

200426-1 He 3, Christ Is Faithful over His House—CThurman

There are two statements in this chapter upon which all of the others are built. These are found in verses 1 and 12:

- Brethren, consider Jesus – who was faithful to him that had constituted him to be over His house. And,
- Brethren, take heed – lest there be in any of you an evil heart of unbelief in departing from the living God. (vss.1, 2, 12)

These are two very serious thoughts for us today. Such thoughts should be in the mind of every Christian as he would serve the Lord day by day. Just before we begin reading let's consider this summary statement.

As Moses was faithful *in* his house as a servant and the LORD judged Israel for their unbelief, denying them to enter into His rest; so Christ Jesus is faithful over His house as a son, and He shall judge His church/es if they become hardened through the deceitfulness of sin.

Brethren as we read take notice that the sins under consideration by Israel are, in the main, of a corporate nature. The LORD had brought the nation into several judgments. It had become so thoroughly corrupted by the individual citizens that God brought corporate judgment many times on the entire nation. The nation was charged with sin against the LORD. Corporate sins begin with individual sins. So, what am I saying at this place? If we are members of one of the Lord's churches take the admonitions of Scripture both personally and corporately. In this chapter we will read that Christ Jesus is over His house as a son. The only house that I know of that Christ is over, and which has the promise of rest is the Lord's church. As a reminder, this letter only addresses the Hebrew brethren that are in one of Christ's churches.

Chapter 3

1 ¶ Wherefore, holy brethren, partakers of the heavenly calling, consider
From hence i.e. partners

the Apostle and High Priest of our profession, Christ Jesus;

wherefore, ὅθεν, adv. tss. *from whence* (3), *whence* (1), *whereupon* (3), *where* (2), *wherefore* (4), *from thence* (1), *whereby* (1).

partakers, μέτοχοι, nom. pl. of μέτοχος, a noun which is only once used outside of the book of Hebrews (cf. Lk.5.7, *partners* [1]), μετά to change, with + ἔχω to have, possess; tss.; He.1.9, *fellows* (1); He.3.1, 14; 6.4; 12.8, *partakers* (4); the verb μετέχω, *to be partakers*; He.2.14, *to take part*; He.5.13, *to use*; He.7.13, *to pertain*; μετοχή, once found in the NT, tss. *fellowship*; another noun, μετοχή, once found in the NT, tss. [the] *fellowship*

calling, κλήσεως, gen. sing. of κλησῖς, a noun tss. *calling* (10), *vocation* (1); see also the adj., κλητός, *called*; the verb καλέω, tss. *to call, to bid*.

consider, κατανοήσατε, 2rpl. aor. imper. of κατανοέω, κατά by, down, at, to work out (cf. Phl.2.12, prefix) + νοέω, *to understand, perceive, consider* (He.3.1); κατανοέω, is tss. *to consider, perceive, to behold, & discover*; **He.10.24, let ... consider.**

apostle, απόστολον, acc. sing. of απόστολος, a noun, tss. Mt.10.2, *apostle*; Jn.13.16, *one that is sent*; 2Co.8.23, *a messenger*; the verb ἀποστέλλω, ἀπό of, forth, send + στέλλω, is tss. Mt.10.40, *to send*; Mt. 2.16; **He.1.14, to send forth**; Mk.4.29, *to put in*; Mk.8.26, *to send away*; Liddell & Scott, 'I. to set in order, arrange, array II. to dispatch on an expedition, to dispatch, send ...'

profession, ὁμολογίας, gen. sing. of ὁμολογία, ὁμός like + λόγος, *a word, communication, a saying, account*; ὁμολογία, is ts. *a profession* (5, **He.3.1; 4.14; 10.23**), *a confession* (1); the verb ὁμολογέω, is tss. *to profess, to confess* (He.11.13), *to promise, to give thanks* (He.13.15).

wherefore, from those things which have been established in the preceding chapters. Paul has informed the Hebrew Christians that God had spoken to them in these last days by His Son, who, though better than the angels was

made a little lower than they by the assumption of human flesh, so that through death he might destroy the devil and deliver them that had been held captive by him. It was necessary that He take to Himself the nature of the seed of Abraham in order that He become a merciful and faithful high priest to propitiate for the sins of the His people and render aid to them in their present trials.

