

## Hebrews 3A

[Heb. 2:14](#) ¶ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

[Heb. 2:15](#) and might free those who through fear of death were subject to slavery all their lives.

[Heb. 2:16](#) For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

[1Cor. 15:56](#) The **sting** of death is sin, and the power of sin is the law;

- The sting of death is sin
  - Sin = judgment at death
  - The sting of sin results from the power of the law to judge men
- Verse 15 of Hebrews says Jesus death freed us from slavery to the enemy
  - The enemy had the power of death
  - But his power came as a result of slavery to our fear of death
    - And the enemy uses the fear of death to control unbelievers
- Believers shouldn't be held by this fear
  - Believers can fear the pain of death or the suffering of death
  - Believers can mourn the temporary separation imposed by the death of the body
  - Neither should believers hold an unhealthy fascination with death nor should we seek it prematurely
- But Believers should not make decisions out of fear of dying
  - We shouldn't allow such fear to hold us back from obeying God's call or ministering to God's people

- We shouldn't allow an unhealthy desire to avoid death to compromise our witness
  - If a Christian displays a fear of death,
  - a consistent worry about getting into an accident
  - A preoccupation about disease or of aging or of violence, then what does that fear communicate to unbelievers?
- Final thought in 16-17
  - God didn't give this help to angels
    - Fallen angels
    - But to the descendants of Abraham
      - Not all men, but those of faith

[Gal. 3:6](#) ¶ Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.

[Gal. 3:7](#) Therefore, be sure that it is those who are of faith who are sons of Abraham.

[Gal. 3:8](#) The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "ALL THE NATIONS WILL BE BLESSED IN YOU."

[Gal. 3:9](#) So then those who are of faith are blessed with Abraham, the believer.

- The writer then concludes his point on why Jesus must be man in verse 17
  - But before he does, he introduces a second benefit

[Heb. 2:17](#) Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

[Heb. 2:18](#) For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

- He had to be like a man to be a suitable propitiation
  - He does this by acting as our High Priest we're told
    - A HP who is merciful
    - Who made propitiation for sin
  - But he is also One who by virtue of his shared experience with humanity can sympathize with our temptations and come to our aid
    - The devil tempted Jesus as He does us
    - But Jesus resisted the devil, leaving Him sinless and yet sympathetic
  - In other words, Jesus is a much better Messiah, having come in the form of man, than he could have ever been had he come in the form of an angel
    - His death can be a suitable substitute for ours (angels couldn't)
    - And He can be sympathetic to our predicament
      - So He's faithful and merciful
    - And in the next chapter, the writer is going to expand on both ideas, in reverse order

[Heb. 3:1](#) ¶ Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;

[Heb. 3:2](#) He was faithful to Him who appointed Him, as Moses also was in all His house.

[Heb. 3:3](#) For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.

[Heb. 3:4](#) For every house is built by someone, but the builder of all things is God.

- The chapter begins with hothen (therefore) to announce a transition
  - He addresses brethren
    - Here we go again trying to follow his discussion...who is he talking to?

- The question is a little premature, because the best way to know the answer is to see what he says
  - But let's take a stab at it now
  - Holy Brethern (hagios adelphos)
    - Believers would certainly be included
    - Could it include unbelievers?
      - If he wanted to address unbelievers at this point, what kind of endearing title could he use?
      - What if he were a Jew addressing fellow Jews who were unbelievers?
    - Holy brothers maybe?
      - Could he still be addressing unbelievers (or at least both) but allowing them to still see themselves as brothers for the moment?
  - But as I said, we really need to wait until we see what he says to this group
    - And as we look further in the verse and beyond, it's clear he is talking to the group as if they are all believer
    - Until he makes a sharp turn in verse 6, which introduces the second warning
- To those who are partakers of a holy calling (companions to the call of the gospel)
  - He says consider (katanoeo)
    - The word for consider is interesting
    - You can see an example of it's use in Acts 7

[Acts 7:31](#) "When Moses saw it, he marveled at the sight; and as he approached to **look more closely**, there came the voice of the Lord:

- It means a careful second look
- As in take a second look at Jesus, a better look

- The Apostle & High Priest of our confession
- He was faithful to the One Who appointed Him to these roles as Moses to his role
  - Apostle means one sent with a message
    - Jesus was like Moses in that He was sent with God's message
    - But He was also like Aaron in that He was the High Priest
  - Moses was faithful too, to all of God's house
- Big transition there
  - Moses appears in the discussion for the first time
    - If you want to get the Jews attention in any discussion of power, authority and prominence,
      - You can't name a more important figure than Moses
      - Even more imposing figure than Abraham
    - So we know that Moses will form the next proof
      - He will weave in the experiences of Moses and the people of Israel
      - Along with proof from the OT
  - This is a long, and complicated argument that spans two chapters (3&4)
    - Can't miss the next two weeks

- The comparison is another lesser to greater
  - Jesus is greater than Moses
    - Jesus was faithful
      - To the One Who appointed Him
  - Moses was also faithful “in all His house”
    - A specific phrase in Greek
    - It suggest a house servant
      - A slave of the house owner
    - The owner being Him (God)
  - The writer’s reasoning is summarized in verse 3
    - The one who builds a house (the owner) is certainly worthy of more honor than the house itself
      - Or than the one who is a servant in the house
- What is the house here?
  - In Moses’ day, it was the people of Israel
    - The people of the Old Covenant
  - What is the house of God today?
    - The Church...the people of the New Covenant
  - In both cases, the house of God are the people God chooses
    - He chose Israel, and He selects a bride for His Son
- But this comparison is not really the author’s main concern
  - It’s actually a Trojan Horse in a way
    - His real point is comparing the fate of those who rejected Moses’ authority with the fate of those who reject Christ’s rule
  - In fact, we are on the brink of the second warning of the book

