

JESUS BRINGS A BETTER REST
(Hebrews 3 and 4 – Part 1)

Under George W. Bush's presidency, a curious White House conspiracy was uncovered, when the Secret Service discovered the **fake ID** of a person of interest.

In scanning the ID card, they learned there was a mole in White House security. Why? Records of the ID scans revealed dozens of occasions with the person of interest EXITING the White House without ENTERING! That is with no record of having entered.

The mole snuck in the person of interest illegally, going around the security system. You see, too much was at stake to 'risk' the conspirator being blocked from Entering. But once each mission was completed, he could Exit through security with little at stake.

EXITING without ENTERING! Fascinating conspiracy.

EXITING without ENTERING is a *devastating conspiracy* against God, which the author of Hebrews highlights in our passage this morning . . . a passage that relates to God's 'security system' for His people:

God promises secure REST to *genuine believers*,
but not to 'believers' with 'fake IDs'!

Hebrew 3-4 warns of a far more serious sort of "exiting without entering" than the *White House*. It's about *God's House* and people missing out on God's Rest . . . The same generation who **Exited** Egypt did NOT **Enter** God's Rest!

Refusing to trust God Provision of Rest, an entire of generation of Israel PERISHED in the wilderness between Egypt & the Promised Land. We are warned to learn from this!

Moses brought God's people OUT of slavery
Joshua brought the next generation IN to God's Rest

Jesus is better than both: delivering us *out of sin and into rest!*,
More than that, 'Jesus brings a **BETTER REST.**'

That's today's Title. The Book of Hebrews is all about Jesus being Better in many ways, encouraging struggling Christians Not to Turn Back, because Jesus is Better!

We will see the Main Idea of chapters 3 & 4 is this:

To Enter God's Rest, **Take Care** to Trust & Continue Trusting in Jesus!

Outline for 'God's Rest' (3:1–4:13), we only have time for Chapter 3 this morn

- Chapter 3: 'Yesterday', They Refused to Trust God for **Earthly** Rest thru Moses
- Chapter 4: 'Today', Do Not Fail to Trust God for **Eternal** Rest in Jesus!

CHAPTER 3 - THEY REFUSED TO TRUST GOD FOR EARTHLY REST VIA MOSES

It's no surprise that after discussing angels as messengers in chapter 2, the author now moves to the '**pre-eminent**' messenger of the old covenant — Moses.

The author's topic in verses 1-6 is **FAITHFUL** leadership.

Jesus & Moses are compared (vv. 1-2), then contrasted (vv. 3-6) . . .

Vv 1-2 COMPARE

Therefore, holy brothers, you who share in a heavenly calling, **CONSIDER JESUS**, the apostle and high priest of our confession, who was faithful to Him who appointed Him, just as Moses also was faithful in all God's house.

The author is quoting Numbers 12, Moses leading Israel through the Wilderness:

“. . . my servant Moses – he is faithful in all My house.” (Num 12:7)

Apart from a few very regrettable instances, Moses was faithful in fulfilling what God called him to . . . deliver the Israelites from Egyptian bondage and establish them as a nation in covenant with God (the old covenant). But the author's 'payload' comes in . . .

Vv. 3-6 CONTRAST

• Creator/creature distinction (vv. 3-4)

*“For Jesus has been counted worthy of more glory than Moses — just as the **BUILDER** of a house has more honour than the house itself. (For every house is built by someone, but the builder of all things is God.)*

Forget "*Bob the Builder*". It's Jesus The Builder! And not Moses the builder.

We've already seen the book begin with the reminder Jesus built the universe. Heb 1:2, *“in these last days God has spoken to us by His **Son** . . . through whom He created the world.”*

The Craftsman must get more praise & honour than his craft!

And *Jesus made Moses!* Moses is part of the '**house**'; but Jesus **built** the house.

• Son/servant distinction (vv. 5-6)

Here, the author of Hebrews again points out that old covenant people & promises, while important, were signs pointing ahead, shadows yet to be fulfilled in Jesus Christ:

*“Moses was faithful in all God's house as a **servant**, to testify to the things that were to be **SPOKEN LATER**. But Christ is faithful over God's house as a Son.”*

Jesus told a parable that after the Vineyard owner sent many servants into His vineyard, finally, He sent His own Son. (Luke 20:9-16). Jesus is greater than Moses in many ways:

Recall Moses received God's law on *Mount Sinai*, and Jesus, in His sermon on the *Mount*, took that very law & unpacked it like this: *“You've heard it said . . . **BUT I say to you** . . .”*; interpreting its meaning *by His own authoritative words*.