holy brethren, ἀδελφοὶ ἅγιοι, *holy* also tss. *saint*, which means *an holy one*. Paul called these brethren holy. They weren't waiting to be saints, but were saints already. Now, there is a difference between a believer, a baptized believer and a saint. Take a little time and look at the NT use of the term saint and you'll find it is always with reference to baptized believers that are of one of the Lord's NT churches. These are called saints. They are assumed to be saints because members of the Lord's church are supposed to have an interest in living for Christ and glorifying God by following Christ's commandments. Less than this purpose in mind no person should ever come into one of the Lord churches. Paul calls these *holy brethren*. They dedicated themselves to the service of Christ. They rejected thinking, talking, acting and looking like the world and desire to be conformed to the image of their Lord Jesus Christ. Have we forgotten what it means to be a Christian? Have we become dulled by the world's influence so that we just don't think it's so important anymore. Other Christians get by with living like the world, why not me? Because it isn't right!

partakers of the heavenly calling, The reason that Paul wrote to these brethren is because they witnessed the working of the salvation of God in them. The origin of their calling was from above, not below. This calling didn't come from family or friends. They weren't born into it. The origin of this that they were involved with came from the love of God. He called them to this manner of life, and they followed. There were partakers together with Paul of this calling of God. In other words they were made partners of a faith, a doctrine, a whole new manner of life which originated with God.

'We are partakers of the heavenly calling because He, in wondrous condescension, partook of our earthly lot.' *Exposition of Hebrews*, A. W. Pink, p.157

consider, They were to fix their minds on the Apostle and High Priest, Christ Jesus. Literally they were to cast their thoughts upon *Christ Jesus*.

‘There is a difference, of course, between a priest and an apostle. An apostle is one who comes *out* from God with a message to man. A priest is one who goes *in* to God on behalf of man. The Lord Jesus is both Apostle and High Priest (Heb.3.1). He came from God, and He went back to God. The great work of the priest was to minister unto the Lord (Exod. 28.3).’ *Handfuls on Purpose*, vol.1, series II, p.40, James Smith.

the Apostle, The One sent of God; God’s Messenger. (Jn.3.16) The LORD sent Moses (LXX, ἀποστέλλω, *I will send*) to Pharaoh. (cf. Ex.3.10) And God sent His Son to us, His people.

High Priest, As was shown in the previous ch. (2.17) it was necessary that Christ be made like unto His brethren in order that He might become a merciful and faithful high priest in the things pertaining to God to propitiate (ἱλάσκεισθαι, pres. infin. of ἱλάσκομαι) for the sins of the people and render aid to us when we are tried. He alone is able to help us. We need not turn to any other person or means.

of our profession, At this time the Christian Hebrews confessed or professed this much about Jesus Christ. As the Pharisees *confessed* that there were both spirits and a resurrection, so the confession of the Christian is that Christ was Sent of God and is the High Priest of God. This is a Christian confession. This term *of our profession* is ‘... the subject matter of the faith we profess.’ *Exposition of Hebrews*, A. W. Pink, p.156

1 Ὅθεν ἀδελφοὶ ἅγιοι κλήσεως ἐπουρανίου μέτοχοι κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who **was faithful to him that appointed him,**
Christ Jesus

who was, ὄντα, nom. neut. pl. part. pres. of ὄσπερ, cf. ὤν; in He.1.3, *being*; 3.2, *who was*; 5.8, *were*; 8.4, *seeing that there are*; 13.3, *being*.

that appointed, ποιήσαντι, dat. sing. masc. part. aor. act. of ποιέω, to do; Ja.2.13, the same verb form, '*that hath showed no mercy*'; comp. 2Co.5.21, *For he hath made him to be sin for us, who knew no sin; that we might be made (ποιέω) the righteousness of God in him*.

as also Moses was faithful in all his house.

2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ

3 For this man was counted worthy of more glory than Moses,

the reason one Jesus
we should be focused
upon Christ

glory, δόξη, dat. sing. of δόξα; is tss. *honor, worship* (Lk.14.10), *praise* (Jn.9.24), *dignities* (2Pe.2.10) & *glory* (**He.1.3; 2.7, 9, 10; 3.3; 9.5; 13.21**)

was counted worthy, ἠξιώται, 3ps. sing. perf. pass. of ἀξιόω and tss. *to think worthy* (He.10.29), *to think good, to count worthy* (He.3.3); the noun ἄξιος, is tss. *meet, worthy* (He.11.38), *due reward*.

