of Egypt (Deut. 5:15); (c) an ordinance giving workers a rest (Exod. 23:12); and (d) a sign of the Mosaic Covenant (Exod. 31:13).¹⁹ Yahweh intended that man share in the creation rest (i.e., sabbath), but Adam's fall occurred and the sabbath rest was forfeited. The way back to this rest is provided in the coming kingdom.

¹⁶ Kaiser, "The Promise Theme and Theology of Rest," p. 139.

¹⁷ *Theological Wordbook of the Old Testament*, 2 vols., s.v. "nuah," by Leonard J. Coppes, 2:562.

¹⁸ Kaiser, "The Promise Theme and Theology of Rest," pp. 142-43.

¹⁹ *Theological Wordbook of the Old Testament*, 2 vols., s.v. "shabat," by Victor P. Hamilton, 2:902-3.

In summary, three of the meanings of "rest" in the Old Testament which Hebrews refers to are (a) an actual historical possession of Canaan (Deut. 12:10; Josh. 21:44); (b) an eschatological sense related to the Exodus generation (Ps. 95); and (c) the sabbath rest, lost in the Fall, to be resumed in the coming kingdom (Gen. 2:2-3; Heb. 4:9).

HEBREWS 4:1-9

"Therefore" (*οὖν*) in Hebrews 4:1 connects 4:1-9 with 3:1-19 as a statement of application. Again the author included himself in the warning "let us fear" (*φοβηθῶμεν*). The readers are to fear while the promise of rest remains. Four times the text emphasizes rest as remaining (cf. 4:1, 6, 9, 11). The term *ἐπαγγελία* ("promise") is anarthrous, emphasizing the qualitative aspect of the noun.²⁰ This promise about the rest that remains is similar to that offered to the Exodus generation, though it has a different emphasis. It is similar because belief and obedience are necessary if one is to enter into the rest. But it is different in the eschatological emphasis. The promise of rest in Hebrews 4:1 is related to the readers' inheritance—rest in the coming kingdom. Hebrews 1:14; 6:12, 17; and 9:15 refer to this inheritance.

The phrase "should seem" (*δοκῆ*, 4:1b) is a form of *δοκέω*, which may be translated "to think" or "suppose."²¹ Some readers of Hebrews may have "thought" or "supposed" they had missed the promised rest. The writer assured them that the promise of rest was currently valid for them.

The author clarified that the offer of rest to his readers was as real as it was to the Exodus generation (4:2). Both audiences had been "evangelized" (*εὐαγγελίζομαι*). This "good news" is the promise of entering His rest. The "good news" given to the readers paralleled that announced to the Exodus generation—the prospect of entering God's rest.

The present tense of *εἰσερχόμεθα* ("enter") in 4:3 is best understood as futuristic or proleptic.²² The readers' entrance into rest

²⁰ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan Co., 1927), pp. 149-50.

²¹ Jean Héring, *The Epistle to the Hebrews*, trans. A. W. Heathcote and P. J. Alcock (London: Epworth Press, 1970), p. 29.

²² Toussaint, "The Eschatology of the Warning Passages in the Book of Hebrews," p. 71.

depends on faithful perseverance (i.e., completed works), for the writer linked God's creation work with that offered to Israel (vv. 3-5). God's rest on the seventh day of creation (Gen. 2:2-3) is cited in Hebrews 4:4. As Elohim rested after completing His creation works, so this rest is offered to readers of Hebrews who complete their works (4:10). Their entrance into rest is conditioned on faithful endurance (3:6, 12, 14, 19; 4:1, 2, 6, 10-11). The Exodus generation failed to complete their works of obedience and to possess the land, thus forfeiting His rest (4:5-6). But for the readers the creation type rest remains (4:6a).

The sabbath in Jewish literature was understood to point to the kingdom age or the world to come.²³ Three things are a reflection of the world to come: Sabbath, sunshine, and *tachmisa*. . . . Sabbath is one sixtieth part of the world to come."²³ Another Jewish writing states that Israel's obedience in keeping the sabbath would result in the coming of Messiah and His kingdom.²⁴ The sabbath rest interrupted by the fall of Adam will be restored in the coming age. The millennium will be an extension of the original sabbath.

The offer of rest was made during David's rule (Heb. 4:7, citing Ps. 95:7-8). The phrase "after so long a time" refers to the hundreds of years between Moses and David. The rest was being offered to Israelites living in the united monarchy.

The author of Hebrews knew that someone might quote Joshua 22:4 and 23:1 in an effort to demonstrate that rest was obtained under Joshua, long before David. A second class condition is used in Hebrews 4:8 (*εἰ γὰρ αὐτοῦς Ἰησοῦς κατέπαυσεν*, "for if Joshua had given them rest.") The conditional clause assumes the premise is contrary to fact.²⁵ Joshua did not provide this rest, for if he had, it would not have been spoken of in the time of David (Heb. 4:8). The rest in the period of the Conquest was historical in nature.

Hebrews 4:9 explicitly states that a "sabbath rest" remains for God's people. The word *σαββατισμός* ("sabbath rest") is a *hapax legomenon*. Contextually the "sabbath rest" is linked with the sabbath of creation (Heb. 4:3b-4). The author of Hebrews is showing that the ultimate sabbath has not been realized. This

²³ *Berakoth* 57b.

²⁴ *Exodus Rabbah* 25:12.

²⁵ Dana and Mantey, *A Manual Grammar of the Greek New Testament*, p. 289.

rest is still future and is predicated on faithful endurance. The eschatological rest includes being delivered from the enemies of Messiah and being a participating *μέτοχος* ("companion") of the King in His reign (Heb. 1:9; 3:1, 14).