Finally, recall Moses pointing ahead to a coming prophet greater than himself,

“He will be raised up from among you, from your brothers—you must listen to him.” (Deut 18:15)

Jesus again on a mountain, this time the Mount of Transfiguration, w/Peter, James & John

“and a bright a cloud enveloped them, and a Voice from the cloud said,

*‘This is my **Son**, whom I love. **Listen to Him!**’ (Mark 9:7)*

As Son & Creator, Jesus is **BETTER** than Moses, a servant & creature.

The original readers' temptation to turn back to Moses, given their high admiration for Moses, assures the impact of Jesus' "**BETTER** than" status being felt deeply.

The end of verse 6 transitions with a CAUTIONARY qualifier . . . like Moses . . .

*"we are His house, **IF** indeed we hold fast our confidence and our boasting in our hope."*

We will see the very same idea repeated in verse 14, and address it there.

This cautionary qualifier leads us to verses 7-19 and a different contrast:

- 3:1-6 = Faithfulness of Jesus & Moses
- 3:7-19 = Faithlessness Prevents us from Entering God's Rest!

FAITHLESSNESS PREVENTS US FROM ENTERING GOD'S REST (3:7-19)

In verses 7-11, the author of Hebrews writes a long quotation from Psalm 95, of King David.

Then in verses 12-19, the author provides commentary on Psalm 95, & warning.

Now here's what makes the passage challenging:

from Hebrews 3:11 to 4:11, the word "rest" is used 10 times, but many **different** ways.

There are to 5 ways God's "Rest" is used in Scripture! In timeline chronology:

- 1] God's Rest on the 7th day of Creation (Genesis)
- 2] The "Sabbath" 7th Day as the 'sign' of God's old covenant with Israel. (Exodus)
- 3] The 'Promised Land', an *earthly* rest for God's old covenant people (Numbers)
- 4] Resting from *our work* & trusting in the *work of Jesus*, who is our Sabbath rest.
- 5] Full & Final Rest with God in the New Heavens & Earth, paradise regained

And nearly all of these meanings are in our passage! So I will strive to be clear.

We'll handle the theme of God's promised "Rest" not in timeline chronology, but in the order the word "rest" surfaces in the passage. We could outline the 2 sections:

- Provoking Christ (3:7-11, 16-19)
- Partaking of Christ (3:12-15)

• **Provoking Christ** (3:7-11, 16-19)

We've had the whole chapter read aloud to us, so I will reference only parts.

In this section, it's verses 11 and 18 that speak of God's Rest, and that God was provoked to swear an oath,

'They shall NOT enter My REST'. (v. 11, 18)

Which '**rest**' is this? And who are '**they**'?

This '**rest**' is the earthly Promised Land – variously called Canaan, Israel or Palestine.

It's the land God promised to **Abraham** way back when Abe walked through it.

But due to famine, Abraham's descendants went to Egypt, became enslaved under a later Pharaoh, but were miraculously delivered by God through 10 plagues & the Red Sea.

"**They**" are the adult generation of Israelites freshly delivered from Egypt.

God brought them OUT from Egypt in order to bring them INTO the promised land.

Why? Through Moses, God says to Pharaoh 8 times in the book of Exodus:

*"Let my people go **SO THAT** they may worship /serve Me"!*

So, God's provision is not merely rest from enslaving work (Egypt), but freedom to worship God properly, which Pharaoh not let them do in Egypt.

This is how the Land was described by the 12 scouts sent ahead to check it out:
"a land flowing with milk & honey" (fertile for livestock & crops).

One more detail about this rest . . .

Just before Israel was poised to enter the land, Moses said,

*"when the Lord your God has given you **rest** from all your **enemies** around you in the land God is giving you for an inheritance" (Deut 25:19)*

Put it all together: . . .

This "rest" is an abundant land, meant to provide peace & security, so that God's people can worship & serve God in His *special presence*.

This is describing an earthly step back towards Eden.

After the Fall and the curse and banishment from Eden, God's Rest in this Land in a step towards Paradise regained with the Lord...

So what went WRONG?...

Hebrews 3:8,

*"Do not harden your hearts as in the rebellion,
 on the day of testing in the wilderness."*

Many times God's stiff-necked people grumbled during the 40 years in the wilderness,
"Boo hoo, I'm hungry & thirsty so I want to go back to Egypt, back to slavery!"