ἔχει

inasmuch as he who hath builded the house hath more honour than the house.

furnished

hath builded, κατασκευάσας, nom. sing. masc. part. aor. of κατασκευάζω, κατά by, down, at, to work out (cf.Phil.2.12, prefix) + σκευάζω, **LXX**, σκευάζω, 3Mac.5.31, *should have furnished*; Liddell & Scott, for σκευάζω, *to prepare, make ready*: esp. *to prepare or dress food*: Generally, to provide; see σκεῦος, tss. *goods, vessl, stuff, sail*; κατασκευάζω, is tss. *to prepare* (6, **He.11.7**), *to*

build (3, **He.3.3, 4 [twice]**), *to make* (1, **He.9.2**), *to ordain* (1, **He.9.6**); 6 times in Hebrews.

LXX, κατασκευάζω, is tss. to prepare, form, make (Nu.21.7; Is.40.19, 28).

So Paul says in simple terms that the one that builds the house is greater than any that are of the house. Moses was *of* the house that the LORD built and therefore has less honor than He that built it.

3 πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν

ὑπό

4 For every house is builded by some man; but he that built all things is God.

of

4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος ὁ δὲ τὰ πάντα κατασκευάσας θεός

μέν

5 And *Moses verily was faithful in all his house, as a servant,*
on the one hand

all, ὅλω, dat. sing. of ὅλος, tss. *all, whole, altogether, every whit.*

servant, θεράπων, only this once in the NT; the noun *θεραπεία*, is tss. *household* (2), *healing* (2); the verb *θεραπεύω*, is tss. *to heal, to cure, to worship*; from the Greek we our English *therapy, therapeutic*;

εἰς μαρτύριον τῶν λαληθησομένων
for a testimony of those things which were to be spoken after;

which were to be spoken after, λαληθησομένων, gen. pl. neut. part. fut. pass. of λαλέω; to speak.

That Moses was a servant in the house of Israel we can see in Numbers chapter 12.

Nu.12.5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant (LXX, θεράπων) Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

5 καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων

6 But **Christ** **as a son over his own house;**
on the other hand is faithful ἐπὶ

whose house are we, if we hold fast the confidence
firm

if, ἐάνπερ, a strengthening of ἐάν, if, if so, except, unless; only in He.3.6, 14; 6.3.

we hold fast, κατάσχωμεν, 1ppl. aor. subj. of κατέχω, κατά down, at, under + ἔχω to have, possess.

confidence, παρρησίαν, acc. sing. of παρρησία; openness, boldness, plainness,, freeness, confidence & the dat. is used adverbially, openly, boldly, plainly, freely.

and the rejoicing of the hope firm unto the end.
firm (firm is an adjective describing the kind of confidence and rejoicing we are to *hold fast unto the end*)

rejoicing, καύχημα, noun tss. glory, rejoicing, , rejoice, boasting.

hope, ἐλπίδος, gen. sing. of ἐλπίς, tss. hope (53), faith (1, He.10.23); 5 times in Hebrews, 3.6; 6.11, 18; 7.19; 10.23.

firm, steadfast, βέβαιος, an adj. tss. sure, steadfast, firm, of force; Thayer, also, stable, fast; Liddell & Scott, also, trusty, safe (cf. He.2.2; 3.6, 14; 6.19; 9.17); the verb, βεβαιόω, is tss. He.2.3, to confirm, to establish, He.13.9, to establish.

The hope before the Christian is in the second coming of Jesus Christ. This expectation compels the Christian to live in a state of readiness for that day. It doesn't matter when He comes, but that we are ready because He is coming.