HEBREWS 4:10-11

The writer concluded his discussion of rest with an admonition and application. Hebrews 4:10 stipulates that the believer's entrance into rest depends on his completing his "work," just as God rested after He completed His work. God's works (pl. in 4:4) in creation were good; so the readers' works are to be understood as good. Their "good works" include being faithful like Christ and Moses (3:2), holding fast their assurance till the end (i.e., having perseverance, 3:14), being obedient (3:18), and exhibiting faithfulness (4:2).

Justification is by grace through faith alone (Eph. 2:8-9; Titus 3:5-7), but sanctification involves good works (Eph. 2:10; Titus 3:8). Believers are saved to serve God, not self.

The works of the readers have major eschatological significance. Present perseverance or faithfulness will result in greater participation and positions of authority in the kingdom as *μέτοχοι* ("companions") of Jesus, the Messiah-King.

If, as some teach, the "rest" of Hebrews 3:1-4:11 is equated with justification and the readers are seen as professing believers, then a major soteriological problem arises.²⁶ The problem is that professing believers would be attempting to enter the rest (i.e., justification) through their own good works (i.e., perseverance). This is at variance with the gospel of salvation by grace alone. Soteriology is not the issue in Hebrews. Instead, believers are exhorted to persevere, which will result in eschatological rewards.

For a fourth time the author exhorted the readers to be diligent to enter the sabbath rest (4:11). Again the Exodus generation is referred to as an "example" (*ὑπόδειγμα*) or warning sign²⁷ for the readers. The warning is that they not fall into disobedience as Israel did in the wilderness. Hebrews 4:11 is a recapitulation of 3:7-19. Disobedience may result in failure to enter rest. "Unlike the

²⁶ Homer A. Kent, *The Epistle to the Hebrews* (Grand Rapids: Baker Book House, 1972), pp. 87-88.

²⁷ Otto Michel, *Der brief an die Hebräer* (Göttingen: Vandenhoeck und Ruprecht, 1966), p. 113.

assurance which all Christians have that they possess eternal life and will be raised up to enjoy it in the presence of God (cf. John 6:39-40), the share of the companions of Messiah in His dominion over creation is attained by doing His will to the end (Rev. 2:26-27)."²⁸

The wilderness generation forfeited their possession of Canaan (they experienced temporal discipline). Likewise the present readers of Hebrews were in danger of experiencing temporal discipline (cf. Heb. 12:3-13) and of losing eschatological rewards.

HEBREWS 4:12-13

The *γάρ* of Hebrews 4:12 makes a logical connection with the previous section. The Word of God is the express revelation of God. For these readers this included the revelation of the Son (1:1), the things heard (2:1), things related to salvation (2:3), and the promise of rest (4:1-2).

The Word of God is the measuring stick of the readers' judgment (4:12). The penetrating power of the Word of God extends to the *ψυχῆς* ("soul"), *πνεύματος* ("spirit"), *ἀρῶν* ("joints"), and *μυελῶν* ("marrow"). These terms are describing the spiritual and physical nature of man. A believer's entire life is evaluated by the Word of God.

The Scriptures are described as the *κριτικός* ("critic") of the intentions of the heart. The heart is mentioned throughout the epistle (3:8, 10, 12, 15; 4:7, 12; 8:10; 10:16, 22; 13:9).

The author pointed out that every reader will face this evaluation by God's Word (4:13). The passage does not spell out the exact time, nature, or location of this accounting, but its certainty and inescapability are stated. The judgment seat of Christ, at which all believers will be evaluated by God, will not be to determine salvation but to determine the gain or loss of rewards (cf. Rom. 14:10-12; 2 Cor. 5:10).²⁹

A believer's spiritual lethargy, unbelief, and disobedience will lead to wrong intentions and motives that will be exposed at a future time by the Word of God. This warning passage (Heb. 3:1-4:13) closes with the sober truth that the readers will in-

²⁸ Hodges, "Hebrews," p. 789.

²⁹ For an extended study of the judgment seat of Christ see Samuel L. Hoyt, "A Theological Examination of the Judgment Seat of Christ" (ThD diss., Grace Theological Seminary, Winona Lake, IN, 1977).

evitably face God's evaluation of their lives. Because of this future evaluation, they are encouraged to be diligent to enter God's rest.

The author returned in 4:14 to the discussion of the high priesthood of Christ, referred to earlier in 2:17-18. The resumption of this topic is an *inclusio* bracketing the warning passage of 3:1-4:13.

Conclusion

The warning in Hebrews 3:1-4:13 is inextricably related to the Exodus generation and the concept of rest. By referring to Moses' and Christ's faithfulness in the house of God, the writer exhorted his readers to remain faithful to their worship function in God's house as believer-priests (Heb. 3:1-6).

The generation in the wilderness is an example of those who failed to be faithful and as a result experienced both temporal discipline and eschatological loss. A royal enthronement psalm (Ps. 95), with its past and future perspectives, was used as the basis for explaining Israel's failure.

Hebrews 4 begins with an application to the present readers. Four times the text says that the promise of rest remains (4:1, 6, 9, 11).

The concept of rest in Hebrews 3:1-4:13 includes (a) a historical sense related to the Exodus generation and Joshua (Ps. 95; Josh. 21:44); (b) an eschatological sense related to the Exodus generation (Ps. 95); and (c) the sabbath rest related to the readers with its eschatological perspective (Gen. 2:2-3; Heb. 4:9).

The readers' entrance into this eschatological rest depends on their faithfulness in doing good works. As *μέτοχοι* ("companions") of Christ they must be diligent to receive eschatological reward (4:11-13) at the judgment seat of Christ. Failure to persevere may result in temporal discipline (12:4-11) along with the loss of future rewards and authority to rule with Jesus in the millennium.