But listen: they would NOT have wandered if they trusted God for His provision of Rest.

The epic rebellion **causing** the 40 years of wandering was when the people had received God's law & moved on from Mt. Sinai, stationed at the oasis Kadesh-Barnea, on their way to the land. Moses sent out 12 scouts, one from each tribe .

The 12 came back from their recon, with huge bunches of lush fruit from the land. 2 of the Scouts – Joshua & Caleb – said, "Let's get up and go!" But 10 of the 12 said –
No way should we go there!, there are tall, intimidating people in the land!

But God had PROMISED!

The God of the 10 plagues and The Red Sea deliverance, which they'd experienced first hand . . . no . . . He cannot handle the 6-foot-9 types in the land?!

Instead of trusting God's promised provision for rest, they trusted the 10 nay-sayers

In Deut 9:23, Moses reflects: *When the Lord sent you from Kadesh-Barnea, He said, "Go up and take possession of the land I have given you," then you **REBELLED** against the word of the Lord your God and did NOT BELIEVE Him or obey His voice."*

Heb 3:19 sums things up:

*So we see that they were unable to enter because of **UNBELIEF**.*

The heart of the rebellion was unbelief, particularly not trusting God's provision of Rest.
'We'll go about things our own way. We'll find a better land, by our own wisdom.'

This sums up the author of Hebrews "quotation" of Psalm 95.
He will then interpret & apply it for our New Covenant context in chapter 4.

But before heading there, the author pleads with us, a plea that I skipped in vv. 12-14.

● Partaking of Christ (3:12-15)

He knows that every church congregation – including this one! – has mixture of what Jesus referred to as *wheat & tares*, true Christians & "fake ID" Christians, who can look quite similar on the outside.

But unlike the *pre-mediated* conspiracy in the White House, in God's House sometimes we can be *ignorant* of our own conspiracy/rebellion against God, deceived about our spiritual state . . . honestly **professing** faith, but not actually **possessing** faith (saving faith).

So the purpose of the author's repeated warnings in Hebrews is not only to **motivate** us about 'pressing on' because Jesus Is Better, but also to **differentiate** us . . . by giving some "defining markers", hallmarks of Saving faith, in contrast to 'Fake ID faith'.

His first **BIG** warning begins verse 12:

*TAKE CARE, brothers, lest there be in any of you an evil, **unbelieving** heart, leading you to fall away from the living God.*

This is urgent, because he does not want us to *repeat the same mistake* as Moses' unbelieving generation. The stakes are far higher in not entering God's **eternal** rest!

So in v.14 he presents a *defining mark* of Saving Faith:

'Persevering in the Faith' = NOT turning back from following Jesus.

Verse 14 is almost a repeat from v.6, so I will put them both up:

*"we are his house, **IF** indeed we hold fast our confidence and our boasting in our hope."* (3:6)

*"we have come to share in Christ, **IF** indeed we hold fast our original confidence firm to the end"*
(3:14)

The word 'confidence' means foundation/substance/conviction: that Jesus is our only *hope*
The word translated "hold fast" refers to the *stability* of a contractual relationship in the legal & business world, *lasting to the end* of the contract terms, as the end of v. 14 puts it.

Please hear what this IS saying, and what it's NOT saying. Verb tenses are SO important:

● It's now, already: "We **are** His house, IF..."/ "we **have come to share** in Christ, IF..."

● It's **NOT** future tense, "we will share in Christ [not yet possessed] IF"
(we do not *produce* salvation: "I preserved, that makes me a Christian")

The fruit on a tree does not make it that *kind* of tree.

(An apple *cannot* not say to the branch/trunk: I made you an apple tree!) No!

Instead, the apples on a tree are merely evidence/proof it IS in fact, an apple tree.

(An apple *can* say to the branch/trunk:

*"As much as you wish you were an avocado tree, look – I'm proof you **ARE** an apple tree")*

So persevering does not save, does not "make" someone a Christian!

Instead, Saving faith – by definition – IS a Persevering Faith.