1Jo.3.2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

The word *firm* is an adjective which describes our confidence and rejoicing. The *if* of this verse is not presenting a condition. This is not an *if, then* statement. Paul simply points out that if this is so for us then we are of His house. What does that mean? It means that we are proper subjects of the Lord's church. None but these should be in a church. Every Christian's life should witness a firm confidence and a firm rejoicing in Christ. This is proof that we are truly of the house of Christ. Less than this is what? It is to live in doubt as to the reality of a real connection with His house. I can only imagine that there are some that are in churches that are still dead in sins; dead before God. They haven't the confidence and the rejoicing of the hope in them.

house, There is only one kind of house that Christ has. (1Ti.3.15; 1Pe.4.17) As Moses was faithful *in* his house as a servant ... house refers to the nation of Israel. (Ac.7.38) There wasn't a universal nation. Not all of the nations of the earth were a part of the house of Israel. So Christ is faithful *over* (not only in it) His house as a son. He originated the church in Israel during His earthly ministry. It was a church wherever He went with His disciples. Very shortly after Christ's ascension, and necessarily so because of the nature of His church, it became situated in Jerusalem and was later called by that name. (Ac.8.1) Afterward there became independent, autonomous, churches in many different places. There was not one big mother church over all of the other churches. The Bible only refers to independent, self-governing churches with their own officers and their own work before the Lord; bearing their own judgment by Him. There is no other kind of church.

Ὁ Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ οὗ οἴκος ἐσμεν ἡμεῖς ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν

7 ¶ Wherefore

διό (διὰ ὃ, on account of which ...), that is, Because Christ is over His own house as a son [rather than as a servant], (v.12) ... *Brethren ... take heed ...* Wherefore *take heed brethren*, or Wherefore *brethren take heed ...* There is from verses 7-11 a parenthetical thought. The parenthetical is important, but it is subordinated to the main statement: *brethren take heed lest there be ...*

Now there is in this letter to the Hebrew Christians a second warning. First was the warning to give the more earnest heed to the things which God has spoken through His Son, of which the apostles also testified. Now the second warning, *Brethren take heed ... βλέπετε* an imperative found twenty times in the NT: *tss. be aware, see, watch, look, take heed, against unbelief and apostasy* (v.12), not only as individuals, but especially as a church of Jesus Christ. Understand that there were many instances when the Israelites were judged as individuals in the OT. This which Paul brings before the Hebrew churches is from warnings against Israel as a nation. Many times they were judged because of what they agreed to do together

as a nation. Brethren, I think that the Lord is warning these Hebrew churches against apostatizing from the LORD, as individual, but especially as a congregation.

In the book of Revelation, almost all the sins noted by the seven churches were corporately committed. And here in the book of Hebrews it wasn't that the apostle Paul had no concerns for individual separation, godliness, and holiness. He wrote much about the importance of individual faithfulness. But the saints also needed to consider well that they didn't live to themselves or die to themselves. (2Co.5.15; Ro.14.7 *For none of us liveth to himself, and no man dieth to himself.*) They constituted a NT church. One's failure to know and grow in grace added that much more susceptibility to their church's corporate unbelief and apostasy. A church doesn't fall into unbelief and apostasy at once. It's little by little. Sin left unchecked in the members will manifest in various ways throughout the body, like leaven in dough. (cf. 1Co.5.6, *a little leaven leaveneth the whole lump*)

*Re 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.
2 Be (γίνου, the imperative in this case, be ye!) watchful,*

γρηγορῶν, a nom. sing. masc. part. pres. of γρηγορέω, functioning as an adjective, 'be ye' a watchful church, an awake congregation, a vigilant body.

and strengthen (στήρισον, 2ps. aor. imper. of στηρίζω, establish, fix) the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Paul's warning to the Christian Hebrews parallels that of the warning which the apostle John gave to the Gentiles churches.

(as the Holy Ghost saith, To day if ye will hear his voice,

as, an adverb modifying the verb *take heed* in verse 12. Verse 7-11 are subject to that verb.

In this OT text the Holy Spirit of God directed this warning to the children of Israel.

'There is nothing so hardening as delay.' *The Holiest of All*, Andrew Murray, p.125

7 Διό καθώς λέγει τὸ πνεῦμα τὸ ἅγιον Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε

8 Harden not your hearts, as in the provocation,

harden, σκληρύνητε, 2ppl. pres. subj. act. of σκληρύνω, all six times tss. with the English word *to harden* and from which we have the English *schlerosis*; cf. He.3.8, 13, 15, 4.7; see also σκληρός, *hard, fierce*; σκληρότης, *hardness*; combined with the heart and the neck there are σκληροκαρδία, σκληρός hard + heart καρδία & σκληροτράχηλος, σκληρός stiff + τράχηλος (trachea) neck.

provocation, παραπικρασμῶ, dat. sing. of παραπικρασμός, παρά at, by, near, + πικραίνω, *bitter* (Col.3.19; Re.8.11; 10,9, 10); this Greek is only found in the book of Hebrews: παραπικρασμός, the noun, **He.3.8, 15, provocation**; παραπικραίνω, the verb, **He. 3.16, provoke**; the time of Israel's bitterness.

