Hebrews 4

1 We should fear, then, lest ever a promise being left (left behind, abandoned) to enter into His rest, any from out of you should seem (suppose, have an opinion) to have fallen short (come late, failing to fulfill a goal).

2 For we are those having had the gospel preached to us just as they did; but rather the word did not benefit (help, do good, be useful) their hearing, not having been united (mixed into a new and improved compound) with the faith of those having heard.

3 For we, those having believed, enter into the rest; just as He has said, “So I swore in My wrath, They will never enter into My rest;” and yet His works are the ones having been finished from the foundation of the world.

4 For He has spoken somewhere concerning the seventh day in this way, “And God rested (katepausen- down pause/ cease/ restrain/ hinder, latin-requievit-rested root is quietness) in (on) the seventh day, away from all His works;”

5 And in this [passage] again, “They will never enter into My rest.”

6 Since then, it remains for some to enter into it and those formerly having received the good news did not enter in, because of refusing to be persuaded (willful unbelief, obstinancy),

7 Again He appoints a certain day, saying in David, “Today,” after so long a time, just as it has been said, “Today, if you hear His voice, do not harden your hearts.”

8 For if Joshua had given them rest, He would not have spoken about another day after this.

9 Then, there remains a Sabbath rest for the people of God.

10 For the one having entered into His rest, he also rested from his works, just as God did from His own.

11 Therefore, we should be speedily diligent to enter into that rest, so that no one should fall in (by) the same example of refusing to be persuaded.

12 For the word of God is living and effective (active, energized, operative, latin-efficax-effective), and sharp above every two-edged sword (short sword, dagger, slughter-knife), and piercing through as far as the division (distribution, separation) of soul and spirit, of joints and marrows; and it is skilled to judge (discriminative, discerner, fit in judging, latin-discretor-judges root is discretion) the empassioned deliberations (inner-passion, passionate idea lodged within, inner emotions driving the reasoning, passionate pondering/surmising, deep meditations, latin- cogitationum-thoughts roots are planned/ forces) and intentions (in-mind, in-understanding, considerations, insights, notions, latin-intentionum-intents) of the heart.

13 And there is no creature (creation) hidden in the sight of Him; and all things are naked (nude, stripped, uncovered, wearing only underwear) and exposed (laid bare/open) to His eyes to whom is our word.

15 Therefore, having a great high priest, having passed through (gone through, spread) the heavens, Jesus, the Son of God, we should hold firmly (kratomen-seize/lay hold of, put under control, master) to our confession.

For we do not have a high priest not being able to sympathize (a greek transliteration) with our weaknesses (infirmities, ailments); however, having been tempted in all according to the same manner (likewise, resemblance); yet is without sin.

16 We should come near, then, with bold resolve to the throne of grace, so that we might receive mercy and might find grace unto timely help.