“we are not of those who **shrink back** & are destroyed,
but of those who **have faith** & are saved.” (Heb 10:39)

Lest you think this is some obscure doctrine, found only in Hebrews, here’s a lil’ NT survey!:

JESUS says the very same thing:

“You are truly My disciples, IF you **CONTINUE** in my word” (John 8:31)

PAUL says the very same thing:

“now God has reconciled you [past tense] by Christ’s death to present you holy in his sight, without blemish and free from accusation — IF you **CONTINUE** in your faith, established and firm, and do not move from the hope held out in the gospel. (Col 1:22-23)

JOHN says the very same thing in REVERSE (about NOT persevering):

“IF they had belonged to us, they would have **CONTINUED** with us.
But their departing made it **clear** that none of them belonged to us.” (1 Jn 2:19).

In other words, their permanent departure from God’s house, their *failure to persevere* in the faith, is precisely what evidences their *disqualification* from being Christians. Strong words, but clear words.

These are so clear, it’s why perseverance of the saints is one the pillars of Reformed theology. (We will get to chapter 6. But chapter 6 is to be read *in light of* chapter 3!!)

JUDE says something similar, but with added ‘balance’, since Scripture upholds *both* Truths: Divine enablement to persevere *and* Human responsibility to persevere: Jude 21, 24

*Dear friends, KEEP YOURSELVES in the love of God . . . [human responsibility]
Now to Him [GOD] WHO IS ABLE TO KEEP YOU from stumbling and to present you blameless before the presence of his glory with great joy [Divine enablement]*

Still from both angles – human & divine – persevering/keeping the faith!

So how are we to help each other regarding this ‘defining’ truth of Perseverance?

In at least 3 ways . . .

1] **Speak this Truth in Love!**

NOT easy in our era of “easy-to-believe” pseudo-gospel where Jesus is Life-coach, not Lord! I mean the amount of waffly people-pleasing pastors & huckster televangelists is legion.

I’ll pop up some ‘excerpts’ from an insightful quote that has the ‘balance’ of Jude:

“Herein lies the critical distinction between ‘eternal security’ and ‘perseverance of the saints.’ Eternal security is the view that there is nothing the [genuine] believer can do to lose his salvation and to fall away from God’s favour. “Once saved, always saved.”

*While this may be **true IN ITSELF**, it is **precarious BY ITSELF**.*

For the Scriptures also teach that there is something that every believer will do in order not to fall away from God’s favour - he will persevere in the faith. While the ultimate cause of the believer’s security is found in God and His decree, the instrumental means of his perseverance is a faith that obeys.

So when we encounter the New Testament’s elaboration on this doctrine, we must not blunt the warnings with false assurance.

*Rather, we should make full use of the warnings as a means of grace so that the Spirit-awakened conscience will 'examine [himself], to see whether [he is] in the faith' (2 Cor. 13:5)."*¹

Jesus Himself says that at the judgment that some who called him "Lord" will be turned away (Matt. 7:22–23). So, we have no right to give assurance to those who have turned their backs on God—in fact, we should **affirm their lack of assurance**, as a means to encourage them to examining themselves.²

When eternity is at stake, false assurance is no friend.

And "*friends don't let friends*" drive or walk in false assurance!

We've seen that **turning back** from Jesus, ultimately, is evidence one has **rejected** Jesus

So speak this truth of perseverance in Love . . .

This can include direct challenges about the need to persevere, turn from sin.

But it's more than simply telling.

Speaking the truth in love includes *asking questions*, helpful open-ended Qs:

What fruit of the Spirit have you seen in your life this year? What 'victories'?

Where are you struggling? Are you confident you're saved? Why?/Why Not?

This is not easy, but it is necessary for our spiritual vitality & accurate self-examination.

2] 'Invite Beside/Come Alongside' Ministry

Heb 3:13 gives the author's 2nd plea, which comes in a more positive form:

*But **EXHORT/ENCOURAGE** one another every day, as long as it is called "Today," so that **none** of you may be hardened by the deceitfulness of sin.*

That verb is "exhort" or encourage is special;

It's the very same word Jesus uses for the Holy Spirit when He says,

"I must go, but I will ask the Father, and He will give you another Helper/Counsellor/Comforter – the Holy Spirit . . ." (John 14:16, 26).

So to "encourage one another" is to be an instrument of the Great Encourager, the Spirit.

The verb literally means to **invite beside/come alongside** someone:

diversely translated to *counsel* them, *comfort* them, *help* them, even *challenge* them . . .

but always on their side, beside them, not against them.

The **SAME VERB** is found in Hebrews 10:24-25,

Let us consider how we may spur one another on toward love and good deeds,

not giving up meeting together, as some are in the habit of doing,

but ENCOURAGING one another — and all the more as you see the Day approaching.