LXX

παραπικραίνω, the verb, is tss. Deu. 31.27, *provoking*; Deu.32.16, *bitterly angered*; 3Ki. (1Ki.)13.21, *resisted* (marg. 'embittered'); 3Ki. (1Ki.)13.26, *rebelled*; Ps.5.10, *they have provoked*; Ps.66 (67).7, *that provoke*; Ps.67 (68).6, *that act*

provokingly; Ps.77 (78).8, *provoking*; Lam.1.18, *have provoked*; the verb doubled in Lam.1.20, *grievously rebellious*.

παραπικρασμός, the noun, is tss.Ps.94 (95)8, *in the provocation*.

in the day of temptation in the wilderness:

desert

being tempted, πειρασθείς, nom. sing. masc. part. aor. pass. of πειράζω, tss. **He.2.18, twice; 3.8; 4.15; 11.37**, *to tempt; to prove, to assay, to go about, to examine; He.11.17, to try*.

8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ

9 When your fathers tempted me, proved me, and saw my works forty years.

when, οἴ, hou, an adv. of place; tss. *where* (22), *wherein* (1), *wither* (3), *then* (1).

works, ἔργα, acc. pl. of ἔργον, from which we have our English work, ergonomics, and such; tss. *deed, doing, labor, work* (He.1.10; 2.7; 3.9; 4.3, 4, 10; 6.1, 10; 9.14; 10.24); the verb ἐργάζομαι, tss. in He.11.33, *wrought*.

9 οὗ ἐπείρασαν με οἱ πατέρες ὑμῶν ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη

10 Wherefore I was grieved with that generation,

From hence

wherefore, διὸ, i.e. διὰ ὅ, and most oft tss. *wherefore*, but about three times tss. *therefore*; meaning as Moulton defines it, *on which account, wherefore, therefore*.

grieved, προσώχθισα, 1ps. aor. ind. of προσωχθίζω, προς to, toward, unto at + ὀχθίζω, ; Liddell & Scott, *to be wroth with, to be offended at*.

LXX, for προσωχθίζω, Ge.27.46, *to be weary*; Le.18.25, 28; 20.22, *to be aggrieved*; Le.26.15, 30, 43, 44; Nu.21.5, *to loathe*; Nu.22.3; Ps.94.10, *to be grieved*; Ps. 22.24, *to be angry*; Ps.35.56, *to abhor*; **is it related to ἄχθομαι, to be burdened, lowered; weighed down, discontented, vexed and disgusted?**

and said, They do alway err in their heart; and they have not known my ways.

do err, πλανῶνται, 3ppl. pres. ind. pass. of πλανάω; *tss.to go astray, to err, to deceive, to be out of the way, to wander, to be seduced*.

they have ... known, ἔγνωσαν, 3ppl. perf. ind. act. of γινώσκω, *tss. He.3.10; 8.11; 10.34; 13.23, to know, and to understand, to be aware, to be resolved*.

10 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον Ἄει πλανῶνται τῇ καρδίᾳ αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου

11 So I swear in my wrath, Εἰ **They shall not enter into my rest.)**
if

I swear, ὤμοσα, 1ps. aor. ind. of ὀμνυμι, which is always *tss. to swear*; cf. **He.3.11, 18; 4.3, 6.13, 16; 7.21**.

rest, κατάπαυσίν, acc.sing. of κατάπαυσις, κατά as, by + παύω, or παύομαι, *tss. to leave, to leave off [speaking], to cease, to refrain (He.10.2)*; κατάπαυσις, always *tss. rest, and* all but once in Hebrews (Ac.7.29, *what is the place of my rest?*); see **He.3.11, 18; 4.1, 3 (twice), 5, 10, 11**; also, see the verb καταπαύω, once in Ac.14.18, *restrained*, and the remaining again in **Hebrews, 4.4, 8, rest, 10, ceased**.