- And it comes as the writer makes this turn away from Moses and Jesus to a discussion of how people responded to them

[Heb. 3:5](#) Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;

[Heb. 3:6](#) but Christ *was faithful* as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

- In verse 5, the writer says that Moses was faithful as a servant in Christ's house
  - Repeating his proof for Christ being greater than Moses
    - And Moses' faithfulness was a testimony of things which were to be spoken later
    - What was spoken later?
      - Christ
      - Moses' faithfulness in shepherding the house of Israel was a testimony of a Greater Shepherd to come for God's people – Christ
  - So the lesser to the great is Moses to Christ
    - Servant in God's house (people) to the builder, the Son (heir) of God's house
    - That's the exposition
      - Now's he's ready to make his real point in the second half of verse 6 –
        - The writer begins his exhortation
        - When the readers (listeners) aren't expecting the challenge, he turns to them
- Let's take a moment to consider the phrase at the end of verse 6
  - We are of God's house if...
    - In other words, we are one of God's people if...

- From here, the writer sets up something of a test, it would seem
  - The test begins with the word if (ean)
    - We hold fast
      - Hold fast (katecho) is the opposite of apostasy

[Luke 4:42](#) ¶ When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to **keep** Him from going away from them.

- Our Confidence and boast
  - Confidence = boldness, (parresia)
    - Also suggests a public kind of boldness
    - Like a bold public speech
  - Boast = rejoicing (KJV), glorying
    - Inward feeling of approval or pride
  - So he's describing our clinging to both our outward confession and to our inward satisfaction or contentment
- Firm until the end
  - Without wavering
- There are two ways to see this verse
  - One way is to see this verse as a recipe for salvation
    - That our salvation is a result of an act of the will
  - We must carefully guard our thoughts and feelings our entire life
    - We must not slip up
    - We cannot doubt or waver in our commitment to Christ
  - If we do waver and shrink back, what we had once had will be taken from us
    - We will pass from a state of salvation to a state of damnation
    - We will lose our salvation

- The other way to see this verse is as a definition of the Christian
  - The one who has come to know the salvation through Christ and never gives up hope in that salvation is a true Christian
    - It becomes a test of true faith
      - True faith simply doesn't waver
    - It isn't subject to change in the heart
      - It may weaken at times
      - It may disobey at times
      - It may grow lazy or even discouraged
  - But the true Christian never seeks a better salvation
- Calvin says it this way

The word *hope* I take for faith; and indeed hope is nothing else but the constancy of faith. He mentions *confidence* and *rejoicing*, or glorying, in order to express more fully the power of faith. And we hence conclude that those who assent to the Gospel doubtfully and like those who vacillate, do not truly and really believe; for faith cannot be without a settled peace of mind, from which proceeds the bold confidence of rejoicing. And so these two things, confidence and rejoicing, are ever the effects of faith, as we stated in explaining Romans the 5th chapter, and Ephesians the 3rd chapter.

- The writer can make this statement because of how we are held to that confidence in the first place

[Jude 24](#) ¶ Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

[1Pet. 1:5](#) who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

- Which audience do you think the writer is targeting here?
  - Unbelievers

- This introduces the next warning of the letter
  - Overview
    - Verse 7 begins the warning
    - Verse 19 ends the warning
    - The writer incorporates a proof from Psalms 95 in verse 7-11
      - Which retells Numbers 13 & 14
      - We need to understand the proof in depth
    - Then He states his premise or heart of the warning in verse 12
    - Then He makes his exhortation (call for a response) in 13-15
    - Then he gives the consequence in verse 16-19
  - Notice several things
    - Also, he incorporates a proof from the OT and from their history into the proof
    - Look for the substance of the warning
    - The call to response, or exhortation
    - The consequence of failing to heed the warning
    - The warning is much more specific as to the offense and the consequence
    - And then he continues on the discussion of that history as he transitions in chapter 4 into a new exposition

[Heb. 3:7](#) ¶ Therefore, just as the Holy Spirit says,  
 "TODAY IF YOU HEAR HIS VOICE,

[Heb. 3:8](#) DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED  
 ME,

AS IN THE DAY OF TRIAL IN THE WILDERNESS,  
[Heb. 3:9](#) WHERE YOUR FATHERS TRIED *ME* BY TESTING *Me*,  
 AND SAW MY WORKS FOR FORTY YEARS.

[Heb. 3:10](#) "THEREFORE I WAS ANGRY WITH THIS GENERATION,  
 AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART,  
 AND THEY DID NOT KNOW MY WAYS';

[Heb. 3:11](#) AS I SWORE IN MY WRATH,  
 'THEY SHALL NOT ENTER MY REST.'"

[Psa. 95:7](#) For He is our God,  
 And we are the people of His pasture and the sheep of His hand.  
 Today, if you would hear His voice,

[Psa. 95:8](#) Do not harden your hearts, as at Meribah,  
 As in the day of Massah in the wilderness,

[Psa. 95:9](#) "When your fathers tested Me,  
 They tried Me, though they had seen My work.

[Psa. 95:10](#) "For forty years I loathed *that* generation,  
 And said they are a people who err in their heart,  
 And they do not know My ways.

[Psa. 95:11](#) "Therefore I swore in My anger,  
 Truly they shall not enter into My rest."

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