Recently I was chatting with a brother whose been really struggling spiritually for a couple years now . . . He's been in no regular small group, no people speaking personally, directly into his life face to face, week after week. And he *really* needs it. We all do! He's really felt the 'spiritual slide' downhill . . . maybe you're feeling it too.

¹ Michael J. Glodo, "Numbers" in Miles Van Pelt (ed.), *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*. (2016; p. 130).

² Strong but helpful wording of George Guthrie, *Hebrews* (NIVAC series).

So the Question is: what sort of regular, meaningful small group or 1-to-1 fellowship are you in where people help/counsel/exhort you so that you are not hardened by the deceitfulness of sin? If none, which one will plus into, come along, invite beside?

Big Church is crucial: gathering to sin, pray, be taught.

The pulpit is essential, but not sufficient. Christians need more than big Sundays.

How many times have you been **convicted** by something from big church (a worship leader's comment or prayer, a communion meditation, a sermon), but you just needed a brother or sister to *know* about your burden/conviction & follow up with you, pray with you, advise you, hold you accountable, confess your sin to.

And a good come alongside 'minister' – whether friend, mentor homegroup member or shepherd – a good come alongside 'minister' also humbly shares *their* struggles, confesses *their* weakness . . . that's the nature of being on the same side, the same team, striving together in Christ encouraging one another .

Without a 'come alongside' ministry, it's too easy for us to quench the Holy Spirit who says,
*"Today, if you hear His voice,
 do not harden your hearts as in the rebellion!" (3:7)*

My plea to you: get involved in a small group ministry here, please!

Check the Bulletin for times/locations Homegroups, Women's Growth Group, Authentic Manhood, Youth Groups . . . and keep your ears peeled for more discipleship groups coming in Term 3.

Finally, this might sound trivial . . . but it is NOT:

3] We need to See EXAMPLES of Perseverance!

Hebrews chapter 11, the Hall of Faith, is down the track a ways, but man, how motivating is it to consider those examples of people reckoning Jesus is Better, and persevering in the joy of their salvation! Just one example from that chapter

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

My spirit is stirred just hearing of his cost-counting, Christ-prizing example!

And I've had so many comments about the widow from Egypt last week, and how motivating it is to witness her forgiveness and hope in her reward –

In Moses' case & hers . . .

that reward is the heavenly city *Eternal Rest with Jesus & believers* (chap 4).

But Moses story is written; and we don't interact with that precious widow, or others people from internet videos.

We need to see one another, people we know, persevering in the faith, with joy!

Especially you older, seasoned saints . . . *we need to see you finish strong.*

Please, press into Christ, and share your journey with others.

Be real, don't sugar-coat your journey (Hebrews 11 does not!)

But share with us how you've persevered, how you've overcome challenges. What treasures of Egypt or Brisbane or Hollywood you once valued but by pressing on in Christ came to regard disgrace for the sake of Christ as of greater value.

Joyful perseverance We need to hear it; we need to see it!

Even in **younger** people, maybe *especially* young people and the growing trials you face at school, the exposure of the internet! Perseverance begins at every age.

When we're discouraged or discriminated or persecuted, O, the comfort of knowing that Jesus is the BUILDER and is building His church, and the gates of hell cannot prevail against it . . . but greater than knowing is the comfort of SEEING such in our midst!

I need to see it. Sometimes when I feel like throwing the towel of ministry, or when my heart is hardening towards a specific sin or sin in general . . . when I see YOU treasuring Christ and serving him.

Many of you have NO IDEA just how much you spur me on, encourage me by your example of faith, by your heavenly priorities, by *your* cost-counting, Christ-prizing life!

The frequency with which you encourage people in the faith, using your conversations to truly bless and truly get real; using your homes as spiritual training camps for fellowship in homegroups/meals, using your jobs/neighbourhood as a mission fields . . . I see this, and sometimes, honestly, your example just puts me to shame . . . **and I LOVE it!**

In this way, seeing your example, I'm motivated & stoked & persevere in the faith, and that's by God's design.

Next week in Chapter 4, we'll see:

practically speaking, we must expose our lives meaningfully to God's **Word** (4:12-13)

For Chapter 3, we've seen:

practically speaking, we must expose our lives meaningfully to God's **People** (3:12-13), to help one another fix our thoughts on Jesus (as 3:1 says), in order to keep our hearts soft – not hard – teachable & worshipful, to our renew & adjust our thoughts and life accordingly.