By the Spirit of God the Psalmist warned the brethren then present against falling into the same bitter sins as was committed by the brethren in the day of Moses while in the wilderness. He would have them to be quick, enlivened to sing unto the Lord and make a joyful noise to the rock of their salvation.

Ps.95.1 ¶ O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

He knew that the LORD would reward them bitterness for bitterness. (cf. Ro.1.24, 26, 28, the Lord judged men by giving them the same in return ... for uncleanness He gives over to more uncleanness; for vile affection to more vile affections; and for dispossessing God's natural order in humanity, to a reprobate mind (the loss of all objective moral judgment.)

See this instance of this in Nu.14.28-33.

rest – Rest is defined for us in ch.4.10. Israel was to cease from their own works and work the works of God (faith). What were the works of the Israelites in the day of Moses? They believed not. They murmured. They complained. They failed to love the LORD and their neighbor.

Mk.12.30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

They rebelled against the commandments of the LORD, when they should have done the will of God from the heart. It was on account of these evil works that the LORD denied them an entering into the land of Canaan. Had they believed God they should have entered into Canaan properly suited for it.

But this warning was brought forward from the OT for the Hebrew Christians living now. The rest under consideration isn't of coming into eternity. It is about the life that is now. They were to live by faith; living as Christ lived; applying the doctrine of Christ to their lives at that present time. They were to yield up their lives to the service of God now. If not they would waste away walking after the flesh, wandering in a desert place, grumbling and complaining, unthankful and unholy, carnal; lacking the overriding peace of God. Those that will walk with Christ God will bring into rest. They will have the assurance of salvation. They will enjoy the present peace of God which passes all understanding. They come into the fervency of the love of God. They will have the joy unspeakable and full of glory. But only if they will commit themselves to walking as He walked. Failing in this will bring certain chastening, personal and perhaps, if necessary corporate.

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1Co 11:31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου

ΒΛΕΠΕΤΕ

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief,

See ye

Look ye, Beware ye

lest there be, μήποτε, He.2.1, lest at any time; He.3.12; 4.1, lest; 9.17, no ... at all

will be, ἔσομαι, 1ps fut. ind. & *shall be*, ἔσται, 3ps. fut. ind. of εἰμί, *am*; cf. 1.5 (twice), 2.13, *will* (for 'will be' trusting); 3.12, *be*; 8.10, *will be & shall be*; 8.12, *will be*.

evil, πονηρὰ, nom. sing. fem. of πονηρός; an adjective tss. *wicked, evil, malicious, grievous*

ἀποστῆναι ἀπὸ
in departing from the living God.

departing, ἀποστῆναι, aor. infin. of ἀφίστημι, ἀπό from, of + ἵστημι, tss. *to stand, to set, to being, to establish, to covenant, to appoint, to continue*; the English word *apostasy* is derived from this Greek word, and so carries the idea of *to stand forth* or *to standing from*.

12 Βλέπετε ἀδελφοί μήποτε ἔσται ἓν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος

ἑαυτοὺς καθ' ἑκάστην ἡμέραν
13 But exhort one another daily, while it is called To day;
yourselves according to each day

exhort, παρακαλεῖτε, 2ppl. pres. imper. act. of παρακαλέω, παρά by, near, with at + καλέω, to call; so *to call near*; παρακαλέω, tss. *to comfort, to beseech (He.13.19; 22), desire, to pray, to exhort (He.3.13; 10.25), to intreat, to call for*; see the noun παράκλησις, tss. *the consolation (He.6.18), the exhortation (He.12.5; 13.22), the comfort, the intreaty*; πάρσκλητος, is always *the Comforter, Advocate*

ἵνα μὴ τις ἐξ ὑμῶν
lest any of you be hardened through the deceitfulness of sin.
in order that not

deceitfulness, ἀπάτη, ἄ negative particle + πατέω, *to tread*; a noun tss. *deceitfulness (3), deceitful (1), deceit (1), deceivableness (1),*

deceivings (1); the verb ἀπατάω, tss. *to deceive* (3); it is to go out of the way.