One "spoiler alert" about Chapter 4:1

"Therefore, the PROMISE of entering God's rest still stands . . ."

How exactly Jesus brings us rest . . . well, that's for next time in chapter 4.

But what is clear is the promise of entering God's rest still standing . . . the author of Hebrews is saying the Promised Land, next to the Mediterranean Sea, is but a shadow of the Rest found in Christ – **a Better Rest.**

Jesus Himself says,

*"Come to **ME** you who are weary & and burdened, and I will give you REST . . . REST FOR YOUR SOULS."*

God does not want you wandering in the wilderness! Take Care . . .

*“Today, if you hear his voice,
do not harden your hearts as in the rebellion.”*

There is no sneaky White House ‘conspiracy path’ into God’s Rest!

There is **No going around Jesus**; He’s the only way in:

Truly I tell you, I am the Gate for the sheep.

I am the Gate; whoever ENTERS through Me will be saved.

They will come in and go out, and find pasture.

REST!

*. . . The **PROMISE** of entering God’s rest still stands*

Come Home to Christ!

Consider Christ! (our closing song)

DISCUSSION QUESTIONS

(next page)

DISCUSSION QUESTIONS

Main Idea

*To Enter God's Rest, **Take Care** to Trust & **Continue** Trusting in Jesus!*

- 1] How would you summarise the main point of 3:1-6?
In comparison & contrast of Jesus & Moses, how does the author go about making his case?
- 2] In 3:7-19, the author is no longer contrasting Jesus & Moses, but instead contrasting the *faithlessness* of a particular generation of God's people . . . which generation?
- 3] What was God's *goal* in delivering ("exiting") that generation from Egypt? (See Exod 10:3)
In what ways was God's "rest" for them an earthly step back *'towards Eden'*?
- 4] What was the *'rebellion'* that prevented them from entering the land? (3:7-9; Deut 9:23)
What their *core* problem/what did they *lack & reject*? (3:18-19)
What were the *'consequences'* for that generation? (3:17)
Are the consequences *different* (only earthly?) for the readers of Hebrews? For us?
- 5] Why is the author *burdened* for the readers of Hebrews not entering God's "Rest"?
Does the author think there might be "Fake ID" Christians in the congregation he writes to?
Discuss the dual-roles of the author's "warnings" to **motivate** but also **differentiate**.
- 6] In what way does the 'easy-to-believe' gospel (Jesus as life-coach, not Lord) often preached today impact professing Christians & potential for deception re. one's true spiritual state?

Our Role:

- 7] What quality does the author put forth as "Exhibit A" of *genuine* saving faith? (3:6,14)
Is he alone in this perspective? (see John 8:31, Col 3:22-23, 1 John 2:19)
- 8] Why is 'persevering in the faith' *NOT* meritorious/*not* earning a salvation not yet possessed?
Discuss the significance of the *verb tenses* in 3:6, 14.
How did the preacher's 'chat' between Fruit & Root seek to clarify *evidence* vs. *earning*.
- 9a] How frequently would you say you are tempted to / struggle against "*being hardened by the deceitfulness of sin*"? (3:12)
 - b] How should your answer to "a" impact the *manner* of how we go about refining seeking to exhort one another turn from sin and press on in Jesus?
 - c] How does the special word "*EXHORT/ENCOURAGE*" (3:13) similarly impact our manner?
What does the word mean? And whom else does it apply to? (see John 14:16,16)
- 10a] What should an "*invite beside/coming alongside*" ministry to others **LOOK LIKE**?
(Discuss the ministry of "telling" vs "asking"; 'turn or burn!' vs. drawing out their heart issues)
 - b] To encourage self-examination and cost-counting, what are some helpful questions to ask a broken & humbled recently-struggling-but-professing-Christian struggling with assurance?
 - c] What are some different questions you'd ask a rather apathetic long-time-back-slidden-but-professing-Christian **not** struggling with assurance?
 - d] Do *you* struggle w/assurance? What are some Qs to *ask* yourself? Truths to *tell* yourself?
- 11] Based on chapter 3, when we speak of assurance, should it be based more on a decision in the past? Or more on trusting/loving/following Jesus now? Or equally both?
Discuss Michael Glodo's comment about eternal security/"once saved, always saved":
"*While this may be true in itself, it is precarious by itself.*"
- 12] What EXAMPLES of people 'persevering in the faith' have impacted your life? How so?