13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν ἄχρις οὗ τὸ Σήμερον καλεῖται ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας

14 For we are made partakers of Christ,
have become fellows

are made, γεγόναμεν, 1prpl. perf. ind. of γίνομαι, to become.

partakers, μέτοχοι, nom. pl. of μέτοχος, a noun, μετά to change, with + ἔχω to have, possess; tss. Lk.5.7, *partners*; He.1.9, *fellows*; He.3.1, 14; 6.4; 12.8, *partakers*; μετέχω, to be partakers; He.2.14, to take part; He.5.13, to use; He.7.13, to pertain; μετοχή, once found in the NT, tss. *fellowship*.

if we hold the beginning of our confidence stedfast unto the end;
retain principle substance

if, ἐάνπερ, a strengthening of ἐάν, *if, if so, except, unless; only in He.3.6, 14; 6.3.*

hold, κατάσχωμεν, 1prpl. aor. subj. of κατέχω, κατά down, under + ἔχω, to have, hold, possess; κατέχω, tss. *to seize, to be stayed, to keep, to take, to retain.*

beginning, ἀρχάς, acc. pl. of ἀρχή, is tss. in He.1.9; 3.14; 7.3, *beginning*; He.2.3, *at the first*; He.5.12, *the first*; He.6.1, principles.

confidence, ὑποστάσεως, gen. sing. of ὑπόστασις, ὑπό + ἵστημι, to appoint, be establish, to set up, to stand; ὑπόστασις, tss. 2Co.9.4, *confident*; 11.17; He.2.3, *confidence*; He.1.3, *person*; He.11.1, *substance*.

stedfast, βέβαιος, an adj. tss. *sure, stedfast, firm, of force*; Thayer, also, *stable, fast*; Liddell & Scott, also, *trusty, safe* (cf. He.2.2; 3.6, 14;

6.19; 9.17); the verb, βεβαιῶ, is tss. He.2.3, *to confirm, to stablish*, He.13.9, *to establish*).

The main statement is: We are made partakers of Christ ... if we hold fast, unto the end, the beginning of our confidence stedfast. This applies to every Christian. On the one hand, there is no Christian that has held the beginning of his confidence stedfast to the end that is not a partaker of Christ. That is impossible! On the other, one that has not held the beginning of their confidence stedfast unto the end is not a partaker of Christ. It is an act of our will to be a partaker of Christ. If we will not apply ourselves to partaking of Christ we will not be partakers. Brethren, there's no other way to say this except to say it. Unbelief and apostatizing from Christ is because we simply do not care. We don't care about our own soul or the souls of our brethren. If we did we would do differently. Unbelief and apostatizing from Christ is a complete failure on our part to apply to the all-sufficient grace of God. It's a grievous sin against Christ and against His church which brings certain judgment to us, if we truly know the Lord Jesus Christ savingly.

Were these holy brethren of the house of Christ, holding fast the firm confidence and firm rejoicing that they had begun with in the day that Christ had revealed Himself to their hearts? Did they have hope in Him?

'There are the carnal, and there are the spiritual; there are those who remain babes, and those who are full-grown men. There are those who come up out of Egypt, but then remain in the wilderness of a worldly life; there are those who follow the Lord fully, and enter the life of rest and victory.' *The Holiest of All*, Andrew Murray, p.141.

Who are we?

14 μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ ἕάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

will hear, that heard, ἀκουσάντων, gen. pl. masc. part. aor. act. of ἀκούω, to hear; the verb ἀκούω is found in 2.1, 3; 3.7, 15, 16; 4.2, 7; 12.19.

provocation, παραπικρασμῶ, dat. sing. of παραπικρασμός, παρά at, by, near, + πικραίνω, bitter (Col.3.19; Re.8.11; 10,9, 10); this Greek is only found in the book of Hebrews: παραπικρασμός, the noun, **He.3.8, 15, provocation**; παραπικραίνω, the verb, **He. 3.16, provoke**; the time of Israel's bitterness.

LXX

παραπικραίνω, the verb, is tss. Deu. 31.27, *provoking*; Deu.32.16, *bitterly angered*; 3Ki. (1Ki.)13.21, *resisted* (marg. 'embittered'); 3Ki. (1Ki.)13.26, *rebelled*; Ps.5.10, *they have provoked*; Ps.66 (67).7, *that provoke*; Ps.67 (68).6, *that act provokingly*; Ps.77 (78).8, *provoking*; Lam.1.18, *have provoked*; the verb doubled in Lam.1.20, *grievously rebellious*.

παραπικρασμός, the noun, is tss.Ps.94 (95)8, *in the provocation*.

15 ἐν τῷ λέγεσθαι Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

had hear, that heard, ἀκουσάντων, gen. pl. masc. part. aor. act. of ἀκούω, to hear; the verb ἀκούω is found in 2.1, 3; 3.7, 15, 16; 4.2, 7; 12.19.

did provoke, verb παρεπίκραναν, 3rpl. aor. ind. of παραπικραίνω, παρά at, by, near + πικραίνω, bitter (Col.3.19; Re.8.11; 10,9, 10); **see above.**

For some, Very few. 2 men in that day among 603,550 warriors believed. (Nu.1.45, 46) Later, in the history of Israel in Elijah's day it was only 7,000

souls, out of the whole nation that hadn't bowed the knee in worship to Baal.

16 τίνες γὰρ ἀκούσαντες παρεπίκραναν ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

carcasses, κῶλα, nom. pl. of κῶλον, and only this once in the NT; in the LXX, this is τσς. Lev.26.20; Nu.14.29, 32, 33; Is.66.24, *carcasses*; 1Ki. (1Sa.)17.46, twice, *limbs*; clearly this refers to the physical body and its various parts. It is true that the body is dead because of sin.

Ro 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

The lusts of the nature attached to this body of flesh and blood was to be *put to death*, mortified so that it was not used dishonorably.

Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience ...

The members of this body were to be separated to holy service.

Ro 6:19 I speak after the manner of men because of the infirmity (weakness) of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

We're not allowed to live as we please after the flesh. If we are the children of God we can't find any satisfaction in that life. We'll only find satisfaction when we walk with Christ.

17 τίσιν δὲ προσώχθισεν τεσσαράκοντα ἔτη οὐχὶ τοῖς ἀμαρτήσασιν ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ

18 And to whom sware he that they should not enter into his rest,

I sware, ὤμοσα, 1ps. aor. ind. of ὄμνυμι, which is always tss. to sware; cf. He.3.11, 18; 4.3, 6.13, 16; 7.21.

rest, κατάπαυσίν, acc.sing. of κατάπαυσις, κατά as, by + παύω, or παύομαι, tss. to leave, to leave off [speaking], to cease, to refrain (He.10.2); κατάπαυσις, always tss. rest, and all but once in Hebrews (Ac.7.29, what is the place of my rest?); see He.3.11, 18; 4.1, 3 (twice), 5, 10, 11; also, see the verb καταπαύω, once in Ac.14.18, restrained, and the remaining again in Hebrews, 4.4, 8, rest, 10, ceased.

but to them that believed not?

that believed not, ἀπειθήσασιν, dat. pl. masc. part. aor. ἀπειθέω, ἄ negative particle + πειθέω or πείθω to persuade, to trust, to obey, to believe, to agree, to yield, to have confidence, to be assured; ἀπειθέω, to believe not, unbelieving, to obey not, to be disobedient.

18 τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν

19 So we see that they could not enter in because of unbelief.

to enter in, they could not because of unbelief.

they could, ἠδυνήθησαν, 3ppl. aor. ind. of δύναμαι, expresses the ability, can, able, possibility, power; He.2.18; 7.25, is able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can.

enter in, εἰσελθεῖν, aor. infin. of εἰσέρχομαι, lit. to come in.

unbelief, ἀπιστίαν, acc. sing. of ἀπιστία, tss. unbelief (12),

Brethren, coming into the house of God, into one of the true churches of Jesus Christ means that we have the desire to live to the glory of God.

(Read Lev.25.55; 26.13-35)

We walk by faith. We are to live for Christ now. Eternity will prove the benefits for obedience now. Otherwise there is such a great loss.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We might not appreciate what that loss means to us now, but it will be a great loss in that day.

1Co.2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

As Moses was faithful *in* his house as a servant and the LORD judged Israel for their unbelief, denying them to enter into His rest; so Christ is faithful over His house as a son, and shall judge His church/es if they become hardened through the deceitfulness of sin.

The Lord will bring us into rest if we will follow Him. Let's live for Him today, and everyday with the hope of His second coming always in our minds. We don't have to waste our lives. We can save them to be used to the glory of God. I'm persuaded that this is the true desire of every Christian.